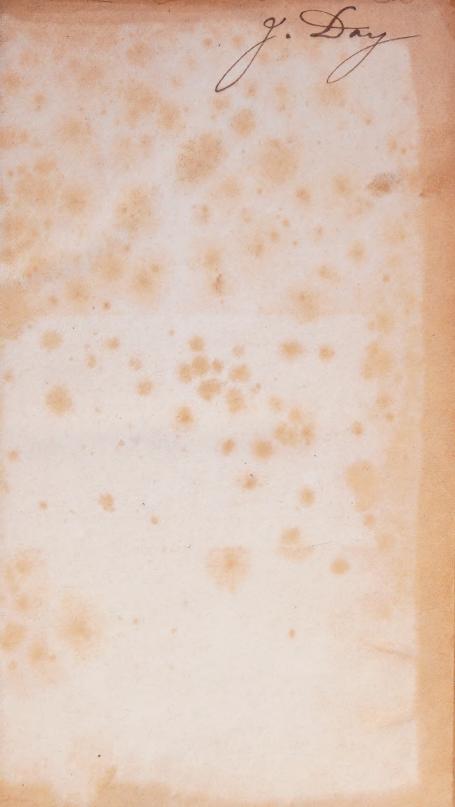
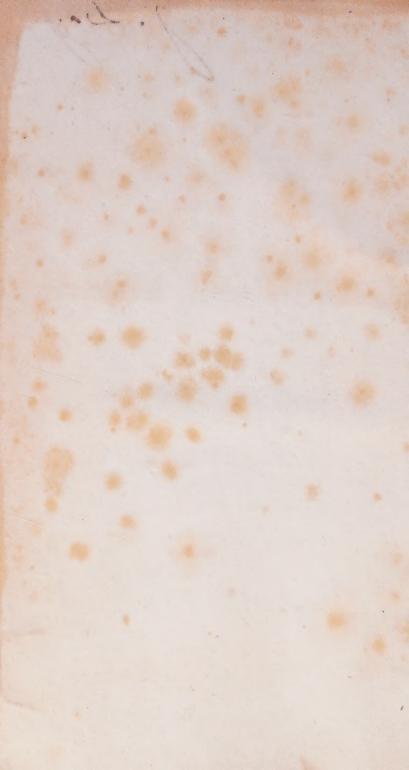


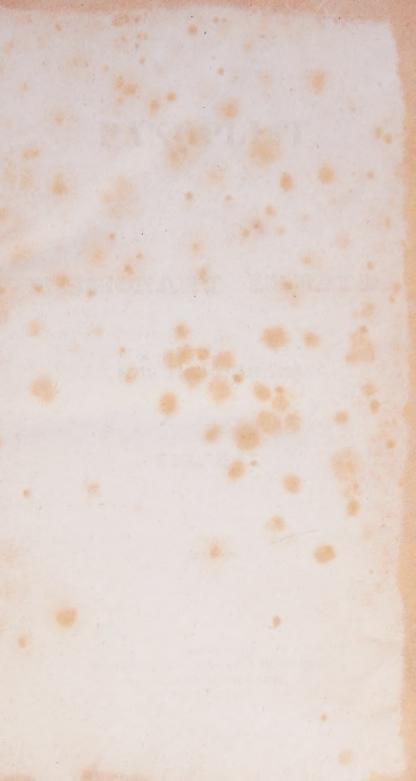


Charles and the control of the contr

9







Digitized by the Internet Archive in 2022 with funding from Kahle/Austin Foundation

PANOPLIST,

AND

MISSIONARY HERALD,

FOR THE YEAR 1820.

VOL. XVI.

BOSTON:
PRINTED FOR SAMUEL T. ARMSTRONG,
BY CROCKER & BREWSTER,
No. 50, Cornhill.
1820.

the second season with the second sec and the second a regard to the contract of the second of t has diverse heating expected to our feedings; have a smooth that have hedge the companyment. mornious minimized heart which Proportion has conditioned to yourselves the service against to the contract amorphism belong to be being a larger to the

TO PATRONS AND READERS.

THE time has arrived, when it becomes the Editor of the Panoplist to take a final leave of his Patrons and Readers, as the present number closes his labors in that capacity. In doing this, as little formality will be observed, and as few words employed, as will be consistent with a respectful deference to the Christian public, and a due recognition of editorial responsibility.

To our numerous Patrons we return undissembled thanks for their countenance and support. We have experienced, as well as others, the mutability of human affairs; but no other religious publication in our country, and probably no monthly publication of any kind, has enjoyed so uniform a patronage, extending through so long a period. As to the respectability of our subscribers, some opinion may be formed, when it is stated, that the list embraces a greater number of elergymen, we presume, than any similar subscription list in the United States;—of elergymen highly respected, not only by their own people, but by large communities in which their character is known;—that it also contains a great number of laymen, distinguished by their intelligence, their influence, and their active participation in the principal religious charities of the day; and that our volumes have been thought worthy of preservation in a regular series, by the proprietors of many public and very numerous private libraries. We mention these facts, not by way of boasting, but as reasons for the gratitude we express, and as having been constant monitors of our accountability. They also afford occasion of much regret, that our pages have not been more worthy of the favor, which they have received.

For several years past, the Editor's connexion with missionary operations has brought upon him so many avocations, and those of so indispensable a nature, that he has not been able to devote time and attention to this work, in as full a manner, as he was anxiously desirous of doing. It unfortunately happened, also, that some contributors to our pages, who were most able to benefit the public by their writings, became so intensely occupied in the discharge of their official and appropriate duties, as to compel them to withhold that aid, which they had previously afforded; and one, who was eminently qualified to be a public instructor by his pen, as well as by his oral communications of many different kinds, has been removed by death. We refer to the late Dr. Dwight, who wrote the Lectures on the Evidences of Divine Revelation, published in several successive volumes, and the essay On the manner in which the Scriptures are to be understood, which appeared in the summer of 1816. To the memory of that great man we would pay the tribute of our affectionate veneration. Had opportunity presented itself, soon after his decease, we should have made the attempt, however feeble it might have been, to delineate his character somewhat at large. Such an employment would have been highly grateful to our feelings; but it would not have been the employment of an hour or a day, and could not be well executed by any one, while exposed to perpetual interruption. An ideal character may be drawn with rapidity; but he, who would so describe a truly great man, as that all competent judges should pronounce his description full and faithful; and who would avoid the least swerving from absolute verity on the one hand, while he should not sink into tame generality on the other, must have time to reflect, and to consider well his language. Of the lamented instructor, theologian, and preacher, whose name has just been mentioned, the present occasion permits us only to say, that the numerous and extraordinary endowments of mind and heart, which Providence had munificently bestowed upon him, were constantly applied to the noblest purposes. None, who were so happy as to be intimately acquainted with him, will ever forget his zeal for evangelical truth, his powerful reasoning, his commanding eloquence, his fidelity as a teacher of human science and of revealed religion, his kind and paternal government, his interest in the success of young men, and that high generosity, which pervaded all his intercourse with mankind. In him was strikingly exemplified that heavenly charity, which, in all its diversified operations, forms the perfection of the Christian character; and which appeared in that love of goodness and of good men, -that candor in thinking, reasoning, and judging,-that disposition to forgive and restore the erring, to uphold and defend the innocent, -and that active beneficence, by which he was so eminently distinguished.

To return from this digression, into which we have been imperceptibly drawn, we present our particular acknowledgments to all, of whose labors we have been enabled to avail ourselves. A great proportion of the interest, which our work may have excited, and of the effects, which it has produced, must be ascribed to the generous aid derived from contributors of original matter. It is proper here to remark, that the public seem to be by no means aware of the influence, capable of being exerted by a periodical publication. When they shall be duly impressed with this subject, and shall call into action the concentrated talents of all in our country, who espouse the cause of sound theology, pure morals, and enlarged benevolence, it will be seen what surprising results may be accomplished by truth, argument, and Christian zeal.

In reviewing our work, we have endeavored to place before the mind all the considerations, which serve to explain or enforce the great responsibility of one, who writes for the public. How much we are deceived as to our motives, or our object, it is not in our own power, or that of any human tribunal, exactly to determine. We can declare, however, without the least reserve, that we have always intended to act, in reference to every thing published in our pages, with entire Christian integrity, so far as we have been able to judge of our motives. When the case required it, we have given great deliberation to the question whether we should publish, and whether the manner, as well as the matter, could be justified. Whenever facts have been stated, or opinions with respect to facts have been given, the most satisfactory evidence has been required. We know not that the Panoplist has ever been seriously assailed, except by those, who class themselves under the general denomination of Unitarians. By them, indeed, the most vehement charges have been made. Some of these charges have been refuted formally, and at length. For the consideration of others we have had no time. In reference to all these charges, we are satisfied, that an impartial judge would pronounce them without foundation.

In some instances the facts, which we had asserted, have been denied; but, in no instance, that we can recollect, has this denial been supported. We are certain, that no case of intentional misrepresentation can be made out against us; because no such case has existed. In regard to those passages, in our various controversies with Unitarians, which were thought to bear hard upon individuals, we can aver, that they were written from considerations of a public nature, and not from any unkindness to the persons concerned, nor any wish to excite unpleasant feelings. In discharging what we deemed to be a serious duty, we always endeavored to take care, that no individual, and no party, should have just occasion to complain of our representations; and we are not convinced, that this care was ever insufficient, or ineffectual. Harsh and violent things have been said of our work and our motives; but we harbor no resentements, and pray that we and our opponents, may view things as they really are, and as they will be viewed, when every delusion shall cease, and unmixed truth shall be seen and acknowledged.

We should not have mentioned this subject, were it not for the plain obligation, which rests upon every writer, to retract former opinions or assertions, which he has found to be erroneous. At the close of this work, the public have a claim to know what we think of those passages, which have been particularly obnoxious, and on which the lapse of years has enabled us to form a deliberate judgment. After the general declaration of upright motives, which we have made, we would by no means intimate, that we have ever thought ourselves exempt from the influence of passion and prejudice. To these causes of error we have doubtless been more or less exposed; but we have attempted to guard against them, and hope they have not operated to any very injurious extent.

The present Editor has superintended the publication of the last eleven volumes. Much of the original matter was written by himself, and for nearly all the rest he avows the fullest responsibility. During some periods of absence on account of ill health, he did not see all the articles, which were published; but he is not aware that any of these were the subject of animadversion.

In bidding our readers farewell, we most unfeignedly wish them happiness in this world and the world to come. If they have derived any benefit from our humble services, we would be thankful, and ascribe to God the praise; if they have, in any respect been led astray, we would regret it, and desire that any inadvertence, or any fault, of ours may be forgiven, and no permanent evil result from it. Soon must we and our readers, appear before the judgment seat of Christ. May we be pardoned by his blood, clothed in his righteousness, and admitted to his kingdom and glory.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Adulterations of food and drink, - 2064 Adversity, instruction to be drawn from it, 52 Adversity, instruction to be drawn from it, 52 Africans, (See Blacks in this country.) Africans, (See Blacks in this country.) Aix la Chapelle, Congress of, their doings in reference to the Slave Trade, - 274 Ambition, on the sacrifices to, - 248 American Bible Society, thoughts on the annual meeting of, - 252 American Bible Society, thoughts on the annual meeting of, - 252 American Board of Commissioners for For. Miss. eleventh annual meeting of, 505 ——————————————————————————————————
**Jarican Institution, doings of, Jaricans, (See Blacks in this country.) *Jaricans, (See Blacks in this country.) *Jaricans (Board of Commissioners of the Blumbard, Rev. Theophilus, letter from, 142 *Jaricans (Board of Commissioners of the Gospel, percaching of th
Africans, (See Blacks in this country.) Aix la Chapelle, Congress of, their doings in reference to the Slave Trade, Ambition, on the sacrifices to, American Bible Society, thoughts on the annual meeting of, American Board of Commissioners for For Miss eleventh annual meeting of, Report of the Prudential Committee, Merican, Colonization Society, projected mission of, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 International Washburn, 169—stay at Brainerd, 170—passage through the Chi kasaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at, Almospheric dust, Baltimere Female Mite Society, Baltimere Female Mite Society
Africans, (See Blacks in this country.) Aix ta Chapelle, Congress of, their doings in reference to the Slave Trade, Ambition, on the sacrifices to, Ambition, on the sacrifices to, American Bible Society, thoughts on the annual meeting of, American Board of Commissioners for For Miss. eleventh annual meeting of, Miss eleventh annual meeting of, Meport of the Pradential Commission of, Mission of, American Colonization Society, projected mission of, American Colonizati
in reference to the Slave Trade, 272 Ambition, on the sacrifices to, 248 American Bible Society, thoughts on the annual meeting of, 252 American Board of Commissioners for For Miss eleventh annual meeting of, 505 Report of the Prudential Committee, 506,553 American Colonization Society, projected mission of, 366,553 American Colonization Society, projected mission of, 366,553 American, 366,553 American Colonization Society, projected mission of, 366,553 American, 366,553 American Colonization Society, projected mission of, 366,553 American, 366,553 American Colonization Society, projected mission of, 366,553 American, 366,553 American Colonization Society, projected mission of, 366,553 American, 366,553 American Colonization Society, projected mission of, 366,553 American Board of Commissioners for For Mis. Rev. Joseph, 366,553 American Board of Commissioners for Good account of the Hindoos, 468 Brainerd, journal at, 457—general view of the mission at, 950 Boscawen, N. H. revival of religion at, 191 Borolcy, Mr. an assistant missionary, his account of the Hindoos, 360 Brainerd, journal of the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 96 Brainerd, journal of the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 92, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 82, 121,183,513—Osage captive rescued, 83 —placed with the mission at, 8
Ambition, on the sacrifices to, American Bible Society, thoughts on the annual meeting of, American Board of Commissioners for For Miss. eleventh annual meeting of, Beport of the Prudential Committee, Colonization Society, projected mission of, American Bible Society, 6225 Boscawen, N. H. revival of religion at, Boscawen, N. H. revival of religion at, 191 Boscawen, N. H. revival of religion at, 192 Boscawen, N. H. revival of religion at, 191 Boscawen, N. H. revival of religion at, 192 Boscawen, N. H. revival of religion at, 194 Boscawen, N. H. revival of
American Bible Society, thoughts on the annual meeting of, 252 American Board of Commissioners for For Miss. eleventh annual meeting of, 505 Report of the Prudential Commission of, 506,558 American Colonization Society, projected mission of, 366 Andrus, Rev. Joseph, a missionary to Africa, 536 Andrus, Rev. Joseph, a missionary to Africa, 536 Angrea, a Hindoo prince, Mr. Hall's visit to his territory, 536 Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 Arkansaw Mission:—journey of Messrs. Finney and Washburn, 169—stay at Brainerd, 170—passage through the Chickasaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at, 537 Almostrong, Fort, projected mission school at, 537 Almostrong, Fort, projected mission school at, 537 Almostrong for the Gospel, 508 Back well Rev. Horatio, journal of, 457—visits the continent of India, 508 Translating of the Gospel, 508 Boxcawen, N. H. revival of religion at, 191 Boxcawen, N. H. revival of religion at, 192 Logar Mr. an assistant missionary, his account of the Hindoos, 246 Boxcawen, N. H. revival of the mission at, 28, 121,183,513—Osage captive rescued, 85 Logar Mr. Conger and his company, 121—departure of Messrs. Washburn and Finney for the Arkansaw, 122—arrival of the visiting committee 123—their report, 132—visit of Catharine and Pavid Brown in Boston, 384 Brainerd, journal of the missionary his account of the Hindoos, 29 Boxcawen, N. H. revival of the mission at, 82, 121,183,513—Osage captive rescued, 85 Language and Finney for the Arkansaw, 122—arrival of the visiting committee 123—their rep
American Board of Commissioners of For. Miss. eleventh annual meeting of, 505 For. Miss. eleventh annual meeting of, 505 Merican Colonization Society, projected mission of, 366, 553 American Colonization Society, projected mission of, 366, 367 Andrus, Rev. Joseph, a missionary to Africa, 367 Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, 367 Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 In Amswaw Mission:—journey of Messrs. Finney and Washburn, 169—stay at Brainerd, 170—passage through the Chi kasaw nation, 171—hardships of the journey, 367 Armstrong, Fort, projected mission school at, 368 Almospheric dust, 369 Baltimere Female Mite Society, 93 Ba
American Board of Commissioners for For. Miss. eleventh annual meeting of, 505 mittee, Report of the Prudential Committee, 206,553 merican Colonization Society, projected mission of, 366,553 mission of, 366
For Miss eleventh annual meeting of, 505 Meport of the Prudential Committee, Mittee, 506,553 American Colonization Society, projected mission of, 336 Mission of, 457 Mission of, 336 Mission of, 431 Mission of, 452 Mission
Report of the Prudential Committee, American Colonization Society, projected mission of, Andrus, Rev. Joseph, a missionary to Africa, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 In Anna Board of Mr. Conger and his company, 121—departure of Messrs. Washburn and Finney for the Arkansaw, 122—arrival of the visiting committee 123—their report, 132—visit of Catharine and David Brown to their father, 186—sehool established at Creck Path, 315—arrival of David Brown in Boston, 384 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com for F. Mis. 141 In Anna Board of Com
Trustrong, Fort, projected mission of, All most one of a Baptum of a Barathun, Andrews of the heathen world, Asserved of the heathen world, Baltimere Female Mite Society, wisits the continent of India, Andrews and Spatkling, 431—woyage of Messrs. Winslow and Open the current of Messrs. Washburn and Finney for the Arkansaw, 122—arrival of the visiting committee 123—their report, 132—visit of Catharine and David Brown to their father, 186—school established at Creek Path, 315—school established at Creek Path, 315—schoo
mission of, Andrus, Rev. Joseph, a missionary to Africa, Andrus, Rev. Joseph, a missionary to Africa, Angrea, a Hindoo prince, Mr. Hall's visit to his territory, Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 Arkunsaw Mission:—journey of Messrs. Finney and Washburn, 169—stay at Brainerd, 170—passage through the Chickasaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at, Alspect of the heathen world, Aspect of the visiting committee 123—their report, 132—visit of Catharine and David Brown in Boston, Aspect of David Brown in Boston, Brougham, Mr. extract from his speech on education, Ceylon mission;—letter from the mission-aries, 76,277—mission schools, 77—hopeful conversion of three young men, 78—on the selection of children for education, 423—letter from Messrs. Winslow and Spaukling, 431—voyage of Messrs. Winslow and others, 517—
Indrus, Rev. Joseph, a missionary to Africa, 1870-1871 and Finney for the Arkansaw, 122—arrival of the visiting committee 123—their report, 132—visit of Catharine and David Brown to their father, 186—sehool established at Creek Path, 315—arrival of David Brown in Boston, 384 Brainerd, 170—passage through the Chickasaw nation, 171—hardships of the journey, 172 Irmstrong, Fort, projected mission school at, 123,313 Ispect of the heathen world, 309 Raltimere Female Mite Society, 93 Rand Spaulding, 431—voyage of Messrs. Winslow and others, 517—
rica, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Ingrea, a Hindoo prince, Mr. Hall's visit to his territory, Ingread to the Christian public, in behalf of the visiting committee 123—their report, 132—visit of Catharine and David Brown to their father, 186—school established at Creek Path, 515—sehool established at Creek Path, 515—arrival of David Brown in Boston, Ingrea, a Hindoo prince, Mr. Hall's visit for the visiting committee 123—their report, 132—visit of Catharine and David Brown to their father, 186—sehool established at Creek Path, 515—sehool established at Creek Path, 515
Angrea, a Hindoo prince, Mr. Hall's visit to his territory, Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 141 Arkansaw Mission:—journey of Messrs. Finney and Washburn, 169—stay at Brainerd, 170—passage through the Chickasaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at. Alspect of the heathen world, Alspect of the visiting committee 123—their report, 132—visit of Catharine and David Brown to their fabrer, 186—school established at Creck Path, 315—servival of David Brown in Boston, Brougham, Mr. extract from his speech on education, Capital punishment inefficacious, Capi
to his territory, Appeal to the Christian public, in behalf of the Am. Board of Com for F. Mis. 1415 Of their report, 152—visit of Catharine and David Brown to their father, 186—school established at Creck Path, 315—arrival of David Brown in Boston, 384 Of Capital Punishment inefficacious, 2004 Occupiant Am. Am. 2416 Occupiant Am. 2416 Occupi
school established at Creek Path, 315— Arkansaw Mission:—journey of Messrs. Finney and Washburn, 169—stay at Brainerd, 170—passage through the Chi-kassaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at, 123,318 Aspect of the heathen world, 53 Aspect of the heathen world, 63 Aspect of the heathen world, 63 Aspect o
Armstrong, Fort, projected mission school at. Aspect of the heathen world, Almospheric dust, Baltimere Female Mite Society, Baltimere Female Mite Society, Bartiwer' Rev. Horatio, journal of, 457— wisits the continent of India, Armstrong with Messrs. Armstrong of Messrs. Brainglam, Mr. extract from his speech on education, Brougham, Mr. extract from his speech on education, Brougham of a loc
Francy and Washburn, 169—stay at Brainerd, 170—passage through the Chi-kasaw nation, 171—hardships of the journey, 172 Armstrong, Fort, projected mission school at, 123,313 Aspect of the heathen world, 530
Brainerd, 170—passage through the Chi kasaw nation, 171—hardships of the journey, Armstrong, Fort, projected mission school at. 123,313 Alspect of the heathen world, 253 Altmospheric dust, 309 Baltimere Female Mite Society, 93 Baptism of a Bramhun, 470 Bard we'l Rev. Horatio, journal of, 457—wisits the continent of India, 458 Messrs. Winslow and others, 517—
Chickasaw nation, 171—hardships of the journey,
Journey, Armstrong, Fort, projected mission school at. 123,313 Aspect of the heathen world, 309 Atmospheric dust, 309 Baltimere Female Mite Society, Baptism of a Bramhun, 470 Bard we'l Rev. Horatio, journal of, 457— wisits the continent of India, 172 Capital punishment inefficacious, 304 Cepton mission;—letter from the mission, 457 Armstrong, Fort, projected mission schools, 530 Cepton mission;—letter from the mission, 470 Armstrong, Fort, projected mission schools, 530 Cepton mission;—letter from the mission, 470 Armstrong, Fort, projected mission school 627 Capital punishment inefficacious, 530 Cepton mission;—letter from the mission, 452 Armstrong, Fort, projected mission school 627 Capital punishment inefficacious, 628 Centurial celebration, 745 Armstrong, Fort, projected mission school 627 Capital punishment inefficacious, 628 Centurial celebration, 629 Centurial celebration, 629 Cepton mission;—letter from the mission, 78—on the selection of children for education, 423—letter from Messrs. Winslow and Spaulding, 431—voyage of Messrs. Winslow and others, 517—
at, 123,318 Aspect of the heathen world, 53 Almospheric dust, 309 Baltimere Female Mite Society, 470 Baptim of a Bramhun, journal of, 457—visits the continent of India, 458 Tenturial celebration, 155 Centurial
Aspect of the heathen world, Atmospheric dust, - 309 Baltimere Female Mite Society, Baptum of a Bramhun, - 470 Bardwe'l Rev. Horatio, journal of, 457— visits the continent of India, - 38 Ceylon mission;—letter from the mission- aries, 76,277—mission schools, 77— hopeful conversion of three young men, 78—on the selection of children for ed- ucation, 423—letter from Messrs. Wins- low and Spaulding, 431—voyage of Messrs. Winslow and others, 517—
Atmospheric dust, - 309 aries, 76,277—mission schools, 77—hopeful conversion of three young men. Baltimere Female Mite Society, - 93 Baptime of a Bramhun, - 470 Bardwell Rev. Horatio, journal of, 457— wisits the continent of India, - 458 Messrs. Winslow and others, 517—
Baltimore Female Mite Society, - 93 Baptimore Female Mite Society, - 93 Baptimo of a Bramhun, - 470 Bardwell Rev. Horatio, journal of, 457— visits the continent of India, - 458 Messrs. Winslow and others, 517—
Baltimere Female Mite Society, - 93 Baptimere Female Mite Society,
Bard ve'l Rev. Horatio, journal of, 457— visits the continent of India, 458 low and Spauding, 431—voyage of Messrs. Winslow and others, 517—
wisits the continent of India, - 458 Messrs. Winslow and others, 517-
Barron & Decatur, See Correspondence. Buttienta, Ceylon, journal of the mission Chalmers, character of, as a preacher, 100
at 33,73—heathen notions of religion, 38 Character moral and religious, on the
-Mr. Richards return by way of Ma- changes of, 246
dras, 74—case of Gabriel Tissera, 174— Charities, conductors of, - 341
arrivel of Mr Richards at Jaffnapatam, Cheltenham (Eng.) mendicity Society, 308
ib.—case of Sandera Sakaren, 175—do. of Philip Matthew, 177—letter from Children in India with assigned names, 143
of Philip Matthew, 177—letter from Mr. Meigs, 282—letter from Gabriel Choctaw Chiefs, their letter to the Rev.
Tiescra, 282 Dr. Worcester, 379
Erb'e, translation of into Chinese, by Dr mission, reinforcements of, - 480
Morrison, 376 Choctaws, their grants to the schools, 368
Bible Society, British and Foreign, 16th Choule, tour of Mr. Hall to, - 29
anniversary of, - 478 Christianity in India, progress of, 41— What is in this country on the condition of, compared with ancient philosophy, 255
What is in this country, on the condition of, 211-Southern people irritable on the Christians, their resemblance to strau-
and the people in thank on the

Christmas, perversion of, 57	Galitzin, Prince, his letter to Mr. Solo-
Chronological table of remarkable events, 551	mon, 261
Chunar, a native female converted at, - 471	Garret, Mr. James, printer, sent to the Ceylon mission, 286,520
Church Missionary Society, 20th anniver-	
claims of the Gospel, 117	Worcester, review of, 13
Commentary on Isaiah, Chap. I, 147	George the III. character of, 349-anec-
Connecticut Missionary Society, annual	dotes of, 351,404
report of, 217	Ghossaul, Jay Narrain, letter from, - 41
pecuniary accounts of, - 227	Graham Society, 93
Consecrations, 26.5	Graves, Rev. Allen, his journal at Ma-
Correspondence between Decatur and Bar-	him, - 369,409
ron, 159 - their testimony against duel-	Great Britain, state of education in, 500 and the United States, compar-
a most deliberate act of murder, 162—	ed with respect to Christian exertions, 301
contemptible promoters of duelling, 168	Great men, classification of by Pascal, 535
-both parties hated to fight, ib yet	
inexorably bent on evil, 164-inconsist-	Hall, Rev. Gordon, his visit to Choule, 29
ency of duellists, tb This pamphlet in-	-letter of to the Cor. Secretary, 43
jures our national character, 165-law	-his second tour to Choule, ib.—visit to
unequally administered, 166 Crabbe's Synonymes, review of, 158	Allabay. 44his tour to Panwell, - 509
Crabbe's Synonymes, review of, 158	
Creek-path in the Cherokee nation, school at, 315	Happiness and misery of the present world, comparison of, 494
at,	Harrowby, Lord, speech of before the Bi-
Deaf and Dumb, on the mode of teaching, 1	ble Society, 478
Decaturand Barron. See Correspondence.	Hawtrey, Rev. C. S. letter from, 129
Dean, Rev. Joshua, letter from, - 286	
Death, on the desire of, - 445 Death-bed repentance, - 5 Deuteronomy, chapter 28th, explanation	Highlands of Asia, temperature of, . 309
Death-bed repentance, 5	Hindoo method of bringing the devil into
Deuteronomy, chapter 28th, explanation	a man, 32-delusions of the Hindoos, 468
of, - 386,430 Disinterested benevotence - 259	Human suffering, evidences of, 500 Humphrey, Rev. Heman, extract from his
Disinterested benevolence, 259 Dissimulation, artifices of, 05	
Divine displeasure, marks of in the pres-	Huntington, Rev. Joshua, Memoir of, - 529
ent world, 9	
Donutions (in money, to the A. B. C. F.	Indiana and Illinois, missionary labors in, 224
M. 34,87, 129,179,234,275,326,380,425,	Indus, revival of religion on board of
7) anglisms in alathing and other and	the, 120,190,228 Inefficacy of human labors, 337 Injudicious zeal, 200 Legislations
Donations in clothing and other articles, 90,132,181,2.7,333,983,430,477,520	Injudicione and
Duelling, thoughts on, 500	Installations, 263
3,	Intemperance, on the causes of, - 455
Early beneficence, 233	
Education, importance of, 394—govern-	
ment of children, 395-rules of govern-	Jenks, Rev. William, his donation of books
ment, 397-employment of children, 399	
in Great Britain, state of, - 500 of native children at Bombay, 514	
Elliot journal of the mis. at. 25.317.361	Jews, an Address to, 385—cause of their
Elliot, journal of the mis. at, 25,317,361 -arrival of Messrs. Fish and Pride, 26-	rejection, 393—great offence of, 437—
council in the Choctaw nation, 27-death	letter of the Rev. W. Jowett concerning
of Mr. A. V Williams, 28 -expenses of	them, 461-letter concerning those at
the mission, 81-patronage by the na-	Tunis, by Dr Naudi, 466
tives, ib.—letter of Mrs. Kingsbury, 94	Jowett, Rev. William, his letter to Dr.
letter of Mr. Fisk, 95letter of Mr.	Worcester, 267—letter of respecting
Kingsbury, ib migration of half-breed Indians, 320letter of the missionaries	the Jews, 461
to the Cor. Secretary, 416remarks on	Kedin Yar Khan, hopeful conversion of 516
this letter, 42	Kedar-nath, an Asiatic deity, - 348
Errata, 9	
	taw council, 27—letter to a friend, 47—
Fuich necessary to the Christian life, - 5	report to the Secretary at War, 79-
Farish, Rev. Professor, review of his ser-	letter to the Treasurer, 95—his journal
mon on Luke xi, 19 Fisk, Rev Pliny. See Palestine mission.	at Ook-tib-be-ha, 365
Fish, Mr. Isaac, an assistant missionary to	Laudable industry, 324
the Choctaws, letter from, 95-his death, 57	
,, to my disting of	Lexington, (Ken.) meteorological observ-
Gubriel Tissera. religious concern of, 174	ations at, 403
-his letter to Dr. Worcester, 28	2 Love of country, 152
Galiaudet, Rev. T. H. his cssay on the	Lowth on Isaiah, criticism on, 147
instruction of the deaf and dumb,	Lunar atmosphere, 307
· · · · · · · · · · · · · · · · · · ·	1

Mahim, journal of Mr. Graves at, 369,	Ook-tib-be ha, journal of Mr. Kingsbury
409—epidemical sickness at, - 371	at, 365
Malleappa, Franciscus, mention of, - 522	Ordinations, 215
Marsden, Rev. Samuel, letter from, - 40	Orphans, on the condition of, - 250
Martyn, Rev. Henry, review of memoirs	73 1 4 347 4 29 1 1 1 4 4 6 6
of, 535	Palestine Mission, liberal donation to, 96
Massachusetts Missionary Society, ad-	-arrival of Messrs. Fisk and Parsons
dress of the Trustees of, 167—donat. to, 323	at Smyrna, 144-letter of do. 173-their
Mather, Rev. Cotton, extracts from his diary, 262,344,406,450,496	kind reception at Smyrna, ib.—their let-
Memoir of the Rev. Joshua Huntington, 529	ter, dated off Gozo, 231-their letter from
Mendicity, thoughts on, 115	Smyrna, 265—want of missionaries in
Merchant Seamen's Bible Society, - 240	the Turkish empire, 266—donation of books to the mission, 334—intelligence
Minister's intercourse with his people, 296	from the missionaries, 528-general view
Missionary field, advantages of, 294	of the mission, 554, 555—letter of the
Missionary ship, utility of, - 103	Rev. Mr. Williamson, 555immense
29.00	field for Christian enterprise in the
Missionary reinforcements, - : - 286	Turkish empire, 556-letter of Mr. Par-
Missionary hardships, 125 Missionary reinforcements, 286 Missions, opposition to, 199	sons from Scio, 575
Missions, on the continent of Europe, 238	Panegyric, a specimen of, 402
Mississippi and Louisiana, missionary	Panoplist, its discontinuance announced, 537
labors in, 225	Panwell, Mr. Hall's tour to, 509
Missouri, missionary labors in, - 225	Paramanundu, Nicholas, hopeful conver-
Missouri question, the greatest that	sion of, 278
will come before Congress, 15-slave-	Parsons, Rev. Levi, letter from, 575. See
ry an inherent vice, 16—restriction of	Pules ine mission.
slavery in a new state constitutional,	Pennsylvania, missionary labors in, 219
17—slavery adverse to a free govern-	Peter, 2d epistle of, reflections on, 155
ment, 18-power of Congress over un-	Philosophy of the ancients, compared with
settled territory, 19-immense multi-	Christianity, 255
tudes affected by the present decision,	Plainfield, Con revival of religion at, - 191
20-extension of slavery causes impor-	Paetry. The Compass, 216Missionary
tation of slaves, 21 - lacilities for intro-	Hymn, ib.
ducing slaves against law, 22—extension	Poor, Rev. Daniel. See Tillipally.
of slavery will produce political disunion	Printing at Bombay, 513 Property, on the fluctuations of, 453
23—multiplication of slaves in southern	
states, ih—existence of slavery in the	cerning the 433
U. S. not chargeable on our republic, 59 —sudden emancipation of slaves ruin-	Prudential Committee, address of, 136—
ous, ib.—American people opposed to	report of, 506,553
slavery, 60—ordinance of 1787, 61—	Public festivals, thoughts on, - 56
easy to give a right direction in the be-	Pushamatahaw, a Choctaw chief, his sig-
ginning, ibslavery once excluded from	nature of the treaty, 368
a state will never be desired, 62-con-	
gress not sufficiently vigilant on this	Ram Narrain, a Hindoo bramhun, some
subject, 65-examination of the Louis-	account of, - 476 Readers, address to, - 357 Reflections on 2 Pet. iii. 11, 155—on Col.
iana I reaty,66-future condition of the	Readers, address to 357
stave-holding and non-stave-holding states, 70	Reflections on 2 Pet. iii. 11, 155-on Col.
Monthly concert, contribution at, 2 325	iii. 2, 253
Moranians, their zeal and perseverance, 53	Religion, revival of on board the Indus, 120,
Mordos, Rabbi account of, 461	190, 228revival of at Boscawen, N. H.
Morse, Rev. Jedidiah, D. D. his contem-	191at Sherbarne, N Y. ib at Pe-
plated tour among the Indians, - 189	terboro', N. Y. ibPlainfield, Con. ib.
Motives to missionary enterprise, - 200	Remarks on 2 Corinth v, 7 49
Mussulmann, hopeful conversion of a, 516	Repentance, on a death-hed,
Man 1' De (11 1- 1-44 C	Report of the Prudential Committee of
Naudi, Dr. Cleardo, letter from re-	A. B. C. F. M 500,553 Reveries reflections on, 340
specting the lews, - 466	Reveries reflections on, 340
Nepaul, superstitions of, - 318	Review, of Worcester's Elements of Geo-
New-York, (state of,) missionary labors in, 218 Nichols, Rev. John, his journal at Fannah,	
373,412—tour to Cultan and Bhewndy, 415	of sermons by Professor Farish, and
Noel. Rev. Gerard T. review of his ser-	
mon on Isaiah lii, 13-15, 198	Almanac, 502—of the Memoir of the Rev. Henry Martyn, 533
Notices, relative to religion and missions,	Richards Roy Jamies state of his sick
144,181,232-a letter to the Treasurer	
325—letter to a clergy man from his pa-	Richards, Rev. James, state of his sick-
	ness. 48letter to his brother, 268. See
rishioner, 422-letter from a farmer.	ness. 48letter to his brother, 268. See Butticotta.
rishioner, 422-letter from a farmer, 424-from a clerg, ib.—from a layman, 425	ness. 48letter to his brother, 268. See Batticotta. Sandera Sakaren, religious concern of, 17
424 - from a clerg, ib from a layman, 425	ness, 48—letter to his brother, 268. See Batthcotta. Sandera Sakaren, religious concern of, 17 Sandwich Islands, mission to, the Thad-
424—from a clerg, ib.—from a layman, 425 Nott, Rev. Samuel Jun. letter of, - 11	ness. 48—letter to his brother, 268. See Bathcotta. Sandera Sakaren, religious concern of, Sandwich Islands, mission to, the Thaddous spoken, 48—Mr. Ringham's letter
424 - from a clerg, ib from a layman, 425	Bathcotta. Sandera Sakaren, religious concern of, 17: Sandwich Islands, mission to, the Thaddeus spoken, 48—Mr. Bingham's letter 91—brief review of the mission, 569,57
424—from a clerg, ib.—from a layman, 425 Nott, Rev. Samuel Jun. letter of, - 11 Obituary notices, - 264,312,407,576	Bathcotta. Sandera Sakaren, religious concern of, 17: Sandwich Islands, mission to, the Thaddeus spoken, 48—Mr. Bingham's letter 91—brief review of the mission, 569,57

Signs, on the language of, 3	Tukkeer, village of, Mr. Hall's visit to, 510
Sin, on the deceitfulness of, 269	
Slave trade, discussion respecting the, in	United States and Great Britain, compar-
the Congress of Aix la Chapelle, - 272	ed with respect to Christian exertions, 301
Society Islands, progress of Christianity	Vermont, missionary labors in, 217
in, 40visit of Mr. Charles Bowers at, 126	Vienna, encouragement of the arts in, 308
Solomon, Rev. B. N. recommended by the	Virginia, law of concerning slaves, - 243
emperor of Russia, 261	Visiting committee of the school at Brain-
	1
Steiner, Rev. Abraham, his visit to Brain-	
erd, 87	Warren, Rev. Edward, tribute to the
Stewart, Dugald, a great philosopher, 4	memory of, 520
Subterraneous sounds, 300	
Suppen, mention of, 522	
Swezey, Rev. Samuel, letter from, - 143	Warriors, their extensive fame, 536
Switzerland, missionary letter from, 142	Westfield, Ohio, revival of religion in 96
Tambour, village of, Mr. Hall's visit to, 511	Williams, Mr. A.V. sickness and death of, 28
Tannah, journal of Mr. Nichols at, 373,412	Windham County, Con. Char. Society of, 92
Teignmeuth, Lord, his speech before the	Winslow, Rev. Miron, letter from him
Brit. & For Bible Society, 479	and his brethren, 188-private journal
Tillipally, sickness of Mr. Poor at, 177-	of, 192,227
arrival of Dr. Scudder 519	Worcester's Geography, review of, - 13
Tissera, Gabriel, hopeful conversion of,	Wright, Rev. Alfred, sets out for the
278—letter from, 282	Choctaw station at Elliot 286
Trumbull county, Ohio, revival of religion	Chockaw station at Liniot,
in, 527	Zeul of the poor 261
111,	Zeat of the poor,
INDEX TO TH	E SIGNATURES.
A.B 117,155,300j	R. H 115
	S 212,455
	SAMUEL NOTT, jun 12
	SPECTATOR 253
D. E 152	U 250
	U. Y 496
	W. M 258
	ZETA, 206
P 6	Z. Y 59,96,103,155,252,341,449
PARENS, 402	

ADJUDICATION OF PREMIUMS.

SEVERAL years since we offered three premiums to writers in a volume of the Panoplist; and the offer was continued, by implication, to writers in three succeeding volumes. These premiums were adjudged to writers in the tenth and eleventh volumes, and the adjudications were published, immediately after they were made. In reference to the two later volumes, the adjudication has been delayed till quite recently, because we could not find three gentlemen, of suitable qualifications, at leisure to look over the volumes and decide.

The conditions were, that pieces written by the Editor, or either of the judges, were not to be candidates for the premiums; and that the only rule of judging should be, the tendency of

the pieces to do good

Under these restrictions, the premiums to writers in the twelfth volume were as follows:

The premium of twenty-five dollars to the best prose composition was adjudged to the writer of the Essay, which was published in our numbers for May and June 1816, On the manner in which the Seripeures are to be understood; the premium of fifteen dollars for the best piece of poetry, to the writer of The Lord's Day Morning, in the number for June; and that of ten dollars, for the second best prose composition, to the writer of the Essays on the Sabbath, in the numbers for January and March.

The writer of the first of these pieces was the late lamented Dr. DWIGHT; of the poetry, the Rev. William Jenks, of Boston; and of the other prose composition, the Rev. Heman

HUMPHREY of Pittsfield.

To the writers in the thirteenth volume, the premiums were awarded as follows:

That of vocant-five dollars to the writer of the series of papers, six in number, entitled, Theological Romarks; that of fifteen dollars to the writer of Tears of Penitence, which was published in the number for June 1817; and that of ten dollars, to the writer of Familiar Sermons.

We are not sufficiently certain who the writer of Theological Remarks is, to mention his name in this public manner. The writer of the poetry is totally unknown to us. The Rev. WILLIAM L. STRONG, of Somers, Con. wrote the Familiar Sermons.

To the writers who are known, the premiums will be sent without application. If the others are not applied for within a year, they will be considered as relinquished.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 1.

JANUARY, 1820.

Vol. XVI.

MISCELLANEOUS.

ON TEACHING THE DEAF AND DUMB.

In the Christian Observer for October last, p. 646, is the following sensible and well-written article on a very interesting subject. Judging from internal evidence alone we have no hesitation in attributing the piece to our highly respected countryman, Mr. Gallaudet, superintendent of the Connecticut Asylum for the Deaf and Dumb.

To the Editor of the Christian Observer.

In the number of your publication for August, 1818, are some temarks on the . Expediency of teaching the Deaf and Dumb to articulate." I am glad to see that you do not consider any field of benevolent effort beneath your regard, and that you are auxious to do good even to such humble and uncomplaining sufferers as the deaf and dumb. I have always felt a deep interest in othese lonely heather of a Christian land;" and, because I have had very dear friends in this belpless condition, I have endeavored to make myself familiarly acquainted with the modes of their instruction, and even at length to venture so far as to attempt, perhaps in a very imperfect manner, to teach a few of them according to the general outlines of the system pursued by the Abbe' Sicard, whose works on this subject I have studied with deep interest and attention. I was forcibly struck with a remark in the article to which I have alluded in these words: "There is really no more intrinsic connexion between written and spoken words and ideas, than between signs and ideas: indeed, the language of the deaf and dumb is abundantly more significant than any other, inasmuch as it denotes that change which takes place in our bodies and countenances, by the movements of the soul; and so far as intellectual processes bear any analogy to the motions of matter, it shadows forth this analogy in very striking and significant emblems."

This is so true, Mr. Editor, that I think it almost capable of demonstration, that the deaf and dumb can learn the English, or any other language, only just so far as their own native language of signs is employed as a medium of interpretation. No sounds can be addressed to their ear. If a written or articulate word is addressed to their eye, it must, previous to explanation by signs, be perfectly unintelligible. If I utter the word "hat," or write it, there is no analogy between either the spoken or written sign and the object; but if I describe, in the native language of the deaf and dumb, this object by appropriate signs, my meaning is at once understood.—

My pupil has never known the meaning of the word "power." I.

Vol. XVI.

speak it, and bid him observe the motion of my lips; or I write it, and bid him mark the different letters which compose it, in either case, its import is completely hidden from him. But I pourtray by his own expressive language of signs a huge rock, and a mighty man lifting this rock and hurling it on his antagonist, and then tell him that this is power, and he comprehends me. How shalf I give him the import of the word "admiration?" I describe by signs a lofty edifice, I raise one stone upon another to a great height. I adorn it with all the magnificence and beauty of architecture, I describe myself as approaching it, I look at it, I pourtray my feelings in my countenance, and by the position of my body and the motions of my hands, I ask him, "Did you ever feel so?" "Yes." "Well, this is admiration."

I am anxious to lay the foundation of his moral and religious instruction; and before I can proceed, he must become familiar with the import of the terms "good and evil." Yesterday I saw him angry with his companion; I recal the circumstances of the scene by appropriate signs; I pourtray the emotion of anger in my countenance. I point to himself as having indulged the same emotion in his own breast. With a look of inquiry, and expressing by my features and gestures the marks of approbation, I demand whether in that state of feeling he deserved approbation. His conscience furnishes the reply, and he shakes his head. I tell him that state of feeling was "evil." I refer to some common acquaintance with whom we are very familiar; I imitate by my looks and gestures his peculiar kindness of deportment. I describe one act of this kindness which my pupil witnessed. Again, I inquire if this deserved approbation. He

assents, and I tell him such a state of feeling was "good."

I might multiply examples of this kind without number, all of which would go to prove, that it is impossible, from the very nature of the case, to teach the deaf and damb the import of any word except through the medium of signs. It is true, that so far as the meaning of words can be communicated by definitions, so far the pupil may learn by this help; but then the words which compose the definition must have previously been explained by signs. To prevent mistakes, I ought, perhaps, before this to have observed, that by signs, I mean, not any alphabet on the fingers, which is as purely arbitrary as either written or spoken language; but all that can be expressed by the various changes of the countenance, attandes of the body and limbs, delineation of visible objects by the hands; and all the varieties of pictures and paintings. And this language of signs is significant, copious, perspicasas, and precise, to a degree which I believe would surprise any one, who devotes attention enough to become familiar with it. It describes with more rapidity and accuracy than written or spoken language, every object which is addressed immediately to any one of the boddy senses. It pourtrays with a peculiar vividness and beauty all scenes and transactions which are presented solely to the eye. In truth my mind has been more agitated by a description of the day of judgment, which I have seen my ingenious friend Mr. - who, you know, is deaf and dumb, exhibit in his own native language of signs, than by the loftiest flights of eloquence, which are to be found in the pages of Massillon or Bossuet. He was the judge, and I trembled before him. He was the accepted disciple of Christ, and I almost felt the rapture which the "Come ye blessed" will inspire. He was the impenitent sinner, and I shuddered with horror at the yawning gulf beneath his feet.

Language is but the excitement which gives imagination its force, and memory its power. Signs are as capable of doing this as well under one shape as another; because their use is predicated entirely on the supposition that the thing signified is previously known. Make out an analysis of any term whatever, and resolve it into its radical meaning; in other words ascertain the simple ideas which form the complex one which it denotes. The simple ideas are either derived from sensation or reflection, either from what the mind notices through the organs of the body, or from what with its own intellectual eye it discovers to be its own phenomena.

Now all these simple ideas can most easily be expressed by the signs of the deaf and dumb; and hence it is that by a suitable arrangement and combination of these signs, there is no term, physical, intel-

lectual, or moral, which they cannot express.

It is only some months since that I witnessed an interview of several hours between my deaf and dumb friend Mr. — and a young Chinese, who was quite ignorant of the English language, and also of the language of signs and gestures. Mr. — began to talk to him in his language of signs. The Chinese was at first lost in amazement: but not one half hour had clapsed before a rapid conversation ensued between them, in which Mr. — ascertained many interesting circumstances respecting the birth-place, parentage, occupation and life of the stranger, and also learned the import of nearly twenty Chinese words, some of which denoted quite complex and abstract ideas.

A few days since, a deaf and dumb man, of thirty years of age, visited me. He came from a distance, and was entirely ignorant of written language. I soon ascertained all the important circumstances of his situation in life. I then attempted to ask him, by precisely the same signs which I use among my pupils, if he knew any thing of the spirituality and immortality of the soul. He said his wife had taught him: he pointed to his body and then to the grave, he breathed and drew as it were his breath from his mouth with his hand, and said it would go upwards .- I pray with my pupils morning and evening by signs. This man was present at our devotions. During one of my prayers I described by signs the influence of the Spirit of God in cleansing the heart. The succeeding day he referred to our evening prayer; and "what did you mean," said he, "by washing your heart?" I explained it to him by signs, and he seemed well to comprehend me. He conversed without the least difficulty with the other pupils on all common subjects, and told me one day, that one of them did not understand the truth that God sees every thing. This he did by forming a ball with his hand. Then he told me, stretching his look and other hand to a great distance and in various directions, that his clenched hand represented the world. Then he pointed upwards and described some one as looking down upon this ball, and as looking through it, and round it, and seeing every part of it.

From these remarks I derive one simple conclusion, that more instruction can be communicated to the deaf and dumb, in a given

space of time, through the medium of signs, than by any other means. If, then, the cultivation of the powers of the intellect and the affections of the heart, so that the one may be led to love truth after the other has apprehended it, be the grand aim of all correct systems of education; it would seem that the principal object towards which the efforts of an instructor of the deaf and dumb should be directed, ought to be the cultivation of the language of signs, and the use of it in his daily intercourse with his pupils.

Just so much time, therefore, as is employed in teaching the deaf and dumb to attempt to articulate, is comparatively lost: for it affords to their minds no new acquisitions of thought; it only furnishes them with one additional way of communicating their ideas; and if the same time and immense labor were expended upon their instruction in new ideas, by the language of signs, they would make much more

rapid progress in the attainment of knowledge.

This language of signs is capable of a beautiful though complicated philosophical arrangement; and much as some of the English critics have consured the Abbe' Sicard's system of signs as unnecessarily prolix, and savoring too much of metaphysical subtlety, I am satisfied, from my actual application of it to the minds of the deaf and dumb, that it is founded in nature, and that its general principles correspond with an admirable exactness, to those laws of the human mind, which have of late been so ably developed and defended by one whose name alone I need mention, Dugald Stewart, to revive in the breast of every lover of true philosophy the most profound admiration of exalted talents, and the most grateful remembrance of those talents adorned, in their exercise, with that simplicity, and candor, and modesty which always attend real greatness of soul.

As this language of signs is capable of becoming a vehicle of all important religious truth, and as this truth can thus be communicated to the deaf and dumb long before they are able to read and write the English language correctly; another powerful reason is thus furnished for its cultivation and use. I find no difficulty, in the course of eighteen months, in conveying to the mind of an intelligent pupil all the essential doctrines and important facts of the sacred Scriptures, and of conversing on all the common topics of Christian experience. It is found, too, to be quite practicable to conduct the morning and evening devotions of the family by mere signs. Our prayers are extemporaneous, with a short pause between each petition, which affords the pupils, who stand around the organ of their communication with heaven, an opportunity of offering up mentally what is thus distinctly addressed to their understanding through the medium of sight.

Insulated as they are from all the rest of mankind, they can, thus, soon have the Gospel proclaimed to them; and if the salvation of the soul is an object paramount to all others, it should seem, that in all institutions for the instruction of the deaf and dumb, no time should be lost in pursuing such a method of communication, as will the soonest enable the teacher to make the interesting subjects of his care acquainted with the consoling doctrines of the pardon of sin through the blood of Jesus Christ.

I will only add, that this consideration should deeply engage the attention of all, who are concerned in the management and instruction of asylums for the deaf and dumb; for their responsibility is great indeed. I shall take an early opportunity of adding a few further remarks on the subject of teaching oral language to the deaf and dumb, by way of reply to the sentiments of one of your correspondents in your number for December, 1818.

For the Panoplist.

ON A DEATH-BED REPENTANCE.

In what way should a minister treat the appearance of such a repentance?

The cases of real penitence on a death-bed, are probably much fewer than is commonly supposed. We cannot certainly determine beforehand, that God will not make many fit subjects for his kingdom at the close of life.

But the analogy, both of the natural and moral world, is against the supposition. The springing blade does not come at once to maturity, nor does the ripening fruit assume in a moment its delicious flavor. So a great proportion of those, who become the friends of God, are renewed in early life. Besides, the thief on the cross is the only instance, which the Bible furnishes, of a repentance in the hour of dissolution.

That many, who thought they had repented on a sick-bed, were mistaken, is evident from the fact, that when health returned, their religion was no more. The vows, which they made to devote their lives to God, were forgotten, and their goodness proved like the morning cloud and early dew.

The minister, when he enters the sick chamber, should bear these things in mind. He should consider the responsibilities of his office, the great danger, that they, who profess to be penitent, are deceived.

Before him lies one, who, in health, disregarded the Gospel. The mild accents of mercy did not melt his obdurate heart; the terrors of the law did not make him tremble; the thunders of Sinai did not make him afraid. But when at length disease seizes upon him, and death stalks before him, he begins to reflect upon his situation. A retrospect of the past fills him with alarm. He looks forward into eternity, and all is dark and gloomy. In imagination, he stands at the mouth of the pit, looks down into the abyss, and the sight overwhelms him with horror.

Something must be done. The pleasures of the world have vanished. Religion is his last and only resort. He is convinced, that without this his perdition is inevitable. But all this alarm, excited by apprehensions of future misery, may originate in mere selfishness. It may, or it may not, result in genuine penitence.

What then is the minister's duty? The heart he cannot know. He sees that the bosom, lately disturbed with distressing fears and apprehensions, has become tranquil. But he is ignorant, whether the light which now shines upon the soul, is "the twilight of everlasting day," or that which will soon go out in "the blackness of darkness."

Here the utmost circumspection is required. The sick man will look to his minister as to his father. He will place confidence in

him, as one skilled in holy things.

He will probably ask, with a faultering voice, what are his prospects for eternity? But if he is deceived, and his counsellor encourages him, his false confidence will be strengthened, and a soul is lost forever.

It is important that a minister proceed in such a manner, that if the person is deceived he himself shall detect the deception. He should unravel the process by which the deception was induced, and endeavor to exhibit the sinner's heart to his own view. The minister should investigate the grounds of the present peace of the supposed penitent, and see if it did not originate from some misapprehension of the character of God, or the way of salvation. The nature of sin, as an offence against infinite purity, should be described. That law should be made to appear holy, just, and good, which threatens death to every transgressor.

Does he unreservedly submit himself to a sovereign God? approving his justice as well as mercy? Is sin hated for its intrinsic malig-

nity, as an offence against a holy God?

The necessity of strictness in the examination will appear more obvious, if we consider the immense disadvantages, under which the work of repentance was commenced. A weak and distressed state of body; a mind enfeebled by disease; distracted thoughts, and extreme solicitude, operating with combined force, present an almost immovable barrier to the work of repentance. In this situation, how can one apply himself, for any length of time, to serious investigation? How can be confine his attention to the all-important concerns of his soul? Only one misconception may lead him to a wrong result, and to this he will be constantly liable. Every minister, with these considerations before him, should beware of being too much influenced by the sympathies and sensibilities of his nature. He should remember that the situation of an immortal soul is awfully critical, and if he is unfaithful it may be irretrievably lost. He must be affectionate, but plain. However painful and distressing the operation. the wound must be probed to the bottom. But shall the hopes of a dving man be dashed? Shall the light, which has dawned upon his soul be put out, and the darkness of despair again envelope his mind? Shall the only prop, which supports him, be removed at this trying hour? Yes, let all these be done, if duty requires it. To throw difficulties and doubts in the way of the real penitent, is indeed painful; but it is far preferable to becoming accessary to the ruin of one, whose hopes are built on the sand.

For the Panoplist.

ON SEEKING THE HAPPINESS OF OTHERS.

"Who went about doing good."

To delight in goodness itself, and to rejoice in the expressions of it in others, is one discriminating mark of the Christian's character; to do good one of his indispensable duties. Wherever he turns his eye, he

sees a wilderness producing briers and thorns. This wilderness is yet to be planted with that Vine, whose leaves are for the healing of the nations: but contrasting its present condition with its aspect on that glorious morning, when the Creator pronounced it "very good," his heart is melted into compassion in view of the unnumbered woes which sadden the face of this apostate world. But shall he fold his hands and sit still! If his heart be almost ready to break with anguish, he may exclaim, "Oh that my head were waters, and my eyes a fountain of tears." He may be so far absorbed with his own sensibilities, and so much enfeebled by their indulgence, that the day for exertion shall be past before he arises to repair the wastes of the smoking desolation. At the approach of the long sleep, he may have accomplished almost nothing in any of the plans of benevolence; though he hailed their beginning, and desired their success. Courage first forsook him; the enemies were numerous, and the obstacles great. Strength subsided ere he put his hand to the work; the shades of evening are drawing near, and nothing is done. When his head is laid low among the clods of the valley, it may but too truly be said of him, as of many others, "he dies and leaves no cheering memorial behind him." What single misery has he diminished? what single calamity has he alleviated? In short, where is, or has been, the single immortal, who is, or will be, any happier, than if this man had never existed?

To the reader of this paper I suggest the following considerations.

1. Whether there is not, fairly within his reach, some practicable

method of doing good?

Discarding the expectation of reaping without the toil of cultivation. let each one look around him, with a cordial desire of diminishing the quantity of human suffering. While he remembers, that a splendid part can be allotted to but few, and that the other parts are equally necessary to the perfection of a plan, let him immediately look at the condition of his country, his neighborhood, his friends, and family. If he be blest with an abundance, many of the sons of want and objects of public charity, may experience the comforts of his bounty. If Providence has placed him in a humble lot, and confined his influence within the narrow circle, let him not forget, that within that circle his activity is just as necessary, and his indelence as much a crime, as if the extent of his operations were measured on a grander scale. It is an egregious mistake of many persons, to suppose, because they are in circumstances of mediocrity, or perhaps of poverty, they are not accountable for neglecting every portion of the immense mass of suffering in the world. Had they fortunes, or were they placed on the high ground of public office, they would account themselves responsible for the abuse of such a high trust; but by individuals so poor, and of so little influence as themselves, nothing of lasting benefit to the community can be effected. Probably, no being gifted with reason was ever yet so perfectly degraded, as not to have influence with some one of his own Some circumstance, which he perhaps cannot name, has given him a hold on the opinions, the passions, and of course, on the conduct, of a neighbor, a relative, or an associate. This influence is the talent put into his hands to improve. For the use of it he is most solemnly accountable.

2. With an acknowledged good to be achieved, and evil to be remedied or prevented, full in his sight, I inquire of the man, who hesitates to begin, whether he can conscientiously be exonerated from

lending his aid?

I know it is perfectly consonant with pride, and one of its dictates, to ask, when any project of usefulness is proposed—can I do this honorably? Will not my reputation suffer by my attempts to benefit others? If the employment be a very humble one, shall I not be ridiculed for my pains? What will my acquaintances say of me? Shall I run the risk of being degraded by it? These and a thousand similar doubts, must be solved, before the man, thatting between two opinious, will consent to begin a duty, which is too plain to admit of proof.

If the inquirer in such cases be not a willing slave to the silly maxims of honor; a mere foot ball for fashion's fools; if he be not incurably blind to the difference between the applause of men and the approbation of God, let him answer to his conscience this single question. Will it comfort you in the hour of dissolution, to reflect that the vain breath of man has been the standard of your actions? An excessive value placed on the esteem of men is a very common and fatal delusion. When it once becomes a fixed principle, every noble motive is excluded. On examination, that will always be found a sordid mind, which cherishes and boasts of an extreme sensibility to its own honor; that is so anxiously actentive to the opinions of others respecting its operations, that it dares attempt nothing, which they

condemn, to frown at nothing which they approve. The slothful servant was not punished for the misimprovement of many talents, but for hiding a single one. Many seek to excuse themselves from any share in works of beneficence, "because," say they, we are so poor that we can do nothing to any considerable amount. The space we occupy is so exceedingly narrow, that if vacant it can scarcely be noticed, and if occupied ever so completely, it will not be observed." This, I fear, is the true ground on which multitudes plead an exemption from all endeavors to do good. If they could be placed on an eminence to command attention, they would exert themselves, that is, seek a still higher elevation; for such a gratification accords well with the self-exalting spirit, which, in different degrees, lurks in almost every bosom. But to labor in obscurity to scatter the means of happiness without praise; to lessen the sufferings of the community without increasing their own importance; to explore the recesses of misery without the encouragement of the public voice, or the smiles of our friends; to subject one's self to a great deal of pain in exploring the miseries of the wretched, -and all this without hope of reward, or prospect of emolument,—is more than such men are willing to undertake.

I would request those, who aim only at conspicuous stations for the display of their talents, and will consent to toil for the public in no other, to contemplate the example of the divine Savior. Indeed he taught in the temple "as one having authority;" but when the occasion presented, he also seated himself in the synagogue with murmuring and malicious enemies. When fatigued with a toilsome journey, he was as willing to instruct the ignorant woman of Samaria, at the

For the Panoplist.

MARKS OF THE DIVINE DISPLEASURE IN THE PRESENT WORLD.

Suffering is inseparable from the condition of man. No stage of his journey is exempt from it, and through most of the seasons of his pilgrimage it constitutes the principal ingredient in his cap. Scarcely are his eyes opened, before pain assails him, and is through life either a constant companion, or a frequent visitant. But the auguish of his body is often forgotten, and even lost, in the keener distresses of his mind. The numerous objects which invite his attention, like butterflies pursued in the sunshine, generally clude his grasp; and if seized, wither at his touch, and die in his embrace. What at a distance dazzled his eye by its splendor, loses half its charms on a near approach; fall his days are sorrows, and his travail grief."

Some exhibitions of the displeasure, with which the present world is viewed by its Creator, meet us at every change of human affairs. Let us in this place notice one or two. Death, in its own nature, and in all the anticipations it presents to the mind, is a dreadful evil. Wherever life itself is desirable, the loss of it is contemplated with dismay proportioned to the strength of that desire. Probably, not all the causes which contribute to swell the fear of death are well understood; but even irrational animals share it with ourselves. shudder with expressions of appalling terror at the final agonies of one of their species. In other natural cyils also, they participate, apparently from their dependence on man, or connexion with him; and unquestionably those species which he has subjected to his control, and enslaved in the service of his pleasures, are inconceivably more wretched than others, which roam in freedom through their native forests. Nevertheless, from the pangs of the guilty conscience, and the dread of merited punishment, they are completely freed.

Although the divine Savior has deprived death of its most terrible features, and the transit from time to eternity can be contemplated with greater composure by his disciples, from the assurance of a resurrection to endless life,—still the gloomy vale which separates us from the untried world is shrouded in darkness, and none but fools and madmen rush into it with presumption, or advance with indifference

towards the awful confines of a world of retribution.

The same truth appears on the face of the natural world. Immense regions are doomed to perpetual sterility. They are visited neither by the rains nor the dews of heaven. No genial sun quickens into life a luxuriant vegetation; nor temperate atmosphere protects or nourishes the foliage of the waving forest or the fields. Other regions parched by a burning sun, destroy the principles of vegetable life, and generate fatal diseases in animated nature. Their puny inhabitants, if they have any, are enfeebled by the poisonous exhalations around them, and by the noxious atmosphere they breathe. Some again, beneath the frigid zone, supply but a scanty sustenance to their wandering tenants. With incessant toil the famishing native gains but a precarious support for a comfortless existence, and quits life without ever having known those enjoyments found in temperate climes. His whole residence on earth is passed between the jaws of famine on one

Vor., XVI.

hand, and on the other, a toil so unceasing, and so severe, that nature

seems incapable of enduring it.

Countries blessed with a milder climate, where neither the extremes of heat nor of cold are experienced, have generally been groaning beneath the iron sceptre of despotism. Their miserable inhabitants are trodden into the dust by governments the most oppressive, which a just God ever suffered to desolate the world. If the poor tenant of the soil have acquired some fruits of his honest labor, a rapacious landlord, an avaricious pacha, or viceroy, wrests from his hands all the gains of industry, and with it the hopes of support for a dependent family.

Of the whole time since the deluge, a large portion has been occupied in war. Looking at a race of beings, whose chief employment has been to destroy each other, -whose principal aim seems directed to the diffusion of misery in a thousand forms, -would it not appear that they are subject to some dreadful infatuation? Blinded by sin, and drunk with revengeful passions, how zealously do they perform the works of that roaring lion who always seeks whom he may devour? Are not the marks of Almighty indignation discoverable in the state of such a revolted province of his dominions,—a province which has turned one part of its inhabitants loose upon the other, and exhausted itself in the work of destruction? Further, when it is recollected, that those, who have engrossed the honors of this same world, have been its principal destroyers; that the highway to preferment and fame, among these deluded beings, is drenched with the blood of millions, and watered with the tears of widows and orphans without number; that men tolerate every species of error, however debasing, rather than truth; that they reject the only and all-sufficient remedy offered by God for the cure of such universal disorder and suffering,—what proof is wanting to show the supreme degradation of such a region? In what righteous judgment has God suffered these beings to raise the hand of a suicide against themselves: and, fond as they are of blood, and fertile in expedients for inflicting pain, how justly has he made them the executioners of his vengeance against sin.

It will be observed, that I have omitted to mention those tremendous displays of the divine displeasure, which are seen in the convulsions of the globe. Not because I think these a more equivocal testimony of God's disapprobation of the guilty world thus punished; but that my intention, in this short article, was to notice only those more general intimations of the designs of Providence, which are scattered over greater portions of the earth, and observable in the face of the ordinary affairs of nations, or of individuals. Should the reader wish to contemplate the signal visitations of Heaven, in which man's splendid habitations are changed at once into his grave,—let him turn to the volcanoes of Italy, and the earthquakes which have swept the cities of Catania, Lisbon, Messina, Lima, Roibamba, and Caraccas.

MISSION CHAPEL AT BOMBAY.

To the Editor of the Panoplist.

Sir,—I consider it as deserving very serious regref, that the contributions for creeting a Mission Chapel at Bombay have been so very insufficient; and that, for so long a period, that station has been destitute of a place devoted to religious instruction, and the public worship of God. I am sure, that if wealthy Christians among us were sufficiently aware of the immense importance of such a place, to the progress of Christianity there, the means for preparing it could not long be wanting; and I am as confident, that if only a considerable part of these means were sent from this country, there are many liberal individuals at Bombay, who would cheerfully make such contributions, as would supply the deficiency of our liberality.

I am fully persuaded, however numerous may be the able missionaries and the well conducted schools, and however widely circulated may be religious tracts and Bibles, that the Mission at Bombay is exceedingly deficient in its means of propagating and establishing the Gospel, so long as it has no place for public instruction and public

worship.

If it were for nothing else, such a building would be necessary, in a large commercial city like Bombay, as a significant mark, which should make known to the city at large, and to the immense number of comers and goers, that there does exist an establishment for the propagation of Christianity;—as a standard erected for the Lord Jesus, visible from all quarters, exciting inquiry in all who see it, and so generally known, that the least informed inquirer may readily arrive at the source of the information which he needs.

There is another incidental advantage, worthy of serious consideration. There will be, in the eyes of the natives, (who despise no religion, but consider each as suitable and right for those who profess it,) a sacredness, attached to a place devoted to the worship of the Supreme God; which will promote a useful reverence for the missionaries themselves: and it will be difficult to impress them with the truth, that the objects of missionaries are solely religious, in any other way. Under every form of religion, right or wrong, there have always been buildings separated for religious purposes; and there is no way, in which religious instructors can so readily render their designs visible, and their persons revered, as by their ministerial connexion with a place of public worship.

But these reasons, though of very great importance, are quite inferior to another, on which rests the indispensable necessity of the provision in question. The missionaries are very faithful, according to their opportunities, in daily preaching to the natives; but one cannot fail to regret, that their instructions are too casual, and too scattered, to produce so deep and extensive an impression, as they otherwise might produce. In order to turn these casual and scattered instructions to good account, there is needed a place of known public resort, from which none could feel excluded, and to which all might be invited; to which those might go, whose curiosity had been awakened, or whose

consciences had been roused, or whose hearts had been softened, by the more casual instructions of the missionaries. In such a case, they would be brought under the means of grace, and, it might be hoped, would be led to repeat their visits, that they might hear more, and still more, of a doctrine, which presents, the more it is known, additional motives to curiosity, and stronger claims upon the feelings; until the blessing of the Spirit might fall upon them, causing them to renounce their idols, to worship the Supreme God, and believe on his Son, the Lord Jesus Christ. Not that I would limit the power of that Spirit, or imagine that one incidental hearing of the word may not be made effectual to the salvation of the soul; but that I believe it more consistent with the usual mode of divine operations, to bestow the converting influence of the Spirit, when there has been given the opportunity for a full apprehension, in the understanding, of the preached So fully am I persuaded of this, as to believe, that, generally speaking, should the incidental labors of the missionaries, on any occasion, be blessed in awakening the attention of the hearers, the whole advantage might be lost, for want of a suitable place for repeating the impression.

I would not, however, confine the advantages in question to the case of those, who may have become interested in the instructions of the missionaries. If a course of lectures were delivered on the historical parts of the Bible, combining with it all that can alarm the fears, and animate the hopes of sinful men, I should think it highly probable, that great numbers, quite indifferent to the true religion, would occasionally, and frequently, happen in, out of the general desire to hear something new, particularly from the lips of a Sahib. This is the more likely in a warm climate, like that of Bombay, where the whole business would be transacted with open doors, furnishing to all

passengers an easy and unobserved ingress and egress.

The erection of a Mission chapel, besides furnishing the most important advantages to the heathen, would enable the missionaries to collect, (as the Baptist missionaries at Calcutta have done,) a regular congregation of half casts, who, besides receiving the blessing of stated religious instruction, would shortly furnish many useful assist-

ants to the missionaries in every department of their work.

In a word, the missionaries must have a chapel, or they are but ill provided with the means of carrying on their work. They have been without one several years too long already; and I doubt not, much, very much, has been lost for the want of it. I do earnestly intreat all, who have it in their power, to contribute without delay to this great and good object. Let not the central mission of Bombay, the earliest American establishment among the heathen of the East, be any longer without a place devoted to the public service of God, and to the public instruction of the people. Let the contributions be made with the animating hope, that the walls, which they are designed to raise, will soon enclose attentive crowds of Hindoo hearers, and soon resound with the praises of the heathen to the Savior of the world.

SAMUEL NOTT, jun.

REVIEW.

CXXXV. Elements of Geography Ancient and Modern. With an Atlas By J. E. Worcester. Boston: Timothy Swan. 1819. pp. 324.

In our country all literary employments are thrown into the shade, by the inextinguishable passion for wealth. If any one has a large fortune, or the means of acquiring one, it is of small account in the general estimate of his character, whether any thing else can be named in his favor. Of our growing population, the proportion of merchants and traders, exceeds that found in any other nation; the thirst for rapid gains has explored every corner of the commercial world, and left few articles untouched from which the keen eye of

speculation could hope to see a gainful exchange.

Among the articles of such a multifarious traffic, books might be expected to hold a place. Although they are not entirely forgotten, still, that portion of trade which consists in books alone, has here some remarkable features, not seen, we believe, in any other country. If some of the dealers in this article may find a profit in vending new editions of European works, they receive but a faint encouragement by the demand for native productions. If any thing be written so as to find a market in our nation, it must be either a school book, a newspaper, or something which approaches as nearly to a newspaper as possible. Not that our citizens are really too poor to purchase almost any article they please; so far from this, it is perfectly well known, that all classes of people in the United States, consume a larger quantity, not only of the necessaries, but even of the luxuries of life, than the same classes respectively in any other country on the globe. Instead, therefore, of remaining ignorant through poverty, those composing the middle class, and even the poor, so called, are beyond comparison more able to purchase books, than the mass of any other nation. But notwithstanding the unexampled facilities for learning, we are not a reading people.

In connexion with this subject, there is one consideration which deserves attention. Though we have a wonderful scarcity of thorough scholars, and the great majority of our population read very little. still, in the eastern states, schools are supported by the authority of law. Of consequence, almost every body learns to read in childhood. So long as early impressions on the mind are lasting, and so long as the opinions and the conduct mutually influence each other, it remains a question of the highest interest, what shall children be taught at school? Where all are taught to read, the man who at his option places before them the stock of knowledge, which shall be obtained by a population of many millions, wields an engine of inconceivable power. The responsibility resting on the man, whose labors have a considerable share in shaping the minds of a numerous population. should never escape his recollection. Although his book, as in the present instance, be not designed to convey moral instruction, still, as atheists have shown themselves able to infuse the poison of infidelity into every department of their works, the friends of Christianity should make it appear, that their regard for its authority, and their

adherence to the best interests of man, as an immortal being, are not thrust out of sight, while they call his attention to literature, or the physical sciences. So far as we have observed, there is no reason to charge the writer of the present volume with neglect in this particular. He has lately appeared before the public in two large works of a similar kind, which were reviewed in our pages.* These publications have been well received; at least, so far as the avaricious disposition of the American people would allow them a circulation.

The plan of this little volume is generally well adapted to its object. In its execution, perspicuity is united with brevity. The descriptions are very short; but the learner is made acquainted with those peculiarities of a place, most necessary to be known. Were we required to name the single particular, in which Mr. W.'s book excels most others of the kind, we would specify this close condensation of materials, by which the most essential points of information are brought

within a narrow compass.

In beginning the description of a state or kingdom, the writer first gives a topographical table, showing, at one view, the name of each province, or county; its population, the number of towns such county contains, its chief towns, and the number of their inhabitants. These tables are of considerable use, in as much as they present at a glance, those specific articles of information, for which books of reference are consulted; and which, next to local position, are most necessary to be committed to memory. Other tables show the length of rivers, the distance through which they are navigable, the elevation of the highest mountains, the comparison of agricultural productions in the several states of the union; the advance of spring in different places; the temperature of various situations, as indicated by the mean heat of several years.

In every part of the book the learner is expected to have his maps before him. Instead, therefore, of inserting in a long paragraph, the boundaries of a country, such description is entirely omitted in the volume; the scholar is thus compelled to examine his map, which, if correct, is a much better source of instruction than any verbal account. We have known persons who had, as they termed it, "studied Geography" a long time, without being much the wiser for their reading; from the immense number of pages which had often passed under their eyes, they appeared to have collected very few ideas; and among those articles of which they knew any thing, the most impor-

tant points had escaped them.

About 50 pages of this volume are devoted to Ancient Geography. Considering its interest in the mind of a classical student, this is a smaller space than we could have wished to see filled with the subject; but it must be recollected, that the circumscribed limits, within which the author confined bimself, allowed no great room for minuteness in this division of his work. At the close of this part of the book, are very useful tables, exhibiting in columns, 1, the ancient names of cities, towns, rivers, islands, mountains, &c. with their pronunciation,—2, the country or province in which they were situated,—and 3, the mod-

^{*} See Pan. vol. xiv, p. 14 and vol. xv. p. 69.

ern name. Such assistance is the more acceptable to the young learner in the science, as the change of names so often met is sufficiently perplexing. It is also convenient to any readers, who have not at command both the ancient and the modern name, or any delineation of the face

of a country.

The questions intended as exercises for the pupil while consulting his maps, are in form similar to those in other books of the kind. They may be well enough, but we do not consider them a necessary appendage. If an instructor understands his business, he would be able to propose all the queries of this nature, without referring to the book of his pupil. The directions for solving the problems on the celestial and terrestrial globes, for constructing maps, &c. are easy, and concise, as they should be.

To give any further opinion of this book, after what we have said, is unnecessary. The author has our best wishes for the extensive circulation of this and his former works, with the hope that in all future editions, he will continue, as hitherto, to deserve encouragement of his countrymen, and the approbation of all who are, like him, engaged in promoting the knowledge, and increasing the literary re-

putation of our rising empire.

THE MISSOURI QUESTION.

Editorial.

WE invite the attention of our readers to a few remarks on the greatest question, which will probably come before the assembled council of our nation during the present century. The declaration of war, tremendous as that evil is to immense multitudes, and disastrous as its consequences are to the community at large, is yet a very limited and temporary calamity, if compared with any measure which tends to perpetuate slavery, ignorance, and vice, among a large class of our fellow creatures, and countless myriads of their descendants. That the permission of slavery in the new state of Missouri is such a measure, we do not assert, at the commencement of our observations. That this is believed to be its character by many judicious, dispassionate, candid men, who have no personal, private, or political interest in the question, is undeniable; and this is sufficient to warrant the discussion. Besides, the subject involves questions of national morality; -questions, on which our character as a just, magnanimous, humane, and Christian people, will much depend. On such questions it is the right and the duty of every man to express his thoughts boldly though temperately, and with none but kind feelings towards those, who soberly and conscientiously differ from him.

Let us here say, to those of our southern brethren, who may cast their eyes on these pages, that we would by no means countenance the habit of bringing local prejudices to bear upon discussions like the present. Much less would we tolerate reproachful language, as used against the southern states, on account of the mere existence of slavery there. On the contrary, the whole business ought to be conducted with an enlarged reference to the permanent good of the

whole union, and with particular reference to the permanent security of the southern people, and the gradual improvement of the condition of the black population. So far as local considerations should have any weight, they should constrain the assembled representatives of the people, and every writer and speaker on the subject, to consult with peculiar tenderness and solicitude, the great interests of those parts of our country, where slavery now exists. This may be done with little apprehension; for, unless we are entirely deceived, the great interest of the whole union will be best promoted, in reference to this subject, by the very measures, which will exert a permanently salutary influence on the southern states.

It may be well to premise here, that slavery is universally admitted to be, as judge Washington has well expressed it, an inherent vice in any community, where it exists. We should not wish to use stronger language concerning it, than has been used by Mr. Jefferson, himself a native and inhabitant of a slave-holding state, and the possessor of numerous slaves. Tew abler arguments have been made, and few more eloquent appeals been delivered, in behalf of the blacks of our southern country, than were heard in the Legislature of South Carolina, about a year since, from one of the Charleston members. There are, in the slave-holding states, gentlemen of great worth and respectability, whose hearts are deeply engaged in the design of mitigating the evils of slavery, and in preparing the way for its gradual abolition May the blessing of the Almighty rest upon them, give them wisdom, zeal, and perseverance, and crown their labors with success.

During the last session of Congress, a bill was introduced for admitting the territory of Missouri into the union as a state. An amendment was added, in the House of Representatives, prohibiting the extension of slavery within the limits, which the contemplated state had assigned to it. The Senate rejected this amendment, and, the House adhering to it, the bill was lost. In the course of the summer, emigrants from the southern states into the Missouri territory have felt a deep interest in the decision of the question, and have exerted all the influence in their power. The voice of these emigrants, and of a majority of the inhabitants of the territory, is now decidedly and strongly in favor of the admission of slavery; though the delegate from that territory stated, about a year since, that it was then extremely doubtful on which side the majority was. A very general interest has been felt on the subject, in every part of the country; and meetings have been held, in most of our principal towns, to offer memorials to Congress respecting it. Several legislative bodies have also expressed their opinion upon it, and transmitted their reso-Intions to the representatives and senators from their respective states. While we are writing the subject is under consideration in both houses of Congress, and even now a decision may have taken place, which will probably affect the condition of the countless millions, who will inhabit this great continent, centuries after the present generation shall have passed away.

The principal objection to the contemplated restriction rests upon its alleged unconstitutionality; though there are persons, who urge against it reasons of expediency, justice and humanity.

It is not our design to enter at large into the constitutional argument. The speeches of Mr. King, which have been very extensively circulated, and the memorial of inhabitants of Boston and the vicinity, written by the Hon. Daniel Webster, contain most luminous exhibitions of facts and reasoning, and prove, in a manner which appears to us entirely unanswerable, that the proposed restriction is constitutional. Though others should not view these documents in exactly the same light with ourselves, all will admit, we should think, that they are composed with candor as well as ability; and that they are free from any reflections, which tend to inflame party animosity, or keep up local distinctions. He, who reads these documents, will find, unless we mistake, the following positions clearly established: viz. That Congress has the power of making laws for all the territories of the United States, in as full a manner as any state legislature for the territory under its jurisdiction;-that slavery, in any territory of the United States, is as proper a subject of legislation for Congress, as slavery, in any state, for the legislature of that state;that, while Congress may admit new states into the union, it may as freely refuse to admit them, unless their admission promises to be a public benefit;-that, on this subject, Congress is bound by the same discretion as on other subjects of legislation, that is, by a regard to the good of the whole union; that, when a new state is admitted into the union, such conditions may be imposed, as shall seem just, and reasonable, and suited to the circumstances of the territory to be admitted; in the same manner as conditions are imposed by a state, when it consents to a division of its territory; -that, in fact, conditions have been imposed in every instance of a new state admitted to the union, or of a state consenting to a division of its territory;—that the constitution implicitly gives Congress the power of prohibiting the importation of slaves subsequently to the year 1808, and into territories and new states, previously to that period;-that if Congress may prohibit new states from importing slaves, it may make it a condition of admitting new states into the union, that they never shall permit such importation;—that in the year 1787, the old Congress passed an ordinance, with the unanimous consent of Delaware, Virginia, the Carolinas and Georgia, five slave holding states, and a like consent of all the other states represented in that Congress, by which slavery was to be forever excluded from the territory northwest of the river Ohio. which territory has since been formed into the states of Ohio, Indiana, and Illinois, on the basis of that ordinance;-that Vermont was admitted into the union in 1791, without any condition respecting slavery, for the obvious reason that slavery had been many years before excluded by the state constitution;—that in the cessions made by North Carolina and Georgia of the territory, out of which the states of Tennessee, Mississippi, and Alabama have been formed, it was expressly stipulated that Congress should not prohibit slavery in this territory, thus admitting, that without such stipulation, Congress would have possessed the same power which had been exercised by the old Congress of 1787;—that the admission of Kentucky into the union was merely consequent upon the division of an old state, and therefore slavery could no more be excluded from one part than from the

VOL. XVI.

other, or from the Carolinas; that the treaty, by which Louisiana was ceded to the United States, contains nothing on this subject, which restrains Congress from exercising the same power over that territory, which had been exercised over the north western territory;—and that, in the admission of the state of Louisiana into the union, very great and important conditions were imposed, without a question as to their constitutionality;—conditions as plainly limiting state sovereignty, as any which could be made on the subject of slavery.

If these positions are undeniable, as we believe them to be, it seems perfectly clear, that Congress has the power now attempted to be exercised, and has actually exercised the same power, and other similar

powers, in a variety of cases, and without a single objection.

There is a clause in the constitution, which has not been much referred to in discussions on this subject, the spirit of which appears to us to demand of Congress an interference on the present occasion. It is in these words: "The United States shall guarantee to every state in the union, a republican form of government." Now it is manifest, that slavery is, in its nature, adverse to a free government. No process of reasoning can make the subject clearer, than it is made by simply stating it. Will any man pretend, that the island of Jamaica, though it should renounce its allegiance to Great Britain, and form a constitution of government called republican, would have, with its twenty slaves to one white man, a republican government in the full and proper sense of the term? "But," we shall be asked, "do you deny that the form of government in the southern states is republican." No; we do not deny it absolutely: but we say with judge Washington, one of the ablest and most upright men, by whose public services our country is honored, that slavery is an inherent vice in our community; that it is hostile to our republican institutions; that it is utterly at war with the first sentence of our Declaration of Independence; and that it is inconsistent with a perfectly republican government. Slavery in the old states was an evil, which the constitution could not remedy; but when new states are formed, the same evil does not exist, and may easily be forever excluded. Congress is therefore bound, by the spirit of the clause just quoted, to interpose for the perpetuation of a free and truly republican government, in all the new states. And it would be entirely within the power of the United States to demand of every new state, not only that involuntary servitude should be forever prohibited, but that no class of persons should be from their birth excluded from all possibility of sharing in the powers of government. Our people talk feelingly of the wretched condition of the peasantry in some parts of Europe; yet all these peasants have at least a qualified property in the produce of the lands, which they cultivate; and they enjoy, to some extent, the disposal of their own time, and exercise a discretion respecting the management of their affairs. It is not so with the negro slave. He has no right, no property, no time, that be can claim as his own. That great parliamentary debater, Mr. Fox, has usually been considered as a vehement champion of civil liberty. and a determined opposer of political despotism: yet he declared, in one of his speeches on the slave-trade, that the tyranny of the worst government in the world, where the will of the prince was unlimited. and his character detestable, was absolutely nothing compared with the monstrous evils of domestic slavery. This was the purport of his declaration; we do not remember the words. Should we admit, that in the ardor of debate, his zeal prompted expressions somewhat extravagant, it cannot be denied, that there is a great distinction between political and domestic slavery; and that, to those who suffer it, the latter is incomparably the greatest evil. We only observe further, what is particularly to our purpose, that the familiar contemplation of slavery,—a state in which all the rights of the slave are habitually disregarded,—rights we mean, as they appear in the eye of God and of reason, and as they are stated in the first paragraph of our Declaration of Independence,—is in the highest degree unfavorable to the first principles of political liberty and of a republican government.

An objection to the contemplated restriction has found its way into the southern papers to this effect: "The territory west of the Mississippi was purchased from the public treasury, and is public property. The southern people have a right to enjoy this property; but this they cannot do, unless permitted to remove thither with their slaves.

It would be unjust, therefore, to deny them this privilege."

Our southern brethren are not aware, perhaps, that northern people express themselves very differently, with respect to this same public property. They say, "that they wish to migrate to Missouri; that this territory was purchased in part by themselves, and that they have a right to enjoy it; but that they cannot think of removing into a slave country, and of exposing their posterity to the tremendous evils of a slave population. If slavery is to be admitted, they are virtually excluded, which they deem altogether unjust." There is certainly as

much truth and reason in this statement, as in the other.

The fact is, however, that so far as the mere question of public property is concerned, Congress have an unquestionable right, for reasons which shall appear sufficient to the assembled wisdom of the nation, not only to exclude slavery from Missouri, but to prevent the settlement of the western territories for an indefinite period. Indeed, Congress has always acted upon this principle. As the territories of the United States are the property of the nation, and to be disposed of as the will of the nation shall direct, this will is one and indivisible, and to be expressed, not by the southern people, or the northern people. or the western people, but by the national legislature. Accordingly, Congress has always determined, and always must determine, when the lands comprised in these territories shall be surveyed; when they shall be offered for sale; on what terms they shall be sold; and by what tenure they shall be held. Not a hundredth part of the territory west of the Mississippi has yet been surveyed. Congress might, if it should see fit, refuse to survey any more, for fifty years to come, and thenceforward indefinitely; and it might forbid the settlement of unsurveyed lands by any persons except the aboriginal inhabitants. It might refuse to sell any lands now unsold, and persist in this resolution indefinitely. Before the cession of Louisiana, Mr. Jefferson said, in a public message to Congress, that the people of the United States owned land enough for their postcrity to the thousandth generation. Congress might be of the same opinion, without violating any obligation, conventional or moral. The public lands might all be sold, with the express condition, that they should never be cultivated by slaves; and any other condition might be imposed, not inconsistent with the nature of a republican government. This doctrine is supported by the uniform and unquestioned practice of Congress, and by the plainest attributes of ownership. Such an owner as our great and growing nation is not compellable to part with property; and whenever public property is disposed of, the owner may sell on such terms as shall best promote the public good; of which terms the national legislature is to be the judge.

In regard to the expediency of excluding slaves from Missouri, and other new states, we shall confine ourselves to a few topics, which have not been sufficiently considered, in reference to the momentous

results of the question now pending.

1. The people of this country do not seem to be sufficiently aware of the immense multitudes of persons, both freemen and slaves, whose condition is to be affected by the present measures. When we speak of the future population of our country, its greatness seems incredible, merely because the subject is new, and because the world has never before seen the rise of such an empire: at least, history has brought down to us no memorial of such an empire, as will probably exist, a century hence, between the rocky mountains and the Atlantic. No reasonable man can see, why our whole country, on an average, should not be as populous as Massachusetts Proper now is. For ourselves, we believe it will be much more populous. Nor can any man assign a cause, why population should not advance for a hundred years to come, as it has done for a hundred years past. Should that be the case, in seventy years from this day. the people within the present limits of our country will amount to eighty millions; of whom about thirteen millions will be slaves, on the supposition that slaves increase in the same ratio as the whole population. The free colored people will, at that period, probably not be fewer than two millions, -making a black population of fifteen millions, exclusive of the slaves, who may be unlawfully imported into the United States within the same period; and who, with their descendants, will probably amount to two millions, and may greatly surpass that number. It is quite within the limits of possibility, that the child now in his cradle may be president of the United States, when this amazing augmentation of our numbers shall have actually taken place; and the close of the present century may leave within our borders one hundred millions of human beings to enter upon the cares and duties of the next age. Ought this consideration to be disregarded, on so momentous a question as that of freedom and slavery? How cautious should be the legislator of the present day, lest his improvidence, or his compliance with selfish importunities, or his resort to temporary expediency, should justly expose his memory to the bitfer reproaches of countless millions vet to be born?

It has been estimated, that the soil of Ohio is capable of sustaining four millions of persons, in a state of abundance; and of exporting provisions enough to feed two millions more. We have not been able to ascertain the exact limits of Missouri, as it is contemplated to be

formed into a state; but we believe it to be larger than Ohio; and, from the acknowledged fertility of the soil, suppose it capable of sustaining a population of six millions. If slavery is now admitted without restraint, it is quite probable, that one third of the population will be slaves.

But it is not in reference to Missouri alone, that the question is now to be decided. If slavery is admitted here, it will be admitted into the whole country west of the Mississippi. The shricks of bondage will reverberate among the cliffs of the rocky mountains, and the groans of oppression be heard along the shores of the gulf of Mexico. The forests will be felled, the cornfields ploughed, the cotton plantations

tilled, and the sugar manufactured, by the hands of slaves.

2. The extension of slavery offers such inducements to the importation of slaves, that all prohibitory laws will be evaded. It will not be denied, that there exists in the minds of many southern planters an insatiable craving after this kind of property. It was estimated, at the close of 1817, that the state of Georgia acquired, during that single year, at least 10,000 slaves, at an expense of five millions of dollars. Of these slaves it is supposed that at least 2,000 were smuggled into the country from abroad; the remainder having been purchased in states north of Georgia. There can be no doubt, that if the price of cotton had continued as it then was, there would have been, notwithstanding all our laws, a regularly organized slave traffic from Africa, either immediately, or through the West Indies, to our own shores. If the price of slaves is considerably higher in the United States, than in the West Indies, or in South America, they will be obtained thence in spite of the vigilance of our government. The most that southern writers say on this subject is, that a majority of the people there, are opposed to the unlawful introduction of slaves. It is not denied, that hundreds of planters would gladly procure slaves in violation of the laws. Now it is to be remembered, that smugglers do not ask what the majority think or say of any traffic, but simply whether they can find individual purchasers. While we condemn the cupidity of the planter, who patronizes such a traffic in flesh and blood, we confess, that to individuals in the northern and middle states belongs the deeper infamy of furnishing the capital, the ships, and the seamen, to transport these unhappy beings across the Atlantic.

Beyond all reasonable doubt, the extension of the slave country increases the demand for slaves; and an increasing demand for slaves offers great inducements to the violators of the laws against the slave trade. Nor should it be forgotten, that no kind of property is so easily introduced contrary to law, as the property in human flesh. This property possesses the power of locomotion, which gives it a surprising advantage over a hogshead of rum, or a box of sugar; it bears no mark to distinguish whether it was recently and illegally introduced, or at some preceding period, and consistently with the forms of law. Though it has the power of speech, it has not the power of testifying. Suppose a planter, near the Florida line, to purchase ten smuggled slaves regularly every year; how shall his delinquency be detected? His ten new slaves are mixed with a hundred old ones, and kept at their work. His plantation is remote from public

view. His slaves are not suffered to go abroad; and if they were, no credence is given to their declarations, nor are they, in any case, per-

mitted to testify against a white man.

Let it be considered here, that our southern frontier, whether we possess Florida or not, is extremely well situated for an unlawful traffic in slaves. From any of the West Indies, or from the Spanish Main, small vessels can visit every bay and river on the coast of the gulf of Mexico, in a short time, and at a small expense. Such a vessel can carry a few slaves without suspicion or exposure; and, whenever a purchaser is found, they can be secretly sold. The profit on one slave, smuggled into the country, is sometimes greater, than that of ten hogsheads of rum thus introduced. Let the reader then judge, whether slaves will not be imported, whenever the planter can

afford to pay a great price for them.

Besides, it is to be recollected, that if slavery is admitted into all the western states and territories, we shall have another frontier of vast extent, exposed to the same unlawful traffic. From the waters of the Missouri, and thence southward to Texas, the passage is easy to the populous Spanish provinces, in all which slavery is permitted, and many slaves are possessed. The price of slaves is much lower also, than in the United States, if we are correctly informed. What is to prevent an unlimited introduction of slaves from this quarter? How is a sufficient guard to be maintained, in a wilderness, on a line a thousand miles in extent? If the people of Missouri so vehemently demand slaves now, in the infancy of their settlements, what will be the demand thirty years hence, when the whole country will be filled with a swarming population? What will it be a hundred years hence, when the exports from New Orleans will be immeasurably greater, than ever before proceeded from a single port, or a single river, since the creation of the world?

But if the whole country west of the Mississippi were a country of freemen only, an effectual barrier would be interposed against the introduction of slaves by land. Indeed, if our national government were now and henceforward to direct the combined wisdom, and resources, and energy of the nation, to the limitation of slavery, so far as the constitution permits, to the melioration of the condition of slaves, and to the removal of free blacks, with their consent, to other countries, it is not too much to hope, that, within a century, we should be free from the national reproach of slavery, and from all the evils, which follow in its train. On the measures now taking it will very much depend, whether our country shall be, in future ages, entirely a land of freedom; or whether it shall contain in its bosom more slaves, than any other country ever yet contained.

3. No measure is so likely to promote intestine divisions in this country, and ultimately to produce disunion, violence, social and service wars, as the unlimited introduction of slaves into the new states. We speak not of the present day, and of the ten or the twenty thousand slaves now in Missouri. But is it to be supposed, that New York, and Pennsylvania, and Ohio, will remain contented with an order of things, which shall give to the slaves of Missouri one third as many votes in Congress, as shall be allowed to any one of these great states,

with a population, at that time, of three or four millions? We complain not of the constitutional provision, which gives a political weight to slaves, unless that provision be extended beyond its letter, or spirit, or the intention of any of the parties at the time it was made. But it was most evidently intended for the old states only. In regard to them, let it be honorably fulfilled, however unequal may be its operation. It is the characteristic of an upright man, that when "he sweareth to his own hurt, he changeth not." But when an upright man finds, that a contract, into which he has entered, proves to be very unequal, and very prejudicial to his interests, he may with perfect integrity refuse to extend its operations beyond the original intention of the parties. In other words, he may refuse to make a new contract on the basis of the old one.

This statement is entirely applicable to the admission of new states into the union. With every such new state, the terms of admission are fixed by a new contract. It would, indeed, have been extraordinary, if the convention of 1787 had attempted to fix the precise conditions, on which new states shall be admitted into the union, in all future times. This was not attempted; and the only provision was, that new states should have a republican form of government guaran-

teed to them by the United States.

But it is said, that slavery should be admitted beyond the Mississippi, from motives of humanity, to relieve the crowded slave-population of the Atlantic states. What! is slavery felt to be such an evil at the south already, that some little, partial, temporary relief is to be sought, by measures which will go far towards making the evil unlimited and perpetual? If the pressure of slavery is now felt to such a degree, as this argument would seem to imply, how great will be its pressure, when ten millions of slaves shall exist on each side of the Mississippi? What relief can then be obtained? Whither can the redundant slave-population be sent, when the natural increase shall be a million a year? Yet this period will certainly arrive, if Providence gives fruitful and healthful seasons, as hitherto, and if the blacks of our country are to be removed only into the new states and territories, instead of being removed from our continent.

Official documents show, that the slaves of the southern states increase much faster than the whites. It will continue to be so, unless wise, and humane, and vigorous measures are resorted to, for the transportation of blacks to other parts of the world. But should such measures be neglected and decried, and should slavery be cherished, what is to save the country from the horrors of a servile war, the causes, the progress, and the termination of which cannot be contemplated without shuddering? We do not imagine, that any thing like a general negro insurrection is to be apprehended in our day; nor, if wise measures are now adopted and steadily pursued, will there be reason to apprehend so deplorable an event, at any future period. But it is madness to do any thing which has a direct tendency to increase the number of slaves; and the enlargement of the territory inhabited by them undoubtedly has this tendency. Nor ought it to be forgotten, that though no general servile war should take place for centuries, there is constant danger of plots and partial visings, which

would agitate and distress whole towns and districts, and pierce many hearts with indescribable agony. Could all the terror, alarm, and melancholy foreboding on this subject, experienced by the southern people within the last twenty years, be presented at a single view to the imagination, they would form a most affecting exhibition of human misery. In saying this, we judge entirely by the glowing descriptions to be found in southern writers, when some newly discovered plot, ready to be executed, has been exposed to the public. Hundreds of slaves have already been put to death for sharing in such plots; and thousands of families have been filled with unutterable consternation, on finding themselves at the very brink of ruin, as in the cases of Richmond and Camden. What then will be the danger, the trepidation, the ceaseless inquietude, the torturing distrust, when plantation shall join plantation, all swarming with slaves, from the Atlantic to the table land of Mexico, and from the mouths of the Mississippi to the falls of St. Anthony?

Again; the present decision is inconceivably momentous, as it will probably fix the preponderance of the slave-holding, or the non-slaveholding, states in the councils of the nation. At the commencement of the present session of Congress, the non-slave-holding states were cleven, and the slave-holding states ten. Alabama was admitted with the utmost precipitation, and the slave-holding states are now eleven. Maine is kept out of the union, though containing 300,000 freemen, and presenting a constitution entirely unobjectionable. If Maine and Missouri are admitted together, and if the latter becomes a slave-holding state, the number of slave-holding and non-slave-holding states, will continue to be equal: but a pledge will be given to the Arkansaw territory, and there will be no hope of excluding slavery from it, and from other states and territories to be formed in that quarter. Should the Floridas become ours, they too will be slave-holding states; so that the majority will, in the case supposed, be fixed and unalterable in favor of slavery.

If, on the contrary, Missouri should now have its character fixed on the side of freedom, the number would be thirteen to eleven. Its neighbors would follow its example; Michigan would soon come to the aid of the non-slave-holding states, and, notwithstanding the Floridas, the majority would be permanent in favor of the limitation of slavery, and its gradual abolition. Is not such a majority desirable? If our southern brethren object to our deciding the question, might we not appeal to the wise and philanthropic in other countries? How would a Gregoire in France, a Humboldt in Germany, a Galitzin in Russia, a

Wilberforce in England, decide the controversy?

We had designed to inquire how far slavery can be imputed to the United States, as a national sin, and a just cause of national reproach. But our limits remind us, that we must defer this inquiry to a future number.

MISSIONARY HERALD.

No. 1.

JANUARY, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT ELLIOT.

(Continued from vol. xv, p. 465.)

July, 16, 1819. Have lately been favored with a plentiful supply of rain. This is a most favorable providence. It has not only revived the drooping fields, but has caused an uncommon rise of waters; so that the boat on the way with various supplies for the mission, and for this neighborhood, can reach us without difficulty. Our flour is nearly exhausted, and as for corn, there is none to be bought within 150 miles. Our family consists of about 40 persons.

20. An Indian came from the road, and brought us a packet of letters, Panoplists, and Newspapers. It is impossible to describe the interest we feel on these occasions. After being entirely excluded from the world a number of weeks, we are in a moment transported to our native land, to Africa, India, and China: have a full view of the noble plans of piety which adorn the present age; and hold sweet converse with the wisest, the purest, and the best of men.

At our meeting for business, nesolved, that we hold a meeting on the Sabbath, after public exercises, for the benefit of our hired men and children, and such

of the brethren and sisters, as can conveniently attend.

23. Replanted some Irish potatoes which we raised this season, in hopes of another crop. Our corn, sweet potatoes, beans, peas, &c., in all 20 or 25 acres, look promising.

25. Considered the duty of self-denial, in those who would be the followers of Christ, particularly with reference to our peculiar situation. The thoughts were suggested by our Lord's expostulation to his disciples. Matt. xvi, 24.

26. This morning have been busy in cutting a part of the vines from our sweet potatoes, and setting them out in rows. From these vines, thus transplanted, we expect to raise small potatoes, called slips, for next year's seed. This is economical, and they are said to be better for seed, than those raised directly from the potatoes.

27. At the meeting for business resolved, that the prayer meeting on Sabbath morning be at 9 o'clock;—also, that brother Jewell write a joint letter to Brainerd, and brother Kingsbury revise the common journal, and forward it to the

Board.

28. About ten minutes before 9, P. M. perceived a flash of light, and looking towards the north east, saw a fiery ball descending with great rapidity in a westerly direction, at an angle of 60 or 65 degrees with the horizon. In appearance it was not more than 4 or 5 inches in diameter. We listened for a minute, or more, to hear the report, but heard none. We entered into conversation, and in about four or five minutes, heard a report resembling that of a distant cannon. If the report proceeded from the meteor, as unquestionably it did, it must have been 50 or 60 miles distant, and very large. The day had been hot and dry, as also several preceding; and the evening was clear, except a few hazy clouds.

29. There is a very considerable change in the air this morning:-much cooler

and a prospect of rain.

We are beginning to reap the fruits of our agricultural labors. Among other vegetables, we have very fine Irish potatoes, raised from seed which came from New Hampshire, by way of New Orleans. We have also fine muskmelons:

our watermelons were planted late, and are not yet ripe.

30. About noon, a half breed called at our house, with a letter from our brethren, Fisk and Pride, whom we have long expected. We understand by the messenger, that they are within a day's journey of the station. One of their horses had failed, and they requested that we would come to their assist-

Vol. XVI.

The brethren, L. S. and A. V. Williams, immediately set off with horses to meet them.

August, 1. Last night the rain poured down in torrents, and the wind blew almost a tempest. All the creeks, and many of the small branches, are full, and there is no passing, except by swimming. We have great anxiety for our brethren, who had probably nothing but their blankers to shelter them last night from the storm. Brother Kingsbury and an Indian boy set off to meet them, and carry them some refreshment. At four o'clock in the afternoon the brethren all arrived in safety; though much worn down with fatigue. Br ther K. met them about seven miles from the mission. They had left their waggons and most of their baggage in the woods, on account of the high water. They were obliged to stand up most of the night, thoroughly drenched with rain.

The arrival of these dear brethren, and the letters and intelligence they

have brought, have greatly refreshed our spirits.

2. We have cause for gratitude that the brethren arrived yesterday. Last night we had another powerful rain. The creeks are higher than they have been before this year.

3. Three of the brethren set off to bring in the waggons, which had been left in the woods about 9 miles from the mission house. They found every

article safe, and returned with them before night.

We learn this morning that the boat we had expected, is yet at a considerable distance. One of the hands died after they entered the Yazoo; others are sick. The master was obliged to leave the boat, and come up the river for help. This is another trial of our faith and patience. We have not flour for more than one baking, and no dry corn. But green corn is beginning to be plenty in the neighborhood, and we have some excellent potatoes. So that by the care of

a kind Providence, we shall still be provided for.

4. Sent four hands to help bring up the boat. Brother Pride was called to attend one of our neighbors sick of a bilious fever. We are happy that it is in our power to extend the blessings of our mission to the bodies, as well as the

souls, of this people.

Considered in our meeting for business, that, in respect to house room, we could accommodate 50 scholars the ensuing winter: also, that fifty dollars a year be considered a compensation for those parents, who are disposed to pay for the board of their children.

7. Brother Kingsbury set out to attend a general council of the Nation, to be held at a place called the Upper French Camp, about 60 miles distant. We expect business will be transacted highly important to the interests of the mission, as well as to the nation.

Sabbath, 8. Held a meeting as usual. In the afternoon held a second meet-

ing, about three miles distant, which was well attended.

12. Hired another laborer. At present we have 6 hired men and one boy, besides one man employed in the kitchen.

14. At eleven o'clock, received the joyful intelligence that the boat had Hope soon to be in possession of some articles which we much need.

15. Brother Kingsbury returned, but not in season to attend public worship. He was unexpectedly detained by a heavy shower and tempest. It blew almost a hurricane. The sound of the wind could be heard more than two miles.

During this scene, brother K. had an opportunity of witnessing the practice of the Indians on these occasions. The man, at whose house he took shelter, was a half breed chief, of good natural sense, and some information. As soon as they heard the wind, apprehensive what the event might be, the father and son took down their guns, deliberately loaded them, and waited the approach of the tempest. In a few moments, the scene was sublime and awful. The crashing of the trees, and the darkening aspect of the clouds, were suited to lead the mind to adore, in awful silence, that Power, who rides on the whirlwind and directs the storm. At this instant the Indians discharged their guns. It is a belief, which they have probably derived from the whites, that a musket ball discharged into a hurricane will break its force. The wind passed by, without doing any other damage than breaking the tops of dry trees, and some branches from the green ones.*

There have been four very destructive hurricanes through the Chostaw country this summer. Their course was from S. W. to N. E., and they were from 20 rods to two miles

The following is extracted from brother K.'s journal, during his absence to

attend the sitting of the council.

"I arrived at the council ground on the morning of the 9th, the day appointed for commencing the talk. As a number of the chiefs had not arrived, they did not proceed to business. In the evening, several kegs of whiskey were brought by Indians, to sell out to those assembled on the occasion. Capt. Folsom, and several other half breeds, immediately went to those who owned it, and stated the bad effects of selling whiskey to the Indians, while they were attending council. They were easily persuaded to deliver it up, and it was put under lock and key, until the talk should be ended.

"10. No business done to day. The chiefs from the six towns have not yet arrived. Report says, they found whiskey on the way, and will not come to the council till it is gone. Those present are perfectly civil. There has been no disturbance throughout the whole encampment; and in fact, they have no quar-

rels at any time, except when under the influence of whiskey.

"I have conversed with a number of the chiefs concerning the school, and the importance of making some provision for the support of the scholars. They manifested an interest on the subject, but I fear nothing decisive will be done at this meeting. By consent of the Agent, I notified them, that I wished to give them a short talk, when they are ready to hear it. They informed me that

they would listen to it when the other chiefs arrived.

"11th. About 8 o'clock in the morning, Col. McKee, the U.S. Agent, called at the house where I lodged, to inform me, that a white man was found dead in the camp this morning; and requested that I would attend the funeral, as soon as a grave could be prepared. The deceased was in health yesterday, ate a hearty supper last night, and went to sleep as usual. Two white men slept by his side, who found him a lifeless corpse in the morning. How uncertain is human life! "Whatsoever thy hand findeth to do, do it with thy might; for thou knowest not what a day may bring forth."

"At eleven attended the funeral. Many of the chiefs and Indians were present. After a short address and prayer, to which they gave profound attention, the body, wrapped in a blanket, was interred with decent solemnity.

"The council, which had been delayed on account of the funeral, convened at 12 o'clock, and gave notice that they were ready to hear what I had to say to

"Col. McKee very kindly introduced me to the head chiefs, and made a few remarks very favorable to the school. The following talk was then delivered.*

"The place for holding the council was a square area of 30 feet on each side, over which poles were laid supported by forks, and covered over with bushes, to screen those under it from the sun. The chiefs were seated on the ground. After I began my address a heavy shower of rain came on, and the covering of bushes proved but a comfortless shelter in the storm. Col. McKee, myself, and two or three others, were defended by umbrellas; but the chiefs were thoroughly drenched; yet they listened to all that was said with great attention. The rain soon subsided, and after Col. McKee had read two letters to the council, they adjourned.

"12. After the council had convened this morning, Capt. Folsom, a half breed chief of some information, and who possesses great influence, addressed the council in a very animated manner, for a considerable time on the importance of schools, and several other subjects. A subscription was immediately opened. and between 80 and 90 cows and calves, and more than \$1300 in money were subscribed for the benefit of the school at Elliot. It is not probable that the

whole subscription will be collected."

16. At our meeting for business, resolved, that brother Jewell go to collect the stock lately subscribed for the benefit of this school; also, that we hire three blacks, one man and two women, of Col. McKee, for one year, if we can obtain them.

23. Brother Jewell went with two half breeds hired for the purpose, to collect the stock lately subscribed.

wide. Wherever they passed, most of the trees were either broken or torn up by the roots. To get through one of these tracts of devastation, where it crosses the public road, travellers are obliged to make a circuit of three miles.

* For a notice of this talk, see Pan, for Dec. p. 555.

28. Brother A. V. Williams was taken ill last evening. While attending family worship, he experienced a difficulty of respiration, and was obliged to close abruptly. Some medicine was given him, and he retired to bed. In the night his wife was awaked by his groans of distress. His brother and Dr. Pride were called in, and after bathing, and administering some gentle sudorifics, he obtained a partial relief. He is still quite indisposed, so that he has not left his room to-day.

29. Brother W. was so ill last night as to require constant watching. He has become so helpless as to be unable to turn himself in bed, and to require two men to move him. His disease is considered to be the acute rheumatism, attended with a burning fever. We are sensible that all our dependence must be on God; but it is a satisfaction to have a physician in our family to prescribe such remedies as a kind Providence has furnished for the relief of suffering man.

30. Brother and sister Kanouse left us this morning, to return to their friends in New Jersey. It was painful to part with this brother and sister, particularly under our present circumstances. They have been faithful laborers, and have greatly forwarded the work of this establishment. They came with the expectation of returning at the close of one year. We had indulged the hope, that, considering the circumstances of the mission, and our great need of help, they would have continued until winter. But their friends were unwilling that they should continue longer.

We do believe, that if the children of God could witness the perishing condition of these heathen, they would be willing to give up their children for so glorious a work, as the bringing of them out of darkness into the light of the Gospel.

Sept. 3. Brother W. is more comfortable this morning. Towards noon had two ague fits, followed by fever and profuse sweat. We fondly hoped his disease would change to a regular intermittent; but our hopes were soon dissipated by the return of increased pain and burning fever.

5. The symptoms of our brother have become truly alarming. The pains, which had been alternately in his breast, back, and limbs, have become fixed in his bowels and stomach. We have relinquished all hopes of recovery. Distressing hiccoughs, and deep hollow groans, admonish us of his approaching dis-

solution.

About ten in the evening the family were called together to take their final leave of our beloved brother, who was supposed to be dying. But the time of his release had not arrived. His distress is extreme, and it would almost melt a heart of stone, to hear his doleful moans. But his soul rests sweetly on Jesus, and he appears perfectly resigned to the will of his heavenly Father.

6. Life is still prolonged, but we are not permitted to indulge any hope of recovery. The most powerful medicines have ceased to have any effect. At ten in the evening we were again called together, to witness the dying agonies of our dear friend and brother. The struggle was severe. About a quarter past eleven he was sweetly released from the sorrows and sufferings of this mortal life. "Blessed are the dead, who die in the Lord."

7. About four P. M. we followed the remains of our departed fellow laborer to

the silent tomb.

How mysterious are the ways of Providence. At a time when we seem most to need assistance, one of our small number is removed by death. Few have been the days which we have spent together; but they have been pleasant. We have been united in the best and most exalted labors, which bound our hearts

together by the tenderest ties.

Brother Aries V. Williams had cheerfully devoted himself to the cause of Christ among the heathen. Having set his face to the work, he cheerfully endured the burdens and hardships which fell to his lot. While on a dying bed he was asked, if he regretted that he had come to this distant land, to labor for the cause of Christ. "O no," he replied with emphasis, "I only regret that I have done no more for him." Through his whole sickness he was calm and resigned.

Being asked about the state of his soul, he replied, "I cannot say I have so lively exercises as I once had; but I know Jesus is all sufficient, in him I trust, and I feel that I can lean my head upon his breast, and breathe my life out sweetly there." This last sentiment was often repeated, during the last days of

his sickness.

He often showed an ardent desire to speak to us, but distress and weakness of body prevented. To his deeply afflicted wife, and to his brothers and sisters in the mission, he said, "Let your light shine;—live above the world; be fervent in spirit." To Mrs. P. the Choctaw woman, who we hope has savingly embraced the Gospel, he said, as she entered the room, "Can I not call you a dear

sister in Christ? Jesus is my friend, I hope he will be yours."

It may be truly said of him, that he was waiting the coming of his Lord. At times he would say, "O my dear Savior, what wait I for? Why dost thou so long delay thy coming?" Thus with a lively hope he resigned himself to the arms of his Savior, and we trust, has gone to receive the reward of those who continue faithful unto the end. His memory will long be precious to us, and long shall we bewail the loss we have sustained. May the Lord of the harvest raise up others, of a similar spirit, to come and occupy the place vacant by his death.

16. Brother Jewell returned with 54 cows and calves, and two steers, collected of those subscribed for the benefit of this school. The others we shall get next spring. A black woman came with brother Jewell, who was sent by

the Agent to assist us for a while.

At a meeting for business—resolved, that we hire another laborer,—that brother Williams superintend the neat stock,—that brother Jewell, in addition to his present business, take charge and assist in the work on the buildings—and that our hired help be released from work three hours before sun set on Saturdays.

(To be continued.)

TOUR TO CHOULE.

[IN our last volume p. 466, was mentioned Mr. Hall's visit to several towns and villages on the continent, at a short distance from Bombay. The following article more specifically describes his success in examining the state of those places, and the settlement of schools in them.]

WE have long considered it as extremely desirable, that we should have access to the continent, for the purpose of distributing more widely the books we print, of preaching more extensively the Gospel of Christ, and of establishing at a distance those native schools, in which might be taught the doctrines of salvation, as well as the rudiments of human learning. How far we might be enabled to extend our operations in these various ways, we have ever considered

as somewhat doubtful.

Feeling it our duty to employ every means in our power, to advance our one great object of promoting Christian knowledge in this region, I proposed to the brethren to visit several places on the Continent, should they think it advisable, and should no impediment lie in our way. They all approved of it, and agreed in thinking it expedient for me first to wait on the Governor, and converse with him concerning the object of the proposed tour. I accordingly waited on his Excellency, and was received by him with his usual condescension and kindness. His Excellency repeated his expressions of confidence in us, and of his entire satisfaction in regard to the manner in which we were pursuing our object, and was perfectly ready to grant us any indulgence in extending our operations beyond the limits of Bombay. He said he felt no objection to my going any where.

A few days after, I obtained the customary passport for going to Choule, Cullian, and Basseen, intending to proceed to these several places, as soon as I

might find it convenient.

October 28, 1818. About 10 o'clock I embarked from Bombay in a fatemar, for Choule. The boat belonged to that place, and was manned with about ten Mussulmauns, and had on board about the same number of passengers, who also were Mussulmauns. I was accompanied by the Jew, Samuel Yasoph, who has been the teacher of our Jewish school in Bombay, ever since its establishment. Having had experience of his ability as a school teacher, and he being a native of Choule, it was thought best that he should go with me; and that he should be employed in teaching a school there, should it finally be thought expedient to begin schools in that region.

No sooner had I gone on board, than the crew and my fellow passengers were inquisitive to know who I was, what was my profession, and what my object. And, as their custom is, these inquiries were directed not to me, but to the native, the Jew, who was with me. Being informed that I was a fiadre, (the common word in and about this country, for friest,) and that my object was to teach a certain religion, to distribute books, and to establish charity schools,—we very naturally fell into conversation on these subjects.

I conversed a little; but perceiving the approach of that severe sea-sickness, which I always experience when I go on the water, I proposed to my Jewish companion, who was not thus affected, to read one of the tracts to the people. He readily complied, and begun to read the first tract of the Scripture history.

A part of the people sat around him to hear.

As he read, I occasionally made remarks, and they made various observations, showing that they had some little knowledge of Moses, and his account of the creation; of Adam and Eve, of Cain and Abel, of Noah and the flood; of Abraham, Isaac, Jacob, David, Solomon, and other characters and events recorded in the Scriptures. They readily assented to what they had heard, and seemed highly grateful, until we came to the reflection on the fall of man and his redemption through a Savior's blood, and then, like all the votaries of the Arabian impostor, they started at the name "Son of God," and, as taught by their arch deceiver, they were ready to turn away with contempt. But I desired them to listen to the explanation, which, they did, until both reader and hearers, in addition to a partial sea-sickness, were almost overcome by the excessive heat of a vertical sun, shedding his scorching rays upon our open boat. The exercise was therefore discontinued, and each one made himself as comfortable as he could.

In about five hours from the time of sailing, we landed at what is by Europeans called Choule; but what the natives uniformly call Rawadunda, about three miles to the east of which is the town properly called Choule, and which is not in the English territory, but in the dominions of Angrea, King of Calaba.

Here, in a small compass, are six or eight towns belonging to the English. and in these towns there may be 30,000 inhabitants, who, excepting about 200 Roman Catholics, and 50 families of Jews, and a few Mahommedans, are all Hin-This place has had a succession of masters, and has experienced great changes. Soon after the Portuguese came to this country, they here commenced a settlement. The fort which they built in front of the town of Rawadunda, was one and a half mile in circumference, with lofty walls and numerous towers. Not a single human being now inhabits this spacious fortification. It is all one uniform cocoanut grove, spreading a wide melancholy shade over the mouldering ruins of temples, monasteries, and other edifices, both public and private, once the superb mansions of a Christian people; but now merely the abode of loathsome vermin. Within two miles of the same spot, the ruins of Mahommedan fortifications, temples, seraglios, and monuments in their burying grounds, show, that here, at some former period, another empire must have risen up, flourished, and then vanished away.

It is now about six months since this territory passed from the Mahratta sove-

reign into the hands of the English.

Immediately on my landing, I walked nearly a mile to the further side of the town, and there took up my quarters with a Jewish family. I was so exhausted with sea-sickness, heat and other fatigue, as to be quite unfit for any further exertions. After sitting a while, however, I concluded to take a walk into the fort. On my way I called at the tent of an English officer, who was residing there a

On my way I called at the tent of an English officer, who was residing there a short time, for the purpose of taking a survey of the fort and district. He received me kindly; and, after taking a walk with him among the ruins of the fort, I returned and dined with him, and at about 9 o'clock again reached my lodgings. This closed the labors of the day.

29. In the morning I arose quite refreshed with the repose of the night, and encouraged with the hope of doing something towards diffusing a knowledge of the Savior among this numerous heather people, who I suppose were never

before visited by a Protestant missionary.

Before breakfast I walked through the town to the sea shore. On my way, near the beach, I passed two Hindoo temples, which bore the marks of indigence and neglect. In front of one of these temples I stoppes, and briefly addressed a

number of people, and called upon them to renounce their idols, to worship God their Maker, to repent of their sins, and to believe in Christ their Redeemer.

Returned to breakfast. My arrival having been published the preceding evening, and some few books having been distributed, many people came early for books to my lodgings. I read and spoke to a large number, and gave them books at their own earnest request.

After breakfast, accompanied by two Jews I walked through Derwajabahore, Kaup, and Taronda, three towns lying on the sea board to the north of the fort. In these towns I stopped and distributed some books, and addressed such of the

people as I found disengaged.

On our way back we turned eastward, entered the territory of the native prince, Angrea, and visited a large Hindoo temple about two miles east of the fort. The principal temple is a large, costly, but very ancient building, surrounded by a number of inferior ones. It stands in a solitary place, and around it are but a very few poor native huts. This temple is far superior to all the other temples in this region, Still, but very few persons are attached to it, and it is manifestly a place of but little resort. Near the temple I sat down under the shade of a tree. Eight or ten persons came and sat down with me. An aged Hindoo, with expressions of much kindness, brought me the milk and mead of a cocoanut with some sugar, and desired me to refresh myself. This I was very glad to do, for it was now about the middle of the day, and I had walked four or five miles in a very hot sun. I improved the opportunity by addressing the people on the subject of salvation. I gave them a few books, which I desired them to read repeatedly, and to consider seriously; assuring them that if they would follow the directions contained in those books, they would obtain the pardon of their sins, the favor of God, and the happiness of heaven. I then took leave of them, and returned to my quarters.

After resting two or three hours, I started at half past three o'clock in company with three Jews, intending to visit some temples about four miles to the east, in Angrea's territory. On my way, I passed by those mouldering monuments of Mahommedan faith and power, before mentioned. The first village I passed through is called Kolwer, and contains about 75 families, and a large Mussulmann burying-ground. But here I neither met with any of the inhabitants, who

are principally fishermen, nor distributed any books.

I then passed onto the town properly called Choule, which I was told contained 1,500 or 2,000 inhabitants. They seemed very friendly, and appeared to be familiarly acquainted with my Jewish companion, our schoolmaster. Through him I learned, that there was no school in the place, but that there was a man who would be glad to teach one, and that it would be pleasing to the people to have one. It was now late in the day. I made some short stops, spoke to a few of the people and gave them books.

I next turned to the north, towards the temples on the brow of a mountain, which I had honed to visit. But after walking awhile longer, I found they were so distant, and so difficult of access, that I could not well reach them, and so

relinquished the object.

I then bent my course towards my lodgings, and taking a more inland road, I travelled most of the way in Angrea's dominions, passed by several forsaken temples, both Hindoo and Mahommedan, and one guard house of his Hindoo Majesty. Distributing a few books on the way, without much intercourse with the few people I saw on the road I reached my lodgings about sunset, and was not a little fatigued with my walks of not less than 15 miles in the day. Soon after my return more people came for books, many of whom I was obliged to refuse, as my stock was now nearly expended. But I did not dismiss them, till I had given them a word of instruction and exhortation.

30. People came in the morning for books. I read one of the tracts to them,

addressed them, and gave them a few books.

After breakfast I passed over in a ferry boat to the opposite side of the bay, and visited a small village called Boarlee. Here I found the meager remnant of that Roman Catholic population, which once must have been extremely numerous, opulent, and powerful, in this region. I first called on the only Catholic clergyman in the district, who very courteously received me. He was a native of Goa, and spoke the language of the Concan so imperfectly, that we

could interchange but few ideas. His apartments, as is usual, were in a small building adjoining the church, and they bore every mark of extreme solitude and indigence. In mournful accents he told me, that, the whole number of Catholics, including two or three families in Rawadunda, did not exceed 200 souls. In reply to my inquiries, he said, that no exertions were now made to gain proselytes from among the natives. At my desire he accompanied me into the church, which is the only one in the region that has not fallen in the common desolation of Portu-And indeed, a part of the roof of this church has fallen in, guese grandeur. and it is but meagerly furnished with that superstitious rumpery and that ridiculous finery, which I have been accustomed to see in other Catholic churches.

I gave to the priest the Acts of the apostles and two tracts, which he said he would cause to be read to him; for though he understood something of the language, he could speak it but very imperfectly, and could not read it at all.

On taking my leave of the priest, I walked a short distance to the Hindoo

As I entered it, a principal man of the place invited me to his house, and desired me to take some refreshment. I thanked him for his kindness, but declined his proffered hospitality, as I wanted nothing but a draught of water. Here I conversed with a number of people, and give my host two tracts, which he accepted with apparent gratitude. I learned that there was no school in the

place, but that 25 or 30 boys might easily be collected into a school.

At a small distance I saw a miserable looking temple, and a large collection of people, and heard abundance of music and noise. I advanced to the spot, and found a large number of the villagers, men, women, and children, assembled for religious worship, it being the great Hindoo festival called Dewally. The occasion was extraordinary, but the worship in which these people were engaged was such as I had never before seen. The object of their ceremonies was to bring the devil into a certain man, who would thereby become the guardian deity of the place, and defend its inhabitants from the ravages and assaults of disease. To such strange expedients these people seemed to impute their preservation for the ravages of the Cholera Morbus, which has been so destructive throughout the country generally, but which, they boastingly said, had not attacked a single living thing in their village.

The man who was thus to be deified, or rather demonified, was placed in the midst of the temple, covered with ashes and filth, reclining on the ground, with his head supported on the lap of another man, who was jingling a little bell over it, while several persons were striking up their barbarous music, and others employed in making burnt offerings to the misshapen idols. At a little distance from the temple I saw a kid, whose head was severed from the body. This was the only one I had noticed in the place, and it had been offered in sacrifice to the idol. I greatly wished to address this poor deluded multitude; but perceiving that I could not do it without violence to their religious ceremony, I made a few observations to some people, who were standing a little aside, and then proceeded to the old Portuguese fortifications, on a lofty height at a short distance.

In these fortifications I found the ruins of one spacious Catholic church, some very old and very heavy pieces of ordnance, and some native soldiers. I remained with them more than an hour, conversed with them on a variety of subjects, and gave them Christian instruction. Not one of them could read, and I therefore left no books with them. On descending from the summit, I returned to the house where I had been so hospitably received. The assembly at the temple was entirely dispersed. My host again invited me to take some refreshment, and now feeling the want of it, I gratefully accepted his invitation, and regaled myself on some unleavened cake, a cocoa-nut, and some toddy.* A few people came round and I read part of one of the tracts, and spoke briefly to them. We then took a very friendly leave, and returned back. I should have observed, that I gave books to several other persons, among whom were two men, belonging and returning to Hopsee Seedee's territory, who is a petty sovereign residing about 30 miles distant from Choule.

31. Conversed with a number of people at my lodgings before breakfast. After breakfast I walked round the town, stopped in several places, preached to a

considerable number of people, and distributed some books.

^{*} A juice drawn from various kinds of palms, by cutting off the branch intended by nature to produce fruit, and receiving from the wounded branch the sap.

In the afternoon, I walked, in company with the Jewish schoolmaster and several others, through Rawadunda, Derwajabahare, Kaup, Taronda, and Aglawea-cheewanda. In all these places I stopped occasionally, addressed many of the people, and distributed a few books. This was my last walk among the villages. I had engaged to go on board the same night, and embark

for Bombay.

As I returned to my quarters I had more applications for books, and further opportunities to impart Christian instruction to the people. But my stock of books was now quite exhausted, and I could only tell the applicants, that I would endeavor soon to send more from Bombay. Among others, who came to the place, was a military officer of Angrea, and to him I gave the only book I had reserved for my own use, to read to the people as occasion might offer. This officer was on herseback, and his was the only horse I saw in the place, and besides which I saw no means for conveyance whatever, in all the places I visited.

Now, on the eve of my departure, I was invited to dine with a Jew, a money changer, and one of the principal Jewish inhabitants of the place. The invitation was quite unexpected, as I anticipated no communion with the still ceremonious children of Abraham. Nothing very interesting occurred on the occasion, except that the Jewish schoolmaster, sometime before we resorted to the place of entertainment, told me that he must first go and kill the fowl on which we were to dine, as there was no other person in the place who could draw the blood in a Levitical manner. Only two Jews sat down to eat with me; and as we finished, the same schoolmaster, who seemed to be the acting Levite, said he would pronounce the blessing according to their custom. I told him we were bound to receive our daily bread with thankful hearts. Then, as we remained sitting, he pronounced two or three Hebrew sentences. Shortly after, about 10 o'clock P. M. we repaired to the boat, in which we had taken passage for Bombay.

But how hard is it to turn away from a field already so white for the harvest!

And how desirable that laborers should be speedily sent forth, before the nod-

ding harvest drop into the dust and is lost.

In all the towns I have visited I have not seen one school, and am told that there is not one. Formerly there were several, but the increasing poverty of the people, as they said, had dispersed these schools. They appeared desirous of having them revived; and several, who had once been school teachers, desired to be employed by us, should we establish any charity schools. In the towns I visited there is ample room for ten schools. How vastly important that an adequate number should be established; and who can tell to what an extent it might subserve the cause of Christ, to have the principles of his everlasting Gospel taught in such a number of schools.

I found the Jews at Choule in a more indigent and obscure condition than I had expected. According to the best information I could obtain, there are not more than 45 families of Jews in the immediate vicinity of Choule. They have no synagogue, but hold their worship in a private house. They appear to have but little regard for the Sabbath, and there is not a well informed man among them. The number of books which I distributed, was about two hundred.

Nov. 2. Arrived in Bombay, crowned with rich experience of divine goodness, and found my family and fellow laborers all well. The distance of Choule

from Bombay is not more than 25 or 30 miles.

We immediately consulted on the expediency of establishing schools at Choule, and agreed to fix one in the great town of Rawadunda, to be taught by the Jew who accompanied me there; and one in the town of Kaup. The former school is designed to receive all the Jewish boys that can be obtained, and more or less Hindoo boys.

17. The schoolmaster left us for Choule, furnished with 434 books, chiefly

for distribution.

30. A letter from the Jewish schoolmaster informs us, that he has begun his school, and has 30 boys;—that a school is opened in Kaup, and has 20 boys, and in both schools the number of boys is increasing.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, in December, 1819.

The December, 1819,	
Acton, Ms. Mrs. Tuttle, by Mr. C. Byington, \$4 00	Total.
Stevens Hayward, Esq. by do. 5 00 Alfred and vicinity, N Y. Fem. Char. Soc. by Christopher Hurlbut, Esq. 13 00	51 00
A voting man, by do.	19 86
Andover, Ms. The Rev. Dr. Woods, Professor in the Theological Sem. 20 00	30 50
Ashby, Ms. Monthly concert for ed. hea. chil. by Mr. Jonathan Blood, 4 00 Ashfield, Ms. Huldah Goddard, for the miss. at Brainerd, by Rev. Dr. Lyman, 50	30 30
A school, by Lydia Richards, for the Ind. missions, Attleborough, Ms. A collection in the Rev. Mr. Wilder's congregation,	
for the western Indians, - 11 77	
Aurora, Ohio. A friend of missions, Austinburgh, Ohio. Eliphalet Austin, jun. by Mr. W. Cooke, 200	
Bath, Me. Monthly concert by the Rev. J. W. Ellingwood, Bennington, Ver. Fem. Char. Soc. for the ed. of hea. youth and children,	
by Catharine Robinson, Treas 19 50	105 14
Berlin, Ver. Monthly concert, by the Rev. Chester Wright, 1 56 Boston. Monthly concert of the Old South and Park Street churches, for	
the mission to Jerusalem, F. M. for the For. Mis. School, 25	870 33
For. Mis. Society of Boston and vicinity, - 100 20	5,180 81
Bradford, Ms. (2d parish.) Gentlemen's Association, by Daniel Stickney, 15 25 Ladies' Association, by Lois Hardy, Treasurer, - 17 10	62 31 53 45
Ladies' Association, by Lois Hardy, Treasurer, - 17 10 Monthly concert, by Peter Parker, Treasurer, 12 00 Bridgewater, N. Y. Month. conc. for ed. hea. chil. by Mr. Lawrens Hull, 7 50	
Buckland, Ms. A lady, by the Rev. Dr. Lyman, 1 00 Byfield, Ms. From the Rev. Mr. Emerson's Seminary, for Joseph Emer-	
son, in Ceylon, - 12 00	58 46
Cairo, N. Y. A female friend of missions, by the Rev. Dr. Porter, for the mission to India, remitted by Mr. Moses Jewell,	
Canaan, N. Y. Friends of missions, for the Foreign Mission School, by A. Clark; received by the Accountant,	
Catskill, N. Y. B. W. Dwight, by Mr. Moses Jewell, for Choctaws, 1 00	
The Rev. Dr. Porter's society, for the Choctaws, by Mr. Moses Jewell, 13 62 Betsey Wilson, 200	
Cazonovia, N. Y. Mr. Samuel Thomas, by Col J. Lincklaen, 200 Charlemont, Ms. Clarissa Hawks, lately deceased, by the Rev. Dr. Lyman,	
for the mission at Brainerd, 1 83	
Charlestown, Ms. A legacy of the late Miss Sarah Russell, by Charles R. Codman, one of her executors, of which "the income is to be appro-	
priated to defray the expenses of imparting the Holy Scriptures to the unevangelized nations in their own languages."	
Chatham, N. Y A Reading Soc. for the For. Mis. Sch. by the Accountant, 8 00	
Chelmsford, Ms. Collec. after a sermon in the Rev. Mr. Allen's society, by Mr. C. Byington,	
Chenango, N. Y. Collec. in the Fem. Praying Soc. by Sarah T. Fenton, remitted by Rev. Dr. Worcester,	
Charles Juron, By the Rev. C. Kingsbury, David Folsom, \$53	
James Wilson, - 10	
William Tumbull, Concord, N. H. From H. H. for a child to be named MEHETABEL ROGERS, 30 00	
Children in Sabbath schools, by Samuel Fletcher, Esq the avails of their premiums, to be applied to ed. children of American Indians: viz.	
from the school in the principal village, - 10 91	
- in the north part of the town, - 1 74	
Danby, N. Y. Dea. Hyatt for the For. Miss. School, by the Accountant, 1 00	
Dansville, and Sparta, N. Y. Fem. Cent Soc. for the mission at Brain-	00.00
Dorchester, Ms. (2d parish.) Collections at the monthly concert, by the	22 00
Rev. John Codman, Dunbarton, N. H. Fov. Miss. Soc. by Maj. John Mills, 25 00	64 18 123 75
Dunstable, Ms. The Fem. Char. Soc. for the Sand. Isl. mission, by Abi-	1.40 1.0
gan raylor, reasurer, 18 07	

35

1820. Donations to the Am. Board of Com. for Por. Miss.		35
Oentlemen's Soc. for promoting Christian Knowledge, by Dea. James	50	Total.
Taylor, for the Sand. Isl. mission, Durham, N. Y. Alanson Chittenden, for the Choctaws, by Mr. Moses	50	
Last Humpton, L. Isl. Fem. Soc. in aid of Foreign Missions, by the Rev.	00	
Ebenezer Phillips, 15	00	85 00
	00	13 50
Griszoold, Con. Fem. Cent Soc. for the For. Mis. Sch. by the Accountant, 33 Hadlyme, Con. Fem. Char. Soc. by S. Vaill, for the For. Mis. School, by	00	178 72
	10	46 06
at Brainerd, \$7; for For. Miss. \$28, 35	00	64 00
Hampton, N. Y. A charity box, for the For. Miss. Sch. by the Accountant, 5	00	
Hatfield, Ms. The balance of a verbal bequest of Capt. Perez Graves, paid by Mr. Solomon Graves, his executor, for christianizing Amer. Indians,		
	00	
Henniker, N. H. A young lady, for the mission at Brainerd, by Dea J. C. Proctor,	00	
Holles, N. H. Children at the close of a Sabbath school, for ed. hea. chil.		
by Rev. Dr. Worcester, Hudson, Ohio. Asahel Kilborn, for a child to be named George Hooker,	25	
educ, in the family of Mr. Meigs, Ceylon, - 6	00	
Mantua, O. Pascal M'Intosh, for the western Indians, Marshfield and Plainfield, Ver. Monthly concert, by the Rev. Chester	00	
Wright.	39	4 95
Montague, Ms. Fem. Char. Soc. by Mary Root, Treasurer, for ed. hea. chit. in the East, 27 50; and for translations, 50 cts.	00	
Montpelier, Ver. Monthly concert, by the Rev. Chester Wright, 10	05	34 31
Natchez, Miss. Mr. John Henderson, by the Rev. C. Kingsbury, for Choctaws, 20 Newbern, N. Car. A legacy from the late Mr. Lovick Jones, remitted by	00	
Mr. Asa Jones, - 200	00	
New Hartford, Con. Gentlemen's Association for ed. hea. chil. by Mr. William Cooke,	20	
Ladies' Association for ed. hea. chil. by Asenath Yale, Treas.		20 00
New York, (State of.) An unknown friend for the For. Miss. School, by the Accountant,	00	
Norfolk, Con. Sarah Battell, 12		
	00	
Gentlem. Assoc. for ed. hea. chil. in India, by Mr. J. H. Pettibone, Treas. 24		
Ladies' Association for the same object, by Elizabeth Roys, Tressurer, 20	05 * 2	204 58
Norwich, Ver. South Society. For a child in Mr. Spaulding's family,	00	
Ceylon, to be named RUFUS WILLIAM BAILEY, - 7 Plainfield, Ver. [See Marshfield and Plainfield.]	68	
Provincetown, Ms. For. Miss. Soc. by Capt. Thomas Rider, Pres. 12	50	42 50
Rochester, Ms. Fem. Mite Soc. in the 2d precinct, for ed. hea. chil. by Mrs. B. Barstow, Treasurer,	23	
B. Barstow, Treasurer, Monthly concert in the Rev. O. Cobb's society, by Mr. Jesse Haskel, 7		37 85
Salem, Ms. A friend, by the Rev. E. Cornelius, for Am. Ind. 3; for miss. \$3, 5	00	
Monthly concert of the Tabernacle, South, and Branch churches, by the Rev. Dr. Worcester,	59	82 74
A larly of the Rev. Mr. Emerson's society, for the mission at Brainerd, 3 Salisbury, N. Y. Children of the Rev. Mr. Williams,	00 31	
Sheldon, Ver. Sally Cooper, by Horace Janes, Esq.		
Sparta, N. Y. [See Dansville.] Stockholm, N. Y. A contrib from the church and 1st. congre. soc. by Mr.		
Eben. Hurlburd.		
Stoddard, N. H. Subsc. for the ed. of hea. chil. by the Rev. Isaac Robinson, 12 Sunderland, Ms. Monthly concert, by the Rev. James Taylor, 22	82	51 09
Templeton, Ms. Mr. William Child, for the mission at Elliot, \$2 50	00	
A daughter of Mr. Child, avails of jewelry, for do 508	00	
Utica and New Hartford, N. Y. Charitable Soc. of colored females, by Silence Wood, Treas for the For. Miss. Sch. by the Accountant, 18	20	
Uxbridge, Ms. A collec. on thanksgiving day, for the ed. of hea. chil. in		
Ceylon, by the Rev. S. Judson, Waits field, Ver. Fem. Soc. for Indian schools, by Mrs. Chandler, Treas.	30	
remitted by the Rev. C. Wright, 26 1		56 12
Wareham, Ms. Hea, Friend Soc. for JOHN ELLIOT, by Mrs. Hannah Cobb, 15 Washington, N. H. Mrs. E. Sampson, for the Cherokee mission, 5		80 06

^{*} This sum includes the total from both Gentlemen's and Ladies' Association.

Weymouth, Ms. (S. parish.) Monthly concert, collected from July to Be-	Tot	
cember: by the Rev. William Tyler, - 20 00	21	56
Williamstown, Ver. Fem. Auxil. Soc. by Sally Carter, Treas. remitted by		
the Rev. Chester Wright 9 0	0 41	26
Wilmington, Ms. J. M. by the Rev. F. Reynolds, - 1 0	0	
Winchester, N. H. Fem. Cent Soc. by Mr. Asahel Jewell, for the mission		
to Jerusalem \$13 00		
to Jerusalem, \$13 00 - for the Cherokees, - 12 59-25 59)	
Winchester, (Winsted parish.) Con. Fem. Charitable Soc. by Naney Hins-		
dale, Treas. for the For. Miss. School, by the Accountant, 12 00)	
Windham, N. Y. Fem. Benev. Soc. for the educ. of hea. chil, remitted by		
the Rev. Dr. Worcester,	20	00
Windsor, N. H. Fem. Cent Soc. by the Rev. I. Robinson, - 3 1	_	23
Windsor, Ms. Charity box kept in the monthly conc. for the Cherokee miss. 12 00	_	
The Rev. Gordon Dorrance, Fem. Cent Soo. for Missions in America, - \$15	,	
	0 157	2.0
for missions abroad, 15.—30 0	3 137	03
Amount of donations in December, \$1,983 51.		

JOURNAL OF THE MISSION AT BATTICOTTA.

(Continued from vol. xv, p. 230.)

Nov. 5, 1818. Sent a copy of my journal to Dr. Worcester by way of

Calcutta,

6th. Christian David, with his wife and two youngest daughters, came to Batticotta this morning. Mr. D. preached to the usual number of hearers, which is a little more than 200 when he preaches. I am not able to collect so many to hear me. The scholars from two or three of my schools are included in the above mentioned number. Mrs. David will spend a few days here, to visit and converse with some of the neighboring women, and induce them, if possible, to come here on the Sabbath, and also to send their daughters to be educated. Mr. D. will leave his two children abovementioned with us for the present. He wishes them to receive an English education. They eat at our table, will be considered as a part of our family, and not as belonging to the charity school. An elder daughter, who lived with us for some time, has now gone to reside with brother and sister Poor at Tillipally. They are all amiable children, and it is of great importance that they should receive a good education, as Mr. D. hopes that they may eventually be employed to teach schools of their own sex among the heathen. They dress in the English mode. Their father does the same; but their mother still continues her native dress. The dress of the higher class of natives is very convenient for this climate. It is also modest and very neat, and has the great advantage of being comparatively cheap. It greatly increases the expense of a native, to dress after the English fashion.

Sabbath, Nov. 8. The sacrament of the Lord's supper was administered at Batticotta. A few native women attended the meeting. Brother Poor was

present.

"Subbath, 13. In the morning I preached as usual at our house to a good number of people. No preaching in the afternoon, on account of the heavy

rain.

16. A few weeks since, two boys came to us in a manner worthy of notice. The parents of the first belong to Pondicherry, on the Coromandel coast. They came to Jaffna to trade. While here, their son was enticed away by a man who was going to Trincomale to trade. There he was left. He however got back to Jaffna; but during his absence his parents had returned to Pondicherry in search of him. The boy had no one in Jaffna to take care of him. He wandered about some time from place to place, in search of food, and of a place to reside. At last a person, who was acquainted with my plan of taking boys to support, saw him, and brought him to me. Under these circumstances, I could not refuse to take him, although his parents are not here to make an agreement with me. His appearance is now good; though when he first came here he appeared half starved, and was almost naked. He is about thirteen or fourteen years of age—very pleasant and amiable—attentive to his business—and makes good

progress in study. He also speaks the Tamul language very correctly. I should, before this time, have written to his father, to inform him of his son's residence with us; but the boy does not know the name of his father, as he was called by the name of his trade, and not by his proper name. I hope

soon, however, to be able to write to him.

The other boy is about twelve years of age, and much like the first in his manners. His parents are dead, and he has no other near relations to take care of him. He has for some time past lived with a Pandareem, (a kind of privileged beggar) who, he says, was very unkind to him. When he left the Pandareem, who lives about four miles from this place, he wandered about several days, seeking some one who would set him to work, and give him his rice. Some person to whom he made known his situation, told him that I was in the habit of taking poor boys, and giving them food, clothes and learning. He came to me, and begged very hard to be taken. I consented to let him stay till I could learn further particulars concerning him. He has since conducted himself well, and appears to be a fine boy. He was able to read and write Tamuh when he came, and he now applies to his studies with great diligence. I cannot but hope, that both these boys have been sent to me by a kind Providence for the good of their own souls, and the souls of others.

17. Sent a duplicate of my journal to Dr. Worcester by way of Bombay.

This day a letter from Dr. Worcester arrived, addressed to all the beetlerge, and dated Jan. 26, 1818. We received it by way of Columbo, at which place the boxes of books and the medicine have arrived in safety. But, as the season for vessels to come from Columbo to Jaffna is now past, it will be seaso months before we shall receive them. Some of the medicine we very much need for immediate use. We greatly rejoice in the good news from the western mission among the Indians. Oh that the Lord would speedily pour out his spirit upon the people among whom we labor. Although we live in a dry and thirsty land where no water is, we rejoice exceedingly to hear of the triumphs of grace in our native land. Surely we in heathen India shall ere long reap the fruit of those extensive revivals of religion in our country.

27. Made an agreement to receive two more boys into the boarding school.

December, I. This day experienced a violent storm. The rain and wind have been very heavy all day. But what is most remarkable, is the fall of the thermometer. Yesterday it stood at 76° the common height for the rainy season. This morning it had fallen to 70° and shortly after it fell to 69° and when exposed some time to the strong wind, it fell to 67° which is lower by several degrees than I have seen it in Ceylon. I am informed, that it has not fallen so low for many years before. In such storms the natives, for want of clothing and warm houses, suffer very considerably. During the hottest weather in April, I have not seen the thermometer higher than 90° in the shade.

2. Opened a school at Manepy, about four miles from Batticotta, in a house which I have hired for the purpose, until a school brouse, which I have engaged

to be built on the church land, shall be finished.

3. A few days ago commenced teaching some of the largest boys in the school to write. I have now eight thus learning, who improve as fast as boys of the same age in America.

4. Have this day commenced teaching a few of my boys to sing. Some of them have apparently good voices, and with suitable attention will, I trust, be

able to unite with us in public worship.

We begin to be much concerned, that we do not hear something more particular from our brethren Warren and Richards, especially, as we learn that a vessel has arrived at Columbo from the Cape, and has brought nonews respecting them, or the ship in which they sailed. We have some reason to fear that the ship has not been at the Cape. Whether she is lost, or gone to England without touching at the Cape, it is in vain to conjecture. Our only confidence is in the Lord, knowing that he will take care of them.

is in the Lord, knowing that he will take care of them.

Tuesday, Bec. 15. Have just heard of the death of one of my neighbors, the father of two fine boys, whom I have taken to support. Their mother died some years ago. Their father was here on Saturday in health, but is now silent in death. I cannot forbear to admire the goodness of God in taking care of these little orphans. It is but a few days since this man signed the agreement to give me his boys. His relations have always been much opposed to it. Had the subject

been delayed till now, they would not, in all probability, have given up the boys. God is indeed a father to the fatherless. Through the charity of Christians in America, these boys have now a home where all their wants will be supplied. This man died of the epidemic, which has so extensively prevailed in almost all parts of India, the year past. He was the first instance of it in Batticotta. I

did not know of his sickness, ti'l it was too late to afford any assistance.

16. This morning the manigar, (the head-man of Batticotta) one bramhun, and several other respectable men, called on me. After inquiring respecting the epidemic, I made many observations to them concerning the uncertainty of life, and the great importance of being prepared for death. This almost insensibly led to much conversation, relative to various points of the Christian and heathen religions. Some of the people were disposed to cavil; others to hear attentively. The bramhun was much inclined to cavilling. He manifested much pride, and much ignorance. It is difficult to say which predominated. After I had made some observations respecting heaven and hell, the bramhun asked very significantly, "how do you know these things? Did any person ever come from the other world to tell you?" Yes, I replied, Jesus Christ, the Son of God, came from heaven into this world. He knew all things, and has told us all things, which it is necessary for us to know respecting them. He has told us the truth, and if you will candidly examine the Scriptures, you will see that they are a revelation from God.

The brambun did not profess to believe that men are sinners. After mentioning a number of the most obvious proofs of the wickedness of men, I turned to the door, near which we stood, and pointing to the lock, asked him if he would tell me why it was put upon the door? He replied, to keep out thieves. The fact, said I, that all men, who wish to live in security, put locks upon their doors, is proof enough of the wickedness of men. The bramhun did not appear disposed to talk any more, and soon withdrew. Before he retired, however, I urged upon him the importance of examining the Scriptures for himself. He said, he had no Bible. I replied that I would lend him one. He excused himself by

saying, he would believe it was good, because I said so.

The heathens, when pressed on the subject, will rarely defend their idol worship, but say it is only for show. They all, like many nominal Christians,

expect to go to heaven by their good works.

After the rest of the people had gone, I asked the manigar to stay and hear me further on the subject, and then conversed with him more than an hour longer. He appeared really desirous to be informed, and exhibited more candor than almost any native with whom I have ever spoken on the subject of religion. He frankly confessed, that in the heathen religion there is no Savier; and no way in which sin can be pardoned, without rendering an equivalent; that if a man sins, he must be punished equal to the desert of his sins. His ideas, however, of the demerit of sin, are very defective. He asked whether real Christians will not be punished for their sins after death, before they are made hap; y? On being answered in the negative, he asked how it was consistent with the justice of God to forgive sin? I told him, that the justice of God would not permit him to forgive sin without a satisfaction, and then proceeded to show him how instice and mercy have met together, in the atonement made by Christ-how all the ends of God's law are answered by this, as much as they would be by the eternal punishment of the sinner. I dwelt a long time upon this point, as of fundamental importance. He then made inquiries respecting the nature, extent, and desert, of sin. On these subjects I find the heathens are Immentably ignorant. I gave him, as well as I was able, a scriptural view of the subject, showed him the strictness of God's law, and the nature of sins of omission as well as those of commission. Of this distinction he appeared wholly ignorant. I then showed him how the bad motives of wicked men taint all their apparently good actions, particularly when they do good merely to be seen of men. He pleaded guilty on this subject, and confessed that he had often performed actions which he supposed very good, from no other motive than to be seen and praised by his fellow men. All these subjects appeared new to him, and he expressed himself highly pleased with the information he had obtained. How much sincerity there is in his pr fessions, time will show. urged him to attend to these things immediately, and to call often and converse with me about them. May God bless his word to the salvation of this soul. The missionary among the heathen must be deeply impressed with this great truth every day; that though Paul may plant, and Apollos water, yet it is God

alone who giveth the increase.

18. We are becoming more and more alarmed about our dear brethren. Almost eight months have elapsed since they left Columbo for the Cape, and no letter from them, no news respecting them, and no certain information that the Regalia, in which they sailed, has ever reached the Cape. We think and talk much about them, and pray much for them, as well as for ourselves; that God would sanctify to us our afflictions, and bring back our brethren in health and safety. God is trying us in a peculiar manner; but we desire to bow su missively to the dispensations of his holy providence. Both at Batticotta and Tillipally we have set apart this day as a season of special fasting and prayer, on account of our peculiar afflictions at this time.

Sabbath, 20. Preached in the morning to a larger congregation than usual at the mission house, and in the afternoon at one of my school houses, at which I have not before preached on the Sabbath. About 100 hearers attended. They were quite attentive, promising to come again on the next Sabbath, and to bring with them their neighbors and friends. I have learned, however, by sad experience, now much value to set on such promises. They are easily made, and more easily broken. But as this is a new place, it is probable they will come in considerable numbers a few Sabbaths, until their curiosity is satisfied, and they

become fully acquainted with my object.

22. Christian David preached here again to the people.

25. I his morning we were all much rejoiced by receiving two letters from brother and sister Chater, giving us certain information of the arrival of the Regalia at the Cape. Knowing the bare fact of her arrival has greatly relieved our minus from that painful solicitude which we felt in a state of uncertainty respecting the welfare of our brethren. We may now hope soon to receive letters from them, and perhaps hear of their arrival in Ceylon if they are alive.

and able to return.

Sabbath, 27. Went again this afternoon to the same place at which I preached last Sabbath. The people, according to their promise, assembled in greater numbers than before. The principal subject, which I endeavored to illustrate and enforce on their minds, was the greatness of the love of God, in giving his Son to die for sinners. Alluding to the epidemic, which has made its appearance, and is now raging with violence in some parts of the district, I asked the parents who were present, whether any of them would be willing to give one of their children to be killed, provided, by that means they might save a thousand people in Batticotta from death? They all answered. "No." Would you give one of your children to die in order to save all the inhabitants of Ceylon? "No," was the universal answer. Behold then, said I, the wonderful love of God. He gave his only begotten, his well beloved Son to die for his enemies. "God so loved the world," &c. They acknowledged that it was very great and wonderful love, and that it was their duty to love and serve God.

Jan. 1, 1819. This being the first day of the year, I assembled all my schools together, to hold an examination, and also to preach to them. As some of the schools are at a considerable distance, many of the small boys did not come. One hundred and eighty attended. I found they had generally made good proficiency in their studies. Watts's minor catechisms, the Lord's prayer, creed, ten commandments, and Christ's sermon on the mount, were all repeated by many of the boys, and parts of them by all. I did not examine them in their

oth r studies

In addition to the boys, about fifty men attended public worship, making in all (including our household) an audience of about 250, which is the largest I have

ever had in Batticotta.

After public worship, in order to try how strong were the prejudices of the boys and their parents, I invited them to take dinner with my boys. As this was the first time I had given an invitation, I did not expect that many would accept it. Only 19 boys out of the whole number were willing to eat; the rest all positively refused. Some of the school masters told me, that the parents had heard how the boys at Tillipally had eaten with their school on Christmas day, and had given the boys a strict charge before they left home in the morning, not to eat my house. Their prejudices are very strong on this subject. To those boys who

would not take their dinner I distributed plantains. They have no objections

to eating raw fruit, even though it is given them by Christians.

Sabbath 3. Preached twice in Tamul, once at the mission house, and once at one of my school houses. Two women of rank among the natives attended the meeting at the mission house in the morning, for the first time on the Sabbath. I often have females to hear me when I preach at the school houses.

Jan. 4. Attended a meeting of the Sub-Committee of the Columbo Bible Society in Jaffnapatam, and a prayer meeting in the Wesleyan Chapel in the

evening.

6. Visited my school at Changane. As I had previously made an appointment to preach, a number of people assembled on the occasion, when I preached, and performed all the other exercises of public worship in Tamul, to an

audience of 135 people.

7. Christian David preached at Changane in my school house to 160 people. I ought here to remark, that my audiences are commonly much smaller than those mentioned above. The people assemble in smaller or greater numbers, according to circumstances.

(To be continued.)

SOCIETY ISLANDS.

Letter from the Rev. Samuel Marsden, of New Holland, dated June 8, 1819.

REV. AND DEAR SIR, -I have just received various letters from the missionaries at the islands, though no public ones. They in general contain the most gratifying intelligence. You will learn with much real pleasure that Pomare is going on well, and has finished his immense building for the worship of the true God. Last month the natives were to hold a grand Pentecost. Nothing like this, as I have had occasion before to remark, has occurred since the days of the apostles: the work is all of God. The missionaries, humanly speaking, had no strength for such a work, although in the discharge of their duty, they have endured hardships and privations, which will never be known in Europe. Indeed, it is probable, men of more refined education and habits could not have borne them. Had any of the great generals of the earth seen Joshua surrounding the walls of Jericho, with his rams' horns, how contemptible would his conduct have appeared in their sight. Many, even sober thinking men, for years viewed the mission to the islands with sovereign contempt, and considered it as the offspring of intemperate zeal. The mouths of gainsayers must now be stopped, and infidels silenced. Facts, which are open to the examination of the bitterest enemies of the cause, cannot be contradicted. This work is evidently of God, and his foundation is sure. What less than infinite power could induce a nation to forsake its gods? The Otaheitans, king and people have forsaken their gods and cast them into the fire, because they were no gods. Their altars no longer stream with human gore; their infants are no longer murdered as soon as born; nor does the poor savage any longer remain without hope and without God. The blessings of Divine Revelation, even on this side of the grave, can never be duly appreciated. It is impossible for those, who have never seen a heathen near death, to imagine the terrible nature of his situation. He has no magnetic point by which he may steer his shattered bark through the dark and stormy seas, that roll between the present and the future world. A horrible darkness, a satanic dread, an anguish, such as guilt alone inspires, rack the tortured mind more and more as death approaches; while the frantic friends of the poor dying heathen, yell, hewl, dance, shout, and distort their features into a thousand horrid forms, to frighten death from his trembling prey. Now, blessed be God, Jesus steps in between Satan and death, and the dying Otaheitan, saying, 'Fear not, I have the keys of death and hell.' Satan has lost so much of his dominion in the islands, that he will never regain his former holds. The Otaheitans are now furnished with the sword of the Spirit, (the word of God.) by which they will be able to defend themselves from the common enemy. They can now read for themselves the hely precepts, and precious promises of the Gospel, which will be both their guide and consolation in life and death. I do rejoice with the Society. I feel thankful to almighty God for his mercies to these poor heathers, for whom I can say that I have often 'travailed in pain.' The 'incorruptible seed' is sown amongst them, which 'liveth and abideth forever;' and as God has manifested his power, and taken a people to himself from among the heathen, he will provide for them: he will take care of them; 'because he has chosen them to be his people.' God has blessed the Society's exertions far beyond all our hopes. He has been on our side, and has done much. As workers together with God, much still remains for the Christian world to do. The weakness of the instruments employed in forwarding this great work, must not discourage us; we must look beyond all second causes to the GREAT FIRST CAUSE; and while we do this, we must use such means as are within our reach to follow closely the openings of Providence.

"Considerable supplies of agricultural implements will now be wanted to enable the natives to subdue the soil, and to unite the comforts of civil life with the blessings of the Gospel. These will mutually strengthen each other. The Christian world must not be sparing of their money, nor do I think they will in such a cause. Something more will now be necessary than merely what will supply the wants of the missionaries, at least for a time till the cultivated grateful soil returns a joyful harvest. In New South Wales, government supplies the new settler, when he enters upon his land, with the implements of agriculture and provisions for a time, till his first crop is ripe. Though he brings with him from England the knowledge of agriculture, and habits of industry, yet the wisdom of government deems it necessary to give him further aid. The Otaheitan has neither knowledge nor habits of industry, nor the means of acquiring them without implements. The directors will take into their favorable consideration the civil and political state of the islands, and, no doubt, will adopt such measures as will conduce to the permanent establishment of Christianity and the arts of civilization therein.-With my earnest prayers for the divine blessing upon all the labors of the society, I remain yours, &c. S. MARSDEN.

[Our readers need hardly be reminded, we hope, that the writer of the preceding letter is one of the great, enlightened, and efficient benefactors of mankind, at this most interesting period of the world. When the vast island of New Holland shall be adorned with thousands of churches, and filled with millions of devout worshippers, the name of Samuel Marsden will be venerated as the name of a patriarch, to whom all future ages rejoice to acknowledge their indebtedness.

The testimony of such a man, whose life exemplifies the nature of enlarged benevolence, under the direction of a sound judgment and a comprehensive mind, is peculiarly valuable. We barely mention here, that the missionaries, of whom Mr. M. speaks, and the Society to which they belong, are not of the same denomination as himself. This makes no odds, however, in his feelings. He overlooks the narrow boundaries, which separate real Christians from each other, and rejoices in the downfal of idolatry, and the erection of a pure and spiritual wership on its ruins.]

PROGRESS OF CHRISTIANITY IN INDIA.

A few years since it was confidently asserted, that no Hindoo would ever embrace the Christian religion; and that it was a most dangerous experiment to preach the Gospel in India. These assertions were made by persons, who professed a respect for Christianity, but who were ignorant of its nature and hostile to its spirit. It is now undeniably apparent, from the experience of our own missionaries, as well as that of others, that no external opposition is to be apprehended by those, who prudently enter upon the work of preaching Christ to the Hindoos.

At Benares, the seat of the bramhunical power and superstition, no impediment is offered to the promulgation of divine truth. The following letter from a wealthy native, making a valuable donation for the support of a Christian school, deserves to be considered as a most interesting event. It is a specimen of what may be done, by the inhabitants themselves, towards the promotion of the good cause. The letter is dated Aug. 12, 1818, and addressed to the Church Missionary Society.

Ed. Pan.

"Honorable Sirs—It is now many years since I fell very ill: and, leaving Calcutta, came to Benares; where I used every possible means known to Hindoos, in order to get well. Mr. Jonathan Duncan, who was at that time Resident of Benares, and was my particular friend, produced for me the assistance of several European surgeons, who were not able either to afford me relief.

Vol. XVI.

"At length a Hindoo, who had been very ill. obtained some medicine and advice from a merchant, Mr. Wheatly, by which he obtained a cure. On this I also sought acquaintance with Mr. G. Wheatly. Mr. W. gave me a New Testament, and I bought of him a Book of Common Prayer. He often passed much time with me in explaining the meaning of these books; and wrote many Letters to me also, on the subject of the Christian Religion. In respect to my complaint he recommended some simple medicines; but advised, above all, that I should apply my self to God in prayer, to lead my mind into the truth, and to grant me bodily healing. I complied with his advice, and obtained a perfect cure.

"I then asked him what I ought to do for the name of Jesus Christ. He advised me, that, as I had felt the benefit of the advice which he had given, I ought to consult the benefit of my countrymen; and, with this view. I ought to found a School for instruction in English, Bengalee, Persian, and Hindee.

"In compliance with his advice, I set about establishing such a school; and, with the help of my friends, raised a fund to supply 200 rupees a month for the endowment of it. Afterwards, Mr. Wheatly himself having failed in business, became the schoolmaster. His method was, first to instruct my family in Christianity, and pray with them, and then to teach the English Language to the scholars who attended. He continually taught me, that, from joining in prayer, and reading the Scripture with him, no loss of caste was involved; but

piety would be increased.

"After a short time, Mr. Wheatly died, and since then, I have had much trouble to accomplish my wish respecting this school. In 1814, when Lord Moira came up the country, I applied, through Mr. John Shakespear, to his Lordship for assistance: his Lordship, approved of the design and left the settlement of it to his agent at Benares, Mr. Brook. Mr. Brook told me, when all disputes were settled respecting the settlement of the estate, which I intended to endow the school with, he would report my wishes to the Governor General. But, till now, these differences have not been adjusted, and I became very anxious respecting the settlement of my school. Several masters whom I employed proved unsuitable, and the children who came to school received no profit.

"I had heard of the Rev. Mr. Corrie, through Mr. Wheatly; and through him, had sent a letter to the British and Foreign Bible Society, with a small subscription. I often prayed that he might come to Benares; and at length he

came to reside at this place.

"From the information communicated by him respecting the Church Missionary Society, and from a perusal of one of that Society's Reports which he gave me, I determined on making the Calcutta Committee of the Church Missionary Society the trustees of my school, and of assigning to them the property which I had appropriated for the endowment of it. Accordingly, I have requested them to accept the charge; and legal measures are in progress, for transferring the school and endowment permanently into their hands. In the mean time, my house in Bengalee Tolah, in Benares, which cost me 48,000 rupees in building, has been appropriated for a school, and Mr. Adlington has begun to give instruction in the English Language.

"Thus what I have been many years desiring, begins to be accomplished; but, as I greatly long that the most effectual means may be used for the enlightening of my countrymen, I am anxious to have a printing-press also established in Benares, by which school-books might be speedily multiplied, and treatises on different subjects might be printed, and generally dispersed throughout the country. Without this, the progress of knowledge must be very slow, and the Hindoos long remain in their present very fallen state, which is very painful to

a benevolent mind.

"I most carnestly request, therefore, the Church Missionary Committee to take measures for sending out a printing-press to Benares, with one or two Missionaries to superintend it—men of learning, who may be able to satisfy the inquiries of the learned of this ancient city on subjects of science and

history, as well as of religion.

"The reception which the labors of the missionaries at Serampore, and of the school-book society meet with, shews how welcome to my countrymen such an establishment at Benares would be. And, as the Church Missionary Society cheerfully expends its funds for the improvement of mankind, there is no place where their labors are likely to be more beneficial than in Benares; and I earnestly hope they will not be backward to assist the efforts making here. I am, Honorable Sirs, Your most obedient humble servant,

JAY NARAIN GHOSSAUL."

LETTER FROM THE REV. GORDON HALL TO THE CORRESPONDING SECRETARY.

Bombay, March, 1819.

REV. AND DEAR SIR, The 13th, of Jan. I sent you, by Capt, Osgood of the brig Nancy Ann, my journal of a tour to Choule. On the third inst. I returned from another tour of 10 days to the same region. I arrived in the vicinity of Choule on the 23d ult. and found the two schools which were commenced there about the middle of Nov. in good order. I found about 130 boys belonging to the two schools, about two thirds of whom are usually present at a time. In one school there are 15 Jewish boys, and in the other seven. The other boys are chiefly Hindoos, some are Mussulmauns, and two in one school are Roman Catholics, the first that have ever joined any of our schools. These two Catholic boys are orphans, and one of them is a lad of uncommon promise. He reads fluently in Mahratta and Portuguese; and when the teacher is called out, this boy is put in charge of the school. More than 20 of the boys in these schools have already learnt to read with considerable propriety, and to repeat more or less of the ten commandments. These schools are increasing in their numbers. The day after my arrival, I spent principally in the school; but had opportunities for conversing with some of the Jews and heathen, and distributed some books.

In the afternoon I desired the schoolmaster to invite the neighboring Jews to convene, for I had a particular desire to address to them. Accordingly a considerable number of them assembled, and I addressed them directly on the subject of the Messiah's advent, in a very summary manner, following, in general, the argument of Owen. I endeavored to show them that it was plainly foretold in their own prophetic writings, that the Messiah's advent was to take place, before the Sceptre and Lawgiver should depart from Judah, and before the destruction of the second temple, - and that he must be cut off, not for his own but for the sins of the people: consequently, as their temple has long since been demolished, their beloved city Jerusalem destroyed, and their whole nation either consumed by the sword, the famine, and the pestilence, or extirpated from the land of their fathers, and dispersed throughout all nations, destitute of all insignia of civil authority, forsaken, oppressed, and without the slightest destination of their ancient tribes; as all this had long ago-befallen their nation, it was an obvious demonstration that the Messiah must have come long ago, or the voice of Jehovah, by the mouth of his prophets, must have proved false. At the thought of the latter they started, and with peculiar emphasis several of them declared it impossible that a prophesy from the Lord should fail.

They seemed to be, in some measure, convinced and impressed, and I next endeavored to convince them that the time, the place, and the manner, of our Savior's birth—his preaching, his miracles, his death, resurrection and ascension, declared him to be the Messiah. I exhorted them to believe in him, and by repentance, to turn to the God of their father Abraham. They were very attentive. None gainsayed, and most seemed to yield their full assent to what was advanced. Among the number present were two brothers, of whom one was 80 years old. To me the season was a peculiarly pleasant one, and I hope

it may be followed with a blessing.

The following day I spent partly in this school, and partly in going about the great town of Rawadunda, where I had opportunities of addressing numbers of

the people and distributing some books.

I had expected to make a longer stay in the neighborhood; but when I arrived on Wednesday, I was informed, that on the following Friday there was to be a royal marriage at Allabay, the capital of a petty, independent sovereign, who reigns over a few hundred thousand subjects. The capital of this sovereignty is near its southern frontier, and about 20 miles down the coast from Bombay, or six or seven miles to the north of Rawadunda. When I was on my former tour to this place, I saw a Surdar, a military officer of some rank, in the service of the king of Callaba, as it is commonly called, of which Allabay is the capital. I gave the Surdar a copy of the Gospel of Matthew, and desired him to present it to the king with my salam, and told him, if I should visit the region again, I should desire to see his majesty.

Great numbers of people were now going up to Allahay to be present at the royal nuptials. I thought the time a favorable one, and concluded to go, hoping that God would make it subservient to the introduction of the Gospel

into that heathen kingdom.

On the morning of the 26th, I started early for Allabay. The school in the town of Kaup, a little out from Rawadunda, was on my way. I stopped and spent some time in the school, and breakfasted with the teacher, who is a Jew.

It was nearly 12 o'clock when I arrived at Allabay;—the two school masters were with me, and we took up our quarters with a Jew, who is a Subadar in Angrea's (that is the name of the reigning family) service. A Subadar is a

military officer, and has the charge of about 25 sepoys.

Immediately on my arrival, I sent for the Surdar, whom I had seen at Rawadonda. He came directly—was very friendly—inquired how many people came with me, and said that every article of provision, requisite for me and for them, would be daily sent from the king's stores, and that I must not think of leaving the place for four or five days. All necessary provisions were accord-

ingly sent daily to the place of my lodgings.

Here I must tell you that the royal personage, who is heir to the crown, and whose nuptials were about to be celebrated, was a boy of 13 years of age, and the bride a girl of seven or eight years of age. The king died some years ago, and since then a bramhun, as regent, has had the entire management of the Government. On the day of my arrival, 3 o'clock in the afternoon, was the time appointed for me to be introduced to the regent.—I previously prepared two parcels, each containing a copy of our English and Mahratta book, the Gospel of Matthew, the Acts, the school book, and several tracts. One of these I intend-

ed for the young king, and the other for the regent.

I was accordingly introduced to the regent, by the Surdar, and the parcels were presented. I was received by the regent with the utmost kindness and respect. It was in the immediate presence of all his chief men, civil and military, the bramhuns also, and a great concourse of people; for all were in readiness to proceed in a grand procession, from the great hall of the bridegroom to that of the bride, in order to make some arrangements for the marriage ceremony, which was to take place between 9 and 10 in the evening. I was desired to walk in the procession at the regent's right hand. On the left, was his aged father. When arrived at the hall, I was desired to sit near the regent, and treated with every mark of the highest respect. I received the same respectful treatment at each of three following times, when I was present at the ceremonics.

I would wish to notice this circumstance as a tribute of praise to Him, in whose hand are the hearts of kings, and who turns them as he pleases. Such a circumstance could be in no wise desirable, did it not have a favorable bearing upon our Christian object. It was distinctly known that I was a minister of Christ, and as such I was most honorably noticed in the eyes of all his principal subjects, and many others from places beyond his territory. All these, after seeing me in such circumstances for several days, would know me, should they hereafter meet me in any part of the country; and, I doubt not, would be more ready to receive me with respect, and to listen to my instructions with attention. Indeed, what I observed before I left the place was in confirmation of this sentiment. Let God be praised.

I might give you a long account of this magnificent wedding, but I do not think it would be worth your perusal, as it did not materially differ, except in its royal magnificence, from the ordinary ceremonies of marriage among the Hindoos.

I had repeated conversation with the regent, in which he made various inquiries about European manners and customs. On the last day of the ceremonies, in the presence of the whole assembly, he made several remarks to me about the Christian religion, which showed that he had read considerable in the books which I had given him. Indeed, I afterwards learnt, through one of his officers, that he had been reading them to his father, and conversing about them. He remarked that our religion was excellent, but like all the Hindoos, he could think no one religion to be true, explusive of all others. Hitherto I had had

no private conversation with him, and therefore I had said nothing about a main part of my object in coming here, which was to obtain the approbation of this heathen government for the establishment of schools within its territories. requested, and most readily obtained, a private audience. I told him that we had established more than 20 schools in various places, for imparting useful learning to the children of the poor in their own language. He asked who were employed as teachers. I told him that we generally employed bramhuns, but sometimes intelligent men of other casts, and sometimes Jews. He asked, if the expense was defrayed by government? When I told him that it was not, but that good people in our native land, wishing to promote the happiness of their fellow men, brought together their contributions, some more and some less, according to their ability, and that from these consecrated funds the schools were supported:-when I told him this, it seemed to strike him as a new and surprising idea. He pronounced it a holy work, as great numbers of the Hindoos do, fully approved of the object, and gave it his unqualified sanction. He then made inquiry about certain books in English, which he wished to obtain.

I thanked him for all the kindness and attention which he had shown me, and took my leave of him, expecting to embark in the evening for Bombay, having

spent four days in the place.

I immediately made arrangements for two schools to be established under this government; one at Allabay, the capital, and the other in the large town of Choule, in the neighborhood of Rawadunda. As I was unexpectedly detained until the next day, I had the pleasure of seeing the school in Allabay commence

with nine* fine boys. The teacher is an intelligent Jew.

While I continued in this place, the town was full of bustle, on account of the royal marriage, and the great influx of persons from the surrounding country, and also from the numerous private weddings in which many were engaged. The occasion, therefore, did not afford so many opportunities for addressing the people, as I had hoped it would. I had, however, opportunities of conversing with numbers, and of distributing a pretty large number of books. Some of them were given to persons dispersing into the country as far as Poonah, and many were given to persons of distinction under government, and others of the common people, who were able and seemed desirous to read them.

During almost the whole of my absence, I was in the company of more or less of the Jews. I ate and lodged in their houses; and I had interviews and conversation with most of the Jews in these places. Most of the time, the three Jews, now employed there as schoolmasters, were with me. I took special pains to instruct them in the doctrines of Christianity, and I was much gratified by their apparent readiness and desire to be instructed. The Sabbath was spent very pleasantly. It was chiefly occupied in reading and explaining the Gospel of Matthew, the tracts, and forms of prayer. Sometimes I read myself; but the schoolmasters were the principal readers, while I expounded. And a considerable number of persons, both Jews and heathens, were in and out in the course of the day. One part of the day I gave a book to each one who could read, and felt a peculiar pleasure in seeing seven or eight boys, and a number of adults sitting around me, and reading the Word of life, in the metropolis of a heathen kingdom.

On this occasion a very pleasing circumstance occurred. One of the reading boys, a heathen lad of about 12 years old, began to repeat the hymn to Christ, which we have printed. I stopped and inquired, and found he could repeat four verses. The boy had been down from Allabay to Rawadunda, and spent two or three days in our school there, and by that means had learnt the hymn. This led me to reflect more than ever before, on the great variety of ways in which

our school may aid in the diffusion of Christian knowledge.

My continued familiarity with the Jews afforded me the best opportunity of becoming better acquainted with that interesting people, as they exist in this country. I was more than ever convinced of their extreme ignorance and degradation. They are strongly inclined to intemperance. Some have several wives; but this is very uncommon. Our senior Jewish schoolmaster, appears to be a man quite above the common level of the Jews. He reads Hebrew, but does not understand a word of it, nor does he appear to have but a mere spark of knowledge of the Jewish Scriptures.

^{*}A very few days after, this school had 20 boys, and the one at Choule had fifteen.

He professes fully to believe that Jesus Christ is the true Messiah. I inquired after his notions of the earth and the heavens. He, as well as the others, had imbibed the monstrous notions of the Hindoos; that the earth is supported on the head of a serpent, and encircled with seven seas; one of fresh water, one of salt water, one of milk, one rum, one honey, &c. that the heavenly bodies are so many animated, intelligent beings, and that the eclipses of the sun and moon are caused, respectively, by the furious assaults of their vindictive foes.

While on my tour. I endeavored to obtain all the knowledge I could of the various towns on the sea coast. About 40 miles south of Bombay, and about 15 miles to the south of Rawadunda, is a town called Rajpoor, which is the capital of another small sovereignty. The chief of this sovereignty is a Mahommedan, of African origin. Within the limits of this territory, there are on the sea coast within less than 15 miles, four towns, containing on an average more than 2,000 inhabitants each, according to my best information. One large town lies but a short distance from Rawadunda, and, as I am informed, the people have solicited

schools for their children.

From Rawadunda proceeding north about 20 miles, which brings us within 6 or 7 miles of Bombay, there are, on the sea coast, 14 towns, besides some small villages. These towns contain each from one to fifteen thousand inhabitants. All, except two or three of them, are entirely without schools, as I was informed. In three of them we now have schools; the fourth school which is in Choule, being two or three miles interior from the coast. In all of these towns we might probably establish these schools, each of which would, in some sense, be like a missionary station in each town. Books could be deposited for distribution with each teacher; and these towns on the sea board being intimately connected with the interior, they might very easily be diffused to a great extent. One or the other of us might make the tour of this line of schools as often as we might think it expedient; at the same time inspecting the schools, and calling together the people in each town as we proceed, to hear the Gospel preached to them.

There are large towns also on the sea board to the north of Bombay, where the opening is equally inviting and urgent. In a word, the field around us opens wide, and far, very far, beyond all our means and ability to cultivate it. We daily feel the want of more, manifold more, of every thing that can subserve the

missionary work.

March, 19, 1819. When I wrote the above, I supposed it would have been on the way to you before this time. But I find that the A. now here intends to wait for the new crop of cotton, and consequently will not sail short of four or five weeks from this time, and perhaps still later. In the mean time, I may add some-

thing more to my letter, already very prolix.

A Jew at Allabay told me, and he said that the Jews relate and believe among themselves, the story about Abraham and his father:—that the father was a maker and vender of idols—that Abraham, in the absence of his father, cut in pieces with an axe, all the idols but one, which was a large one,—and that he then fixed the axe in the hands of the large idol, and told his father when he returned home, that the great god had killed all the little ones, &c.

24. To day I have received the afflictive intelligence of the death of my very dear friend, S. J. Mills. In 1807 our acquaintance and friendship became very intimate, and in 1808 we were associated in the subject of Foreign Missions. I could mention particulars which render him peculiarly dear to me. I feel, that in his death I have sustained a great loss. May this bereavement be a

sanctified one

25. Near the close of the last month, brother Newell removed to a house at a small distance from the mission house, with the expectation of remaining there two or three months. And at the middle of the present month, brother Bardwell removed to the distance of about two miles, where he expected to remain two months. Since the brethren left, I have of course been alone in the mission house, and the superintendance of the printing and book-binding business has devolved upon me. We think it important, that each of the brethren at this station should be able, in case of necessity, to superintend the printing. The knowledge requisite for this, is very soon acquired.

Perhaps you think us tardy in the translating and printing of the Scriptures. I sometimes doubt whether we ought not to accelerate our progress a little in this department. If the American Bible Society should choose to extend their oper-

ations to this country, we could soon present them with the whole of the New Testament. I am now employed on the Epistle to the Philippians; having myself translated all the preceding part of the New Testament. Our edition of

Matthew will probably be exhausted in a few months.

April, 25. I have just returned from public worship in the Scotch Kirk, which was opened to day for the first time. The building is quite new, and very respectable. There was nothing like consecration or dedication of the building. Mr. Clowe, the Presbyterian chaplain, has been absent more than a year, on a visit to England. To-day he recommenced his public services. His sermon was able and solemn, and almost made me forget that I was in a heathen land. In the course of the sermon he made some remarks such, I think, as the Europeans here, seldom, if ever, heard before. He remarked to this effect:—that laudable attempts were making for the conversion of the heathen,—and that the greatest obstacles to those attempts, arose from the unchristian conduct of professing Christians,—that it was awful for a man to lose his own soul, and far more awful to be accessary, though in the smallest degree, to the eternal ruin of others. And he asked, 'How is it possible for you to believe, that there is salvation in none but Christ, and still to behold with indifference the heathen dying around you without any saving knowledge of Christ?"

30. I shall now close my very long scrawl with a few short notices. A few days ago, I had a line from brother Poor, dated March 30th, in which he says: "Brother Richards arrived at Batticotta a week ago. He came to Jaffna from Madras by way of Columbo. His life has been lengthened out beyond the expectation of all his friends. His mind is in a happy state. He has habitually loyful anticipations of the heavenly world. We shall soon write to the Pruden-

tial Committee respecting him, and other concerns of our mission."

At our last quarterly meeting, we agreed to print three small books for the use of the schools. One to contain the substance of a Grammar of the Mahratta language; another to contain some of the outlines of Astronomy, Geography, History and Chronology, similar to what is contained in the book of English and Mahratta, a copy of which has been forwarded to you; and one little arith-

metical book, if practicable.

To day we finished printing a third edition of the tract called, "The heavenly way." (Swergiapunt.) The other two editions having been exhausted some time ago. We have also concluded to commence the printing of Genesis, as soon as the copy shall be ready, which will probably be in the course of a month. Next to Genesis, we have agreed to print the Gospel of John, our edition of Matthew being nearly expended. About a fortnight ago, the edition of Matthew for the Bible Society was delivered bound and ready for distribution. The sale of the book in English and Mahratta has already covered its expense, and more than half the edition remains for future sale.

Brother Bardwell is expected to remove back to the mission house by the middle of next month, and brother Newell, probably, by the end of the month.

We are daily expecting the Exeter to arrive here, and hope for communica-

tions by her and other ships.

Your very kind letter to brother Newell and myself, of June 12, 1818, and your official letter to us all, of the same date, were duly received; for which, as an individual, I beg you will accept my many thanks. Should the little book do any good, I hope we shall be enabled to give God all the glory.

Mr. Elphinstone succeeds Sir Evan Nepean in the government, in the course

of a few months.

With much affection and respect, I remain, Rev. and Dear Sir,
Your brother and fellow servant,
G. HALL.

Rev. S. Worcester, D. D.

LETTER FROM MR. KINGSBURY.

[The following letter was written to a gentleman in New England, who had subscribed \$30 a year for the support of a Choctaw boy, and as much for a Choctaw girl, to be educated in the family of Mr. Kingsbury.]

Choctaw Nation, Nov. 29, 1819.

VERY DEAR SIR,

I RECEIVED your letter of last spring by Mr. Fisk, accompanied by the presents for myself and Mrs. Kingsbury, which reminded me of past favors increased my obligations, and called forth our warmest gratitude.

I know not what you will think of my long neglect of writing; and it might be useless to attempt an apology. Mrs. K. and myself especially, and the missionaries generally, are deeply sensible of the honor, and of the privilege conferred on us, by your generous donation, for the support of two children in our family. We have not yet taken any measures on this subject, as we wish for more definite instructions on several points. I write while absent from home, and cannot recur to your letter; but, if my memory serves me, you did not mention the names or the ages of the children you wished to have selected; or whether you would prefer to have them full blooded Choctaws, or half breeds.

One cause of my delaying to write was a wish to see such scholars in the school, as it would be suitable to select for such an object. That time has now arrived. We have many lovely children in our school, but most of the parents are able to contribute towards the support of their children. I have been looking for the children of poverty, to be beneficiaries of your bounty. Such are now

in the school, both male and female.

We have a fine little boy, about 6 years old, a quarter blooded Choctaw, who, I think, very much resembles your children. You smile; but I assure you our scholars are not those dirty filthy savages, whom you imagine. They are pretty children; and no person can help feeling an affection for them. I know yourself, Mrs. —, and the dear little ones, would love them, if they were in your family.

Please to write me by the first opportunity, and let me know whether you wish them to be full or half blooded Choctaws; of what age; what you will have them

called; and other particulars.

We are greatly encouraged with our prospects of usefulness among this people I am now on a tour through the nation, for the purpose of making arrangements for establishing another school. I have been told within a few days, that there are probably a thousand children in the Choctaw nation who would be immediately sent to school, if there were schools to receive them. We have pushed our system of industry among our scholars at Elliot, as some would think almost to an extreme. But it is no objection with the Choctaws: they like it the better. At present, we have 54 scholars. No one has yet left us; and I think it would be difficult to get one of them away. Seventy-seven persons compose our stated family. In short, the nation is ripe for receiving Christian instruction and civilization.

As yet, we can hardly say, that the Gospel has been blessed to any soul. We have a trembling hope that one woman has been converted to the truth. I look forward with pleasure to the arrival of brother Wright. One or two more missionaries are much needed, and many more pious laborers and mechanics. How much many good people are losing by restraining their benevolent feelings, and not expanding them in exertions for the good of others. You, dear sir, I believe, know the rich reward of those who serve the Lord Jesus, and desire to promote the best interest of their fellow creatures.

Your brother in the Gospel, C. KINGSBURY.

MISSION TO THE SANDWICH ISLANDS.

We have the unexpected pleasure of informing our readers, that the brig Thaddeus was spoken in lat. 2 south, long. 29 west, 50 days from Boston. All the members of the mission family were well. The weather had been rainy and tempestuous, and the winds principally ahead, so that the progress of the vessel had been rather slow. The missionaries had time to write a few lines to their friends; and probably sent some long letters, which had been previously written. From the tener of a short letter from Mr. Chamberlain to his brother, (the only letter which we have seen from any of the company.) it would seem, that all were as comfortable as could be expected, at the commencement of such a voyage. He states, that his wife was wonderfully supported in leaving her native country, and that he had not for a moment regretted his undertaking.

The same vessel by which the Thaddeus was spoken, brought letters from Ceylon, dated July 29. Mr. Richards was still living, and able to walk and ride, and to act as a physician and comforter; though there were indications of his speedy dissolution. It is painful to add, that Mr. Poor had been taken from his labors, by a sickness which had some clarming symptoms of a pulmonary nature.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 2.

FEBRUARY, 1820.

Vol. XVI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

REMARKS ON 2 COR. V, 7.

We walk by faith, not by sight.

In condescension to the darkness of the present state, and the feeble apprehensions of men, the Scriptures often speak of the world to come, and the preparation for it, in the language of parable. Subjects far beyond the reach of a finite mind, are brought near by comparison with familiar objects; and while the natural eye looks on the sensible representation, the intellectual vision is strengthened, and the imagination elevated, to form some suitable conceptions of the

glories to be revealed hereafter.

When a long journey is to be performed, a certain portion of time is commonly occupied in making the necessary preparations. The arrangements made in the present occupation, as well as those which relate to the future, are all directed to the primary object. As the hour of departure draws near, the traveller's mind is more completely turned towards it. The affairs to be left behind are adjusted with reference to their final dismission from his thoughts. Instead of increasing his incumbrances, he endeavors to throw them aside. desires to accomplish speedily all that remains behind, seem to increase as he looks forward. Although the moment of leaving his beloved mansion be painful, yet, having once quitted the scene of business which had before engrossed his attentions, he looks before him, casts an anxious eye toward the land he is about to enter; he figures to himself its condition and aspect, and dwells in imagination on the thousand circumstances with which he may be surrounded. Nor are these ideal representations so unimportant as might appear to a superficial observer. The man, who has once begun such an enterprise, treads the ground with a firmer step, and reaches forward with livelier courage, from the support of a vigorous impulse within. An entire confidence in the wisdom of a measure, and in the fitness of the means for its accomplishment, imparts a kind of unyielding energy to the operations of such a man. Every day gives evidence of his principal design in the efficacy of his labors.

In the transition from sin to holiness, one might reasonably expect a change of character strongly marked. Professing to renounce former pursuits, to love what he once hated, and to abhor the sins, he once indulged and delighted in, the man who professes to be seeking

VOL. XVI.

a better country, owes it to consistency, and to his own soul, to live differently from other men. By his public profession declaring the insufficiency of the world to make him happy, he is laid under infinite obligations to exhibit in his life the sincerity of his belief, and its heavenly influence on his heart. The world to which he is so strongly attached should be watched with a jealous eye; and when found stealing his affections, its vanity should be remembered, its allurements banished. When his inclinations are found lingering here, the command "love not the world," must be repeated in his ears, and the corresponding requirement, "Set your affections on things above."

One of the great impediments to looking forward to a future state as our home, is the unreasonable love of this. To make that better world the object of all our labors, and the principal concern of life to reach it, seems to the sensualist so hard a service, that he chooses to risk the threatened indignation of God, and to hazard the loss of his soul, rather than obey a command which thwarts his passions, and

teaches the duty of keeping them in subjection.

There is an exceeding beauty in the apostle's allusion to the office and use of faith, in the passage just now recited. The necessity of vision in every concern of life, and its unceasing exercise during our waking hours, aptly represent the value of faith, as a living and active principle. As the natural world seems to the blind man an universal blank, so, in the moral world, the unbeliever sees no beauty nor comeliness in the divine perfections, nor in the government of the world by the providence of God. Among sensible objects, nothing can be done to good purpose without the faculty of vision; -so in the life of the soul, without the vigorous operation of faith, the steps, like those of the blind man, are halting, irregular, and dangerous. Au occasional use of sight is not enough: no degree of acuteness of the faculty can prevent the necessity of its constant employment hereafter. Upon its loss, the labors of the individual cease; he is led. directed, and aided, at the will of others; his pleasures received from sensible objects chiefly terminate, and the charms and beauties of creation are lost to him. Idle indeed would be the attempt to describe his sufferings. Nothing but the experience of the blind can afford a just conception of the extent of the calamity.

In the Christian's "walk by faith," this gift of God performs the office of sight in the natural world. Without it, man uses only the eye of sense, directs it to wrong objects, and receives from them false impressions. Without it, the present state seems the whole of an existence, of which it is only the beginning. Neglecting this, man is not only a stranger in a strange land, but is without a guide. None on earth can conduct him safely through this howling wilderness, beset with terrors "of every shape and name;"—he knows not the comforts of a hope in heaven, nor the security of having an Almighty Protector. Shut him out from this, and he is thrown in a shattered bark on the wide ocean, far from help, from friends and from home; every yawning wave threatens his destruction; he trembles before every blast of the storm; neither the wild surges foaming around, nor the wilder passions of his own bosom, know any respite nor any repose.

Contemplating the self-inflicted miseries of man, the anxiety which tortures his soul in the fruitless search for happiness below,—casting the eye over some few of the countless forms in which felicity has been supposed to dwell,-without proof of the contrary, it would seem highly probable, that, on the proposal of an easy remedy for so much suffering, it would be sought universally, and its application be coextensive with the disease for which it performed a never failing cure. But, who has not seen, that unnumbered defeats do not terminate the mad career in which man pursues the phantom of pleasure? but while his expectations are dashed to the ground, the guilty passions thus generated, corrode the breast in which they had their origin, he stares wildly around for a new object, which, like all its predecessors. is chosen, followed, and lost. Drinking often only to increase his thirst at the polluted streams of earthly delight, he scorns to cool his parched tongue with the healthful waters of a fountain, which is springing up unto everlasting life. Supposing that the shadows before him are the substance of permanent joy, his mortification is unutterable, when he learns that the long-sought object and the promised pleasure, are not united; nay, so far from this, he discovers that his greatest success has plunged him the deeper in an increasing mass of unmingled misery.

Now in surveying the grave of these ruined hopes, the heart is ready to faint, and the great desideratum is a support extraneous from the present world. The soul, touched by a spark from heaven, becomes wearied with its fruitless researches here, and seeks something on which it may safely rest: something which can transport it across the narrow boundaries of time, and give it room to expatiate at liberty among perfect beings, in a region where sin has no place, and suffering is unknown. When the spell that bound the affections to the earth is broken, and genuine repentance succeeds, faith has a value unknown to all but the possessor of it. A perfect trust in the promises of God; an entire persuasion of the wisdom and goodness of his government; an uniform acquiescence in his disposal of all things; a resting on him in every season; all this imparts a tranquility and

offers a support, to which the man was before a stranger.

In St. Paul's definition of faith, in the eleventh chapter of Hebrews, there is a strength and clearness in the original, which our translation does not fully preserve. "Faith is the substance of things hoped for, and the evidence of things not seen." The word here rendered substance, signifies also the basis, foundation, or support, on which any thing is built. Looking at the many passages in which the word occurs, it will be found, that the inspired writers have always given a meaning completely accordant with this. Whenever faith is mentioned, a preeminent importance is assigned it among the graces of the Christian.

Let it be noticed, that the life of a believer is represented as a continual advancement, and not as rest at any given point. "We walk by faith." To those who think activity unnecessary, I recommend an examination of the Bible on this subject. The terms there used, are such as indicate the greatest energy. The expressions of frunning in a race," walking in a "marrow way," a striving to

enter a strait gate," "fighting a good fight," &c. all show that the primitive Christians were commanded to exercise unremitting labors, combining diligence with zeal. No sluggishness can be tolerated, nor any excuse for it offered. They must not only "forget the things which are behind," but "reach forth unto those things which are before." Earnest endeavors must attend every step of the journey. The wilderness around them must bear testimony to the ardor of their exertions. Barren spots, in every part of the desart through which they travel, require the assiduous hand of cultivation.

The consequences of being influenced by principles opposite to those of the world, will be discernible. There is a difference in the deportment of those who truly walk by faith, and those who do not. One whose affections are centered in heaven, will not heat his passions in the chase of toys below. If he have substantial hopes of an incorruptible crown, he cannot eagerly seek the giddy trifles which amuse the worshippers of mammon, nor can an appetite easily relish the empty husks dealt out to the votaries of pleasure, after having feasted on the bread of life.

X.

For the Panoplist.

ON THE INSTRUCTION TO BE DRAWN FROM ADVERSITY.

No man sees the departure of his pleasures with indifference. The continuance of enjoyment is desired universally, as much as its beginning; and so strong is this desire, that not only its frustration touches us with grief, but every prelude to disappointment is unavoidably painful. The degree of pain is more or less acute, in proportion to the delicacy of our sensibilities, and the ardor of affection for the fugitive joy. Now, if our anticipations of suffering had only a narrow boundary,—if the suffering itself ceased as soon as the storm, which swept away our comforts, had passed by, much of the surrounding gloom would vanish, our clouded vision would brighten, and the lucid intervals between one tempest and another, would be more justly called seasons of enjoyment.

But such is not our condition. Not only the final view of the object of our hopes, and the last trembling farewell which falters on our lips; not only the early remembrances of the separation, fill us with anguish;—but, whatever, at any time, by association brings back the image of long lost joy, opens the fountain of our tears anew. Whatever reminds us that our loss is irreparable, gives a permanence

to affliction which it could not otherwise possess.

This desire to prolong the duration of our joys, increases by cultivation; and though perhaps most discernible in our bosoms, at the moment of their escape, it is intense whenever we regret the extreme frailty of the past. Its strength is also found in the forebodings of ills in prospect. So great disquiet arises from anticipating the ruin of earthly delights, that it spoils the enjoyment now in possession; antedates the scattered blossoms of the tree, whose buds are just beginning to disclose their beauties. The pain attendant on these sad presages, does not prevent their recurrence. If we seek to escape

them by retreating to gayer scenes, they tread closely on our steps, and while memory holds up the mirror of former days, they constrain us to look to the counterpart in the future. Let us not fear to examine our precarious standing on a precipice, whence thousands plunge into eternity daily, nor to recollect, that the phantoms now pursued

will elude our grasp.

Though it is confessedly wrong to indulge in gloomy forecasts, when the occasion calls for vigorous exertion, and the mental energies are thereby withdrawn from the field of vigorous labor, nevertheless, the consideration of our true state, and the duties of which it demands the performance, is equally consonant with prudence and religion. To know where we are, and to what we are approaching, it is necessary to look over the space we have passed, and to judge of future probabilities both from our knowledge of ourselves, and our observation of others.

Life so universally desired, and the extreme dread of dissolution, are both to be turned to advantage. Death's universal empire, and the appalling fears with which it is approached, viewed in connexion, establish the fact, so clearly taught in Revelation, that it was originally inflicted as a penalty. Few things can be plainer, than that a Being of infinite perfection, would not punish a creature entirely innocent. As we have the positive assurance, that the wrath of man shall praise God, and that all the evil in the universe shall subserve his glory, and be made cenducive, in some way unknown to us, to the happiness of those that love him; if we believe the divine promise, it becomes a question worth our attention, in a world deluged in misery, how the calamities of the present condition, and even its termination, can be made most subservient to the great design of advancement in holiness and conformity to God?

Let the apparent design of Providence be considered a moment, in relation to the memorials of our frailty, which are scattered in our

path.

In the physical world, there is a continual reference to its dissolution. In the approximation of the planetary system towards a common centre,—in the succession of fading autumn, and the death like aspect of winter, are seen so many harbingers of nature's

-"strong convulsions, and her final groan."

These seem principally intended for the instruction of man, by the analogy they bear to his decay and death. In the silence of a winter's evening, who has not cast an anxious look on the desolated face of nature? Who has not pondered on the resemblance between the forlorn visage, which meets him at every turn, and the winter of old age? At such times, can be avoid reflecting on the brevity of life, the apparent acceleration of the march of time, and considering his own preparation for quitting an abode where solid happiness is a stranger? In the howling tempest, which scatters alike the beauties of the garden and the honors of the grove, is not the spectator compelled to remember the ravages of death?—casting his fading eye backward on the melancholy vale of departed centuries,—and the tombs of forgotten generations,—does not imagination place him so

far beyond the boundaries of time, as to annihilate the trifles with which he has been amusing himself and others? If in his heart ever dwelt a spark of love to God, will not such reflections, united with faith, place him on the top of Pisgah, whence he may view, not only the wilderness he has passed, but catch at least a glimpse of the

promised land?

As far as my observation has extended, I can safely say, that, with the exception of those very few who were apparently renewed in extreme childhood, I know no instance, in which a soul sought in earnest for a treasure in heaven, till fully persuaded of the emptiness of the world; that is, till it had clearly seen the entire impossibility of finding happiness on earth. So numerous are the ties that bind us to earth, and so earnestly do we multiply them, that, instead of dissolving our sublunary attachments, every day finds us more and more fastened here. The sinner not only desires no other portion, but hates to learn that there is another. It grieves him to be told, that his possessions are poor, compared with a portion in heaven. Earth and its fictitious joys are all that he wishes to know. If God would permit him to live in it forever, he would exult in the prospect. Having not the smallest relish for holiness, the presence of a Being in whom this attribute was perfect, would be to his deprayed heart intolerable.

Sometimes, in a state of mind like this, a man is so thoroughly disheartened at the prospect before him, that, in a sad review of his blasted expectations, he sinks into a melancholy despondency, from which neither the efforts of friends nor his own courage can arouse him. Happy indeed would be be, did his troubles loosen his hold on temporary possessions, before they shall be torn from his embrace. But I fear such salutary consequences of earthly suffering are more rare than would be expected. Many are found bending beneath "a load of woes," who seem never to apply for relief to the Sovereign Restorer, nor to think of the perfect remedy offered in the Gospel. When such application is made in all the humility of true penitence, and the comforts of pardon and peace have filled the aching heart, the subsequent character is rendered peculiarly interesting; he may afford many a salutary lesson to the young, who indulge in romantic visions of futurity, and to all whose expectations arise from erroneous views of human life.

I just now saw a countenance, whose lineaments had been familiar to me almost from infancy; but which had not once met my eye during a long interval of years. The contrast between the expression of a face at thirty, and the same at threescore, is truly affecting. The hand of time had rested heavily on my friend, and in the school of adversity he had received many painful lessons. His locks were silvered with the frost of age, and to him the hoary head seemed indeed "a crown of glory." An expression of great firmness mingled with vivacity, had formerly indicated the qualities of his mind. This had given place to a glow of placid benignity blended with a darker coloring of sorrow. The eye seemed to tell, that, having often looked into the grave, it had become so familiar with the contemplation of its glooms, that it had no more drops to shed there:—that, having seen the dust strewed over all that was mortal of its earthly delights, it

had learned to forestal the hour of its being closed on this dark region, and opened in eternal day. Amongst the indications of serenity and grief combined in the features of my friend, I was taught to believe, that if he had mourned deeply, he had also been comforted; and that the same gracious hand, which inflicted the wound, had also kindly 'wiped away his tears." Indeed, there was no room to doubt. that in reviewing the rugged declivities of his journey, he no longer wished to tread them again. A readiness to converse on the subject of death, and a tone of deep and chastened feeling, with which he spoke of the hour of his dismission, declared the wish of the imprisoned spirit no more to linger here. Hope in his Savior had deprived the last enemy of his terrors.

For the Panoplist.

PRESENT ENCOURAGING ASPECT OF THE UNEVANGELIZED PARTS OF THE WORLD.

THE Christian of the present day is often asked, "Why do you indulge so high hopes of the spread of the Gospel? Why do you expect that the Jew, Mahommedan, and Pagan, will suddenly break over their prejudices, and exchange their religion for yours? Why do you believe that the present and future generations of Christians are about to do more for the church than their predecessors?"

To questions like these, he is ready to reply in the first place, that the unevangelized nations are actually in a more favorable state to receive the Gospel now, than formerly. They are more perplexed with doubts respecting their own religion. They are better acquainted

with Christianity, and less hostile to its interests.

Another propitious omen is, the extensive prevalence of peace. The various nations seem to have agreed, almost with one accord, to beat their weapons of war into implements of husbandry; and while their wealth and population are rapidly increasing, they are enjoying and imparting, more and more, the blessings of science and civilization.

But neither the present spirit of the unevangelized nations, nor the extensive prevalence of peace, is so elevating to the hopes of the Christian, as the present spirit of Christendom. What this spirit is, so far as relates to the present case, may be seen from a small collection of facts. About 90 years ago, the little band of Moravians, scarcely 600 in number, began their missionary work. Of all the multitudes then professing the name of Christ, they only, seem to have felt the force of his parting injunction, "Go-preach the Gospel to every creature." In this grand work, for 70 years, they continued to take the lead of all the Christian world. Within the last 20 years, the church at large has been waking from her slumbers. Instead of 150 missionary laborers, she has now in the field a number not less than 400,-Sixteen years ago, scarcely a single Bible Society of any extensive influence, existed. Now, the number publicly known is little short of 1000. Before the establishment of these Societies, little was done towards translating and printing the Word of Life for the barbarous nations. Since then, nearly 50 of these nations have begun to read, in their "own language, the wonderful works of God." To the Missionary and Bible Societies, may be added those for disseminating in different languages, moral and religious Tracts, those for the support of schools among the heathen, and those for the more complete education of missionaries and other ministers of the Gospel. Nearly all these Societies, it is to be observed, are of very recent date.—One more Christian institution remains to be noticed, the inflaence of which, though at present chiefly domestic, will soon be felt beyond the bounds of Christendom. It is that of Sabbath Schools. It hardly needs be mentioned here, that, in this country, these schools, though now so common, in 1815 were scarcely known. In Europe, this institution has indeed been longer in operation, yet even there, it must be considered as just rising from its infancy. This institution, with the ordinary blessing of Divine Providence, promises fully to initiate our youth into the principles and duties of Christianity, and furnishes a sure pledge, that the great work of evangelizing the world, which is advancing under auspices so favorable in the present generation, will not be suffered to languish in the hands of the next.

It is not, however, from these passing events, that the unevangelized world has assumed an aspect so encouraging to the Chris ian. He knows that these events, considered by themselves, partake of all the uncertainty which characterizes other human concerns. But he regards them in connexion with the word and purposes of God. When he takes a retrospect of the moral world, and marks the progress of the late mighty revolution it has experienced, and when, in his astonishment, he opens his Bible, and is met with its numerous plain predictions of such a day as this, and even of a far brighter day to the church,—he is compelled to say "surely this can be none other than the work of God. Surely the time to favor Zion, yea the set time, is come—when the heathen shall fear the name of the Lord, and all the kings of the earth his glory."

For the Panoplist.

ON PUBLIC FESTIVALS.

A very limited observation of human nature abundantly shows man's perversion of the noblest gifts of Providence, and the wisest regulations of civil government. Indeed, I know scarcely any other point of observation on the character of intelligent beings, in which is given such incontestable evidence of an unholy nature, and enmity to all goodness, as in the deterioration of the very means of improvement. If a man of extraordinary virtue has, in some instance, provided the instruments for combating vice, and supported many laborers in the noble employment, and encouraged and strengthened them by his example,—scarcely has the earth closed over his remains, before the bulwark which he erected in defence of religion, of morals, in fine, of ail that is valuable on earth,—passes into the hands of the enemy.

Days rendered famous by some national success, and thence celebrated from feelings of the most exalted patriotism, perhaps endeared

by emotions of the purest piety, have, eventually, excited only the feverish sensibilities of pride, or stimulated the appetite of restless ambition. In the selection of such days from the calendar, and marking them with the peculiar testimonial of public celebration, no doubt the original design was laudable. The early promoters of such observance, intended it to recal a lively remembrance of some great transaction, and to be a sort of guarantee for the permanence of those blessings of which the commemorated event was the origin. Quickly the primary design seems to be forgotten; at each successive period the solemnities of the occasion seem more and more polluted by the mixture of base motives with the first and original one; the solemn service changes into a mere show for fools to gaze at; both its early comeliness and the better feelings it recalled pass away; its attendants are vice and degradation, and its close unmingled infamy.

To maintain a position of this kind, I do not hold myself bound to follow an institution from its commencement to its complete annihilation. If I do not see the last faint glimmerings go out in total darkness, it is enough for the illustration, that each step of the progress hitherto, has been a constant advance directly toward the shameful

consummation.

To take one or two examples. The memorable day of the nativity of Jesus Christ is observed by many Christians as a time of rejoicing, and of religious ceremonies. Now, no reasonable man, believing in the divine origin of Christianity, could well object to the solemn consecration of such a day to religious devotion. He would rather say, let your thoughts be entirely withdrawn from the allurements of the world; and strive to obtain such an ample view of the amazing work of redemption, as shall rouse and employ all the energies of the soul. And if such elevated devotions, as seem adapted to an occasion like this, were generally found among the advocates for its observance, who would refuse to allow the people, professing to keep such an annual jubilee, full credit for sincerity? But however pure may have been the intention of those, who first taught the observance of Christmas, who does not know that in all the countries of Christendom, an immense majority of those, who celebrate the day, make it an occasion of indulgence in profane mirth, and of almost every species of licentiousness? Instead of contemplating the astonishing depths of human depravity, which could be reached by no other than the God who created the universe; instead of surveying with deep contrition the ruins of the fall, and mourning over their own sins, the distressing evidences and effects of an unholy heart,-they rather imitate the Israelites in the worship of the golden calf. "They sit down to eat and drink, and rise up to play."

Equally debased are the festivities on some political occasions. The celebration of the era of our national independence has become so notorious for the tunult and dissipation, which it introduces in many of our large towns, that, should the scandalous profligacy of those seasons continue, no intelligent lover of his country can long rejoice in their observance. The advantage to be gained, by a few declamations on the science of civil legislation, and the value of liberty, is not to be compared with the prostration of public morals. Most of

VOL. XVI.

those, who quit their ordinary occupations to frequent such public amusements as festivals present them, are not likely to resume their labors in any better temper than they left them. Such men are not susceptible of fine feelings, or nice distinctions. They can have no higher esteem for the laws, after being permitted to trample them under foot. How idle is the opinion, that men are better citizens for resorting to public amusements; as if the ruin of morals, and the wieck of individual happiness, could furnish materials for laying broad and deep the foundations of national dignity and grandeur.

What are called "public days," are always a serious evil. In a numerous population, the evil is incomparably greater than elsewhere. If frequent, the minds of the votaries of pleasure are kept in a state of continual excitement. They somewhat resemble a man laboring with a violent disease, in which the interval between the paroxisms is so short, that the system has no opportunity to gather strength for the combat; and every periodical return diminishes the powers of life. The man falls by little and little, till, in a dreadful convulsion, ex-

hausted nature yields the contest.

To a considerate mind, a sufficient objection against the increase of holidays is, the facility thereby given to the profligate to scatter the contagion of their example. In public crowds, abandoned men find many objects to entice them, and abundant materials for the employment of base passions: and so long as vice itself has any attractions for a corrupt nature, so long will its example be more readily copied than any other. On the other hand, restraints are removed. The hideous features of iniquity, displayed in its dens of retreat, or in open day, are totally repulsive to all the better frelings of an uncorrupted mind. The virtuous retire; and a wide range is taken in the chosen way of transgressors. The expectation of reforming the grossly vicious, by meeting them at their places of public resort, is perfectly idle.

Since the apostasy, it has been mercifully enjoined on man, that he should obtain the means of subsistence by laborious anxieties and toil. Those temptations, which withdraw him from his employments, should be regarded with a jealous eye. Idleness is in itself a great evil; but it becomes incalculably greater by the vices which follow it. An observation of the conduct of vicious men, presents to indolence a strong inducement to mingle in their society, to partake of their ad-

venturous spirit, and to share in their ill gotten plunder.

A traveller, who in any nation should notice the festivities of the common people, the time thus spent, and the crimes thence originating, would have a tolerably accurate measure of the condition of the public morals. Diseased bodies spread contagion around them; and it is only by being removed to a purer air, attended by the healthful, and separated from the pestilential atmosphere which communicated the infection, that any reasonable hope arises of their recovery. Measures not very unlike these should be pursued for the worse diseases of the soul.

^{-&}quot;man, associated and leagued with man By regal warrant, or self-join'd by bond For interest sake, or swarming into clans

Beneath one head for purposes of war, Like flow'rs selected from the rest, and bound And bundled close to fill some crowded vase, Fades rapidly, and by compression marr'd Contracts defilement not to be endur'd."

A large collection of intelligent beings, each rejoicing in the unalloyed happiness of all the rest, constitutes a joy too pure and perfect to be expected on this side the region of endless peace. In a world like this, the union of sentiment, and the full concurrence of purpose, for the same good, are to be found only among a few,—the "concordes animæ," who drink at the same fountain of pure delight, whose souls are daily refreshed by the same communications from above, and whose spirits are preparing for the same heaven. Z. Y.

THE MISSOURI QUESTION.

Editorial.

In our last number, we invited our readers to the consideration of some interesting topics, relating to the great question now before Congress. We proceed, as then proposed, to inquire how far slavery may be imputed to the people of the United States as a national sin.

and a just cause of national reproach.

It is to be observed, in the first place, that the existence of slavery in this country, is not of itself absolute proof of national delinquency. It is indeed proof of gross criminality in the government of the British empire, under whose auspices slavery was introduced more than a century and a half before the American revolution, and by whose permission a property in slaves was sanctioned during the whole of that period. At the time when these states became an independent nation, the number of slaves was very great; and any sudden change in their condition, even if their masters would have consented to it, would probably have been productive of disastrous consequences. An immediate emancipation of slaves, at any subsequent period, would have been nothing less than giving up the whole southern country, on the Atlantic, to pillage and massacre. It would have brought upon the blacks themselves all the horrors of famine. anarchy, and unrestrained vice. Those of the whites, who might have been fortunate enough to escape, would have been driven into exile without property, and without any means of obtaining a subsistence. The country would have been abandoned to utter desolation.

So obvious is it, that the emancipation of slaves, in any slave-country, is a very difficult subject, and one which presents many perplexing alternatives to a conscientious man, that we were not a little surprised at seeing, in so judicious a work as the Christian Observer, the most vehement reproaches against this country, quoted from the Edinburgh Review, and approved, because slavery is permitted here for a moment.* "The existence of slavery in America, is an atrocious crime, with which no measures can be kept," says the Edinburgh Review. To this declaration the Christian Observer assents, and applies it to the British colonies. But is the Christian

Observer willing to say, that Jamaica and all the British West Indies, that the island of Ceylon, and the colony of the Cape of Good Hope, ought to be instantly given up to rapine, conflagration, and murder? This is said, whether intentionally or not. If it is an atrocious crime that slavery should exist, the slaves of Jamaica should be instantly suffered to go at liberty; and the murder of all the whites, the lawless butchery of a great part of the blacks, and the burning of every city, village, and plantation, is almost as certain, as if the island were covered with a tide of melted lava. The Editors of the Christian Observer do not wish for this; but they must know that it would take place, if slavery were suddenly abolished. Besides, this doctrine was expressly and earnestly disavowed by the friends of the Abolition of the Slave Trade; and by these very Editors, unless we mistake, not less earnestly than by others. It was said, by the apologists of the Slave Trade, that the moment this trade was forbidden, the friends of the abolition would propose a sudden emancipation of slaves; which would in fact be neither more nor less than the entire and most terrible destruction of all the British colonies. This allegation was denied by the champions of freedom, and the vindicators of Africa; and it was admitted, that how much soever the existence of slavery was to be deplored, it was an evil which could not be remedied at once.

After the American revolution, a majority of the confederated states, and a very great majority of the people, were sincerely and conscientiously opposed to slavery. They saw and admitted its utter inconsistency with the principles of the Declaration of Independence. with the clearest dictates of reason, and the most express decisions of the Gospel. They could not but be aware, that if "all men are born equal," it is the grossest injustice that half the human beings in a community should be excluded during life from all possibility of sharing in the government; from every privilege of citizenship; from the right to property carned by their own labor; from the disposal of their own time; from the power of retaining their own wives and children; from all the blessings of education; and, in short, that they should be at the disposal of another, as really as ships, or horses, or swine, sold for his pleasure, tasked for his emolument, punished at his caprice, without law, without a trial, without an advocate, without redress, without hope:-that if it is the duty of all men "to do to others, as they would wish others to do to them," the question is at an end; for no man is willing to become a slave himself, or to have his children slaves. Accordingly, measures were speedily taken in most of the states, to abolish slavery. This was acting agreeable to professions, and so far as a majority of the states were concerned. was an honorable renunciation of slavery in the eyes of the world. In these states, however, the number of slaves was small; the temptation to hold them in bondage was small; and the danger from abolifion was nothing. In the more southern states the case was very different. The number of slaves was great; the danger from sudden abolition would have been imminent and appalling; and the temptation to hold them in perpetual bondage was strong and overpowering. Still Virginia was the first of the American states, (to ber honor be it spoken.) that prohibited the importation of slaves. This took place in 1778, thirty years before the prohibition under the constitution, and one hundred and fifty-eight years after the introduction of slavery into her borders. It was a public testimony of this great state against slavery, as wrong in principle and a practical evil; and it was a pledge, that she would do, what could safely be done, to mitigate, and ultimately to abolish it. The other southern states entered vigorously into the business of importing slaves, by the aid of the northern slave-traders. The fact is supremely disgraceful, as all must admit, to the states in which this traffic was permitted, and to the individuals from the north, by whom the horrible atrocities of the

traffic were practised for the sake of gain. In the year 1780, the confederated states resolved in Congress, that the unappropriated lands, that might be ceded to the United States, 'should be disposed of for the common benefit, and be formed into distinct republican states.' In 1787, Congress passed an ordinance, "for extending the fundamental principles of civil and religious liberty, which form the basis whereon these republics, their laws and constitutions, are erected." The sixth article of this ordinance declares, that there shall be neither slavery, nor involuntary servitude, in the territory north west of the river Ohio,' It was adopted by the unanimous voice of the states represented in that Congress, comprising all the slave-holding states, except Maryland, whose delegates were not present. The transaction was a most important one, and highly honorable to all the parties concerned in it. Nine independent states, assembled in Congress, unanimously made an ordinance to exclude slavery from all the territory, not then belonging to the old states, and thus did much to secure the freedom, stability and happiness of a large part of the American union. Through all future ages, the inhabitants of Ohio, Indiana, Illinois, Michigan, and the states hereafter to be formed between the lakes and the Mississippi, will bless the memory of the distinguished legislators, by whose wisdom and provident care, the great interests of posterity were thus early consulted. To this ordinance all subsequent proceedings of the national and state governments have conformed; and the territory. which thirty years ago was an entire wilderness, now contains nearly a million of freemen, and not a single slave. In thirty years more, it will contain, in all probability, three millions; and, before the end of the present century, twelve or fifteen millions.

This state of things gives rise to several interesting reflections.

We see how easy it is to accomplish the most important ends, by giving a right direction to a course of measures, at the beginning. Of this consideration, the statesmen of 1787 availed themselves. Though they had no conception of the astonishing growth of this western country in the short period of thirty years, they knew very well, that at some future time, great and populous communities would exist there; and for the security and happiness of these communities, they were determined to provide. But had they busied themselves entirely with the personal and private interests of the day, and left posterity to take care of themselves, the settlement of this very country would have been commenced principally by slave-holders. These settlers, and their adherents in the old states, would have been clamorous for

the right of retaining their slaves. Perhaps if the subject had been suffered to lie untouched till the year 1797, only ten years, it would then have become impossible to exclude slavery from the infant settlements of the territory. A motley population would have arisen there; and the omission of early precaution would have been lamented with bitter tears, as having let in a remediless curse upon all future

From the unanimity of the slave-holding states in adopting this measure, we may observe how apt men are to do right, after a full and fair developement of a subject, and when no present selfish interest clashes with their decision. In the year 1787, the southern states did not wish for an outlet for a redundant slave-population; and the settlement of the north western territory did not appear likely to affect their interests materially in any way. These states were thus left to act impartially, without any solicitations of present interest. We see what their decision was. Though they all, except Virginia, imported slaves at this very time, directly from Africa; and though Virginia permitted a domestic slave-trade, and held in bondage an immense multitude of human beings, yet they unanimously agreed to exclude slavery from the whole territory then belonging to the United States in common, for the sake of "extending," (to use their own words,) "the fundamental principles of civil and religious liberty." What a comment is this on the pretexts now used for the permission

of slavery in the country beyond the Mississippi.

Of all great questions, which have divided the interests and wishes of men, perhaps not another can be mentioned, concerning which a right course at the beginning is so important and decisive, as in relation to the question of freedom and slavery. The state of Illinois is in the same latitude as the contemplated state of Missouri, and separated only by a river. The soil and natural productions and advantages are similar. Yet the people of Illinois would reject with indignation a proposal to introduce slavery; while the people of Missouri are demanding, not only with importunity, but with violent threats, the right, as they call it, of keeping up a domestic slave-trade, and of perpetuating the acknowledged curse of slavery. How is this to be accounted for? By the simple statement, that slavery was at first excluded from Illinois; and the inhabitants are so well aware of the evils which they have escaped, that they deem their privileges invalvable in this respect; while Missouri has been settled, especially of late, by slave-holders, carrying their slaves with them, and unable to live comfortably in a land of freedom only. This difference of interests and wishes will increase in all future times. So it is with the people of Pennsylvania and Maryland, of Ohio and Kentucky; and so it will be with the inhabitants of the eastern and the western banks of the Mississippi. The people of the non-slave-holding states will think and speak in terms of high exultation of their own condition. compared with that of their neighbors; while the slave-holders will bewail the evils which they experience, and yet cling to the cause of all these evils with the most auxious solicitude. It will be extraordinary if human depravity does not show itself in contempt and bitter disdain on one side, to be repaid with intense hatred on the other,

We return from these reflections to the consideration of what transpired at the formation of the federal constitution. In this instrument no direct mention is made of slavery, or the slave-trade. omission is unquestionably a defect. Had all the members of the American confederacy been willing to do what was plainly right, the constitution would have imposed upon Congress the duty of putting an immediate stop to the slave-trade, and of enforcing the abolition, by the strong arm of the general government. Indeed, if all the states had been actuated by the most evident principles of justice, they would separately, and long before this period, have pronounced the entire abolition of so monstrous a traffic. Still it might have been proper to give Congress the specific power of effectually securing the abolition, by a general law with adequate sanctions. However desirable it was, that such a provision should be inserted in the constitution. it is not a just cause of national reproach that it was omitted. The reason is obvious. The parties to the constitution were, previously to its ratification, independent states with full sovereignty. The majority of the states had neither the right, nor the power, of imposing a constitution on the minority. It was earnestly wished, that all the states should join the union; and, in order to effectuate this object, some concessions, and a spirit of compromise, were indispensable. The mere omission of any subject, in circumstances like these, cannot fix a stigma upon our national character; though it may have been occasioned by very reprehensible designs, on the part of some of the contracting parties.

But the constitution gave Congress the power "to regulate commerce with foreign nations;" and thus implicitly gave the power of regulating or prohibiting the slave-trade. To guard against this implication, the slave-importing states insisted upon a clause, which would enable them to carry on the slave-trade for twenty years; viz. till the year 1808. It is remarkable how delicately this clause is worded. It says, "that the migration or importation of such persons, as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress, prior to the year 1808; but a tax or duty may be imposed on such importation, not exceeding ten

dollars for each person."

The mere student of politics and history, unacquainted with the transactions of the times, would hardly suppose, on reading the words just quoted, that they were inserted in a constitution of free government, for the sole purpose of permitting the continuance of the slave-trade during the period of twenty years. As the preamble of the constitution declares, that it is established by the people of the United States for this purpose, among others, namely, "to secure the blessings of liberty to ourselves and our posterity," it would have sounded rather harsh to say, in plain and strong language, that a people, boasting themselves to be the freest and happiest community on earth, should enjoy the privilege of stealing men in Africa for twenty years, and of bringing them for sale into this country, where they and their "posterity" should be held in hopeless bondage. So gentle language was used; but the thing remains the same. It is to be observed, however, that this clause did not create the slave-trade; nor in any sense

justify it. The trade was in existence, and had been, for more than a century and a half. It was under the control of separate states, acting independently of each other; and it might have been carried on without limits, so far as then appeared, had not Congress obtained the power of prohibiting it, after the expiration of a definite period. The majority of the Convention might have supposed, that they achieved much, when they placed this subject under the ultimate control of the nation. We ought to rejoice that they accomplished this, rather than reproach them for not insisting on more; when, by doing so, they might have defeated the great object for which they were convened. We should remember, also, that the enormities of the slave-trade had not then been exposed to public view, and of course had not excited the public indignation: and that, subsequently to this time, it required a struggle of eighteen years, in the British parliament, to put down that horrible complication of fraud, pillage, and murder. After making every reasonable apology, however, the insisting upon a temporary continuance of the slave-trade, was a foul stain upon the characters of all, how many or few they might be, by whom its continuance was urged. It is certainly a most amazing exhibition of human weakness, and of human depravity too, that any considerable portion of those, who had declared it to the world, as a self-evident truth, (appealing to God for the sincerity of their declaration,) that "all men are created equal," and have certain unalienable rights, among which are life, liberty, and the pursuit of happiness,' should, while these professions are issuing from their lips, demand the privilege of carrying on a regular traffic in human flesh; a traffic, not only murderous in itself, but the fundamental principle of which is, that a large part of mankind are created to be the slaves of others. and that they have no rights, -no claim to liberty, or the pursuit of happiness. Well might Mr. Jefferson say, in relation to the whole subject of slavery, "I tremble for my country, when I reflect that God is just."

After the constitution had gone into operation, Congress availed itself of all the power which it possessed. The slave-trade was immediately taxed; and was prohibited in the year 1808. This was done as a matter of course; and without any thing resembling that struggle, which Great Britain, France, Spain, and Portugal, have successively maintained, with a view to perpetuate this mass of crime

and wretchedness.

It cannot be denied, that every year's perseverance in the slave-trade, after the adoption of the constitution especially, bore awful testimony against the states, where this trade was tolerated. These states ought to have renounced the trade immediately and forever, and to have proposed an amendment to the constitution, so that Congress should have had the immediate power of enforcing the abolition. Every state in which slavery was still permitted, should have exerted all its wisdom, benevolence, and patriotism, in mitigating the unavoidable evils of its condition; in securing certain privileges to the slaves; and in providing for their gradual emancipation. The rule of duty should have been, a constant regard to the comfort, safety, and happiness of the blacks themselves, with reference to the law of

God, and the decisions of the final judgment. So far as this rule has been departed from, the departure will be found in the end to be folly and madness.

On looking at the eagerness of the southern states to retain the slave-trade, and their present eagerness to find an outlet for their slaves, we are forcibly taught the evils of a short-sighted, temporary, partial policy;—a policy, which contravenes the most evident principles of justice in compliance with the selfish interests of a few individuals. Three fourths of the persons, who profited, or attempted to profit, by the twenty years slave-trade, have left the world to appear before a God of justice. The few who remain are tottering of the brink of the grave. But their sin and folly do not perish with them. Already, the southern people are filled with terror at the prodigious increase of slaves. All future generations will bewail the miserable policy, which consulted the feverish avarice and cupidity of a few, at the expense of great national interests, and the permanent safety and happiness of the whole southern country.

So it will be hereafter with the people of Missouri. They now challenge the privilege of holding slaves, with as much ardor as if their existence depended upon the question. Within thirty years from this time, they will curse the day that a slave was permitted to tread their soil. To rid themselves of the evil, if present measures are

persisted in, will have become, to human view, impossible.

Since the adoption of the constitution, it has been the duty of Congress to watch the extension of slavery with a jealous eye, and to exert every delegated power in guarding against it. We fear that an impartial examination of our history in this respect, will leave the impression, that both Congress and the nation have been criminally inattentive to the subject. Nearly at the time, when the constitution was adopted, the territory, now forming the state of Tennessee, was ceded to the United States, on the basis of the ordinance of 1787, but with a restriction of that ordinance, so far as to permit the existence of slavery in the ceded territory. In 1802, the territory, which has recently been formed into the states of Mississippi and Alabama. was ceded to the United States, on the same basis, and with a similar restriction. Now we very much doubt, whether the nation can be justified in having accepted these cessions, on such terms. The territories had then but a small number of inhabitants; and the prohibition of the increase of slaves, and a declaration that every person, born there after the date of cession, should be free, would have produced no injury, and effectuated much good. It will be said, that North Carolina and Georgia, would not have made the cession upon other terms, than those actually adopted. Be it so. Upon those states only, then, would have rested the responsibility of filling the whole southern country with slaves. The nation at large would not have sanctioned it, nor have been at all answerable for it. As to the advantage derived to the national treasury, from the sale of lands in these territories, it is a very small consideration. The time will come, when the millions, produced by the lands of Alabama, will be estimated a poor compensation for the least swerving from strict principle.

Vol. XVI.

Besides, we are not quite sure, that the states of North Carolina and Georgia might not have been convinced, that their interests required the keeping of slavery within as narrow bounds as possible. If these territories had been early and effectually barred against the introduction of slavery, there would have been less demand for imported slaves in the Atlantic states: of course, there would have been fewer slaves brought into the country. If the southern Atlantic states had a numerous white population, without any mixture of slaves, on their western border, the danger of a servile insurrection, at any future time, would be greatly diminished. We are inclined to think, that if our rulers had kept their ears open to the complaints of Africa:—if they had continually felt the full force of the Declaration of Independence; -- if they had faithfully consulted the New Testament, with a real desire to ascertain their duty; -if they had been more employed on the great questions, which relate to our country's destiny, and less intent upon the petty contests, and personal interests, of a day;-they would not have found it impossible to devise measures, in which all the states might have concurred, for the limitation, and ultimate abolition, of slavery, and the intellectual and moral improvement of the blacks.

The next important event, in relation to this subject, was the purchase of Louisiana. By the third article of the treaty of cession it is stipulated, that "the inhabitants of the ceded territory shall be incorporated into the union of the United States, and admitted as soon as possible, according to the principles of the federal constitution, to the enjoyment of all the rights, advantages, and immunities, of citizens of the United States; and, in the mean time, they shall be maintained and protected, in the free enjoyment of their liberty, property,

and the religion, which they profess."

It is contended, that this article secures, to all the future inhabitants of the vast country beyond the Mississippi, the right of holding persons in bondage, without any power in the general government to limit, restrain, or prevent, so tremendous an evil. We design not to go into the legal argument at length. But it is to our immediate purpose to observe, that if this be in fact the meaning of the article, our minister, who negociated the treaty, the cabinet which instructed him, and the President and Senate, by whom the treaty was ratified. have done more to ensure to their memories the reproaches of posterity, than almost any other set of men, within the scope of history. They have, by this solemn instrument, crected an eternal barrier in favor of unequal rights and oppression, and have entailed the curse of perpetual slavery upon a tract of country half as large as Europe, and capable of sustaining a hundred millions of people. such never was the meaning of the article; and this enormous mischief does not lie at the door of the Senate of 1803;-happy, if it shall not be found at the door of the Senate of 1820.

Should the inquiry be made, how we understand the article, we briefly reply: the clause which stipulates, that the ceded territory shall be admitted into the union, "according to the principles of the federal constitution," means simply, that the admission here contemplated shall take place under the direction of Congress, in conformity

to the power given to that body by the federal constitution. Doubt-less it is the duty of Congress, so far as the treaty is binding on the national legislature, to incorporate into the union parts of the territory beyond the Mississippi, at such periods, and on such terms, as a regard to the general good shall dictate. If the general good requires that slavery shall be forever excluded from the new states, then Congress is bound to exclude it. If the phraseology of the treaty—"the principles of the federal constitution"—is taken in its largest sense, and means those principles of free government, which the federal constitution was intended to secure, the language of the treaty imperatively requires Congress to prohibit slavery in the new states,

to be formed out of this territory. The article further says, that the inhabitants of the ceded territory. shall be admitted "to the enjoyment of all the rights, advantages, and immunities of citizens of the United States." The rights, here referred to, we conceive to be political rights, resulting to the several states from the union; such as, an equal representation in the Senate, proportionate representation in the House of Representatives, liability to none but equal national taxes, and an equal claim on the protection and defence to be furnished by the general government. Any other construction leads to the greatest absurdities. Thus, for instance, the laws of Virginia recognize the right of halding black men in servitude; and the emigrants to Missouri claim the same right, under this treaty of cession. But the laws of Ohio recognize the right of every man, whether black or white, to the enjoyment of his liberty: they consider it as a great advantage, as a precious immunity, to be free from the slightest stain of slavery. Why may not the black emigrant to Missouri insist, under the treaty of cession, that he is entitled to the same "rights, advantages, and immunities," as if he lived in Ohio?

The last clause of the article declares, that the inhabitants shall be protected in the enjoyment of their "property." So far as the word property applies to this subject, it could comprise no slaves, except those actually residing in the territory at that time, and belonging to

masters then inhabitants of the territory.

From this brief examination it appears, that Congress had the same power to legislate for Louisiana, as for any other territory of the United States. It is, therefore, much to be regretted, that the importation of slaves into every part of the Louisiana purchase. either from abroad, or from the slave-holding states, had not been immediately prohibited; that every person born in that tract of country, subsequently to the date of cession, had not been declared free; and that the ordinance of 1787 had not been extended to this whole region, with the slight exception of the slaves then actually residing there. It is still more to be regretted, perhaps, that when the state of Louisiana was admitted into the union, no conditions were required, with reference to this subject. But in these transactions, the future condition of the country seems to have attracted little notice. When Louisiana was admitted, the nation was on the eve of a war with Great Britain; and all eyes were directed to that event. Till the present question agitated the country, within three months past, the

attention of the rising empire of North America has never been properly fixed upon the limitation, or the extension of slavery. It is now thus fixed; and the decision soon to take place will do more towards forming a national character, than any other single decision that can be imagined. Heretofore, as we have seen in this discussion, there has been, at a certain period, a perseverance in the slave-trade, which admits of no excuse; though the enormities of this trade had not then been fully disclosed. But the nation disclaimed it, and ultimately abolished it. Subsequently, there has been too much apathy and negligence in reference to the subject; but hitherto nothing has been done, which can fairly stamp our national character with the opprobrium of having deliberately sanctioned, extended, and attempted to perpetuate domestic slavery, and a domestic slave-trade. Possibly the vote is now recorded, which shall exhibit the American republic to the scorn of Europe and the world, as making hollow professions of devotion to liberty and the unalienable rights of man, while riveting the fetters of oppressed Africa, and spreading her enslaved sons over this great continent.

To those persons, who have scruples as to the power of Congress to impose a restriction upon new states, and who would lament the increase and extension of slavery, we would address a single consideration. There is no doubt that Congress has the power of prohibiting the migration of slaves into the territories of the United States. Let this power be immediately and effectually exercised; and let the territorial governments remain for a few years. We have twenty-two states in the union already; Maine will make the twenty-third. Why should we be in haste to admit more? A very short time, upon this plan, would fix the character of the inhabitants of these territories in decided opposition to slavery; and they would of themselves form constitutions of government, by which it should be forever proscribed. This is morally certain; and it is also certain, that when slavery is thoroughly established, slave-holders will never cure the evil themselves. At least, the history of the world affords no example

of their doing it.

There are those, who deny that the introduction of slaves into Missouri is an extension of slavery. This measure does not increase the number of slaves, they say; it simply permits a change of resi-

dence. Let us look at the subject a moment.

Is it not an unquestionable fact, that population increases, according to the means of support, which any country furnishes? and that a new country furnishes more abundant means of support than an old one? Will any man pretend, that the descendants of the first settlers of Connecticut are not more numerous at the present day, than they would have been, if they and their ancestors had all been confined within the limits of that small state? Beyond question they are at least twice as numerous now, as they would have been, if all emigration had been prevented; and within a hundred and fifty years from this time, they will be ten times more numerous, than the population which Connecticut ever can sustain. Virginia is a great state, and capable of supporting a vast number of people; but, if all the slaves in the union, were placed and kept within her limits, they would not be one tenth part as numerous a century hence, as they will be, if

spread over the southern states, and the country beyond the Mississippi. And though the slave-holding country is now lamentably large, the man who votes in favor of making Missouri a slave-country, does in effect vote in favor of doubling or trebling the future slave population of this great empire. What stupendous results are to be expected from the present decision! What an awful responsibility rests upon those, who are now fixing the destiny of countless millions yet to be born!

Besides, it would in fact be an extension of slavery, and of the evils which accompany it, if slaves were to be carried beyond the Mississippi, while the whole number remained the same. Can this be doubted? Would it be no extension of slavery, and no accumulation of its curses, to take 20,000 slaves from Kentucky and hold them in bondage in Vermont? to transplant 50,000 from Virginia to Massachusetts; 100,000 from the Carolinas to New York; and as many from Georgia to Pennsylvania? Is there a man so blind, as not to see the most serious evils resulting from such a proceeding? Would not the number of slave-holders be greatly increased? Would there be no abatement of the vigor, independence, and industry of our countrymen? Would domestic manners suffer no alteration for the worse?

Further; the extension of the territory, in which slaves are held, increases the number of slaves by increasing their value. When the price is high, the planter is under every inducement to augment the quantity of his saleable stock, by promoting early marriages among

his slaves, and by every other means in his power.

Again; the extension of the slave-country, unavoidably increases the domestic slave-trade. This is in itself an immeasurable evil.

Lastly; the opening of Missouri to the introduction of slaves, will lead to the unlawful importation of them from Africa, the West Indies, South America, and Mexico. How great will be the number thus introduced, it is not possible for men to foresee; but there is every reason to believe, that it will be very great; that the increasing wealth of the western country will demand a prodigious supply of slaves; that the avarice of slave-traders will furnish this supply at all hazards, and in contempt of all law; and that this gigantic wickedness, in all its horrid forms, will increase, until the nation is prepared

for the desolating judgments of heaven.

In some of the preceding remarks it has been intimated, that slaves experience oppression at the hands of their masters. We very well know, that our southern brethren feel acutely the least intimation of this sort. We cheerfully admit, that there are many humane, kind, and benevolent persons, among the possessors of slaves; that some consult not only the temporal, but the spiritual, good of their slaves, with great solicitude; and that slaves, in the United States, are better treated, than in most other places, where they are found. But would our southern brethren wish to be slaves themselves, even to the kindest and most benevolent masters within their knowledge? Would they consent, that their children should be slaves, even to such masters? What then shall be said of the grasping miser, and the domestic tyrant? Does any man love his neighbor as himself, when he willingly entrusts his neighbor to the unrestrained will of such a master? Are we yet to learn, that unlimited power is always abused by the

depraved children of Adam? Are we required to believe, that a constant, all-pervading miracle is wrought, in behalf of the undefended, secluded, unheeded descendants of Africa? We have no inclination to go into particulars; but we owe it to truth and the cause of humanity to declare, that the worst accounts of slavery and its consequences, that have ever come to our knowledge, have either been the relations of facts so public, as to be unquestionable, or have proceeded directly from the mouths of respectable slave-holders themselves. We heard such a slave-holder observe, with great deliberation and solemnity, that when the history of human crimes shall be recited to the astonished universe, slavery will form the most dreadful chapter, not excepting even war. This is a serious subject; and it will be found so in the end.

Let us imagine an intelligent traveller, some fifty years hence, passing through the western country. In the states of Ohio, Indiana, and Illinois, he finds a vigorous, healthy, industrious population; a land of cultivated farms, thriving villages, and populous towns, inhabited by freemen only; an ample domain, tilled in small portions by the lords of the soil, abundant in its productions, and almost boundless in its resources. Every individual has the disposal of his own time, the employment of his own faculties; and is, in short, his own master. Here is no hereditary degradation; no exclusion from the rights of men, and of citizens. Here is but one code of laws, enacted by the common voice, and administered for the common protection. The village school is open to every child; and every child learns to read his Bible. The village sanctuary is open to every immortal being; and not an individual is restrained from worshipping God, whenever and wherever he thinks proper, according to the dictates of his own conscience. Here every man goes where he pleases, without suspicion, interrogation, or notice. All feel safe, for all are brethren.

Our traveller crosses the Mississippi. Every thing is changed. With indications of wealth, and power, and splendor, are intermixed tokens of poverty, indolence, and hopeless depression. One half of the people are masters, and the other half are slaves. The extensive plantation removes the opulent landholder, with his sable retinue, from the inspection of the public, and from all responsibility to human laws. Half the people are at their birth excluded from all possibility of sharing in civil or political rights. Their time, their earnings, their faculties, their children, their bodies, and, in a very important sense, their souls too, are at the disposal of others. The spring of industry is broken. Confidence is extinguished. Labor is exacted by the dread of punishment alone. Two codes of law are established: one for freemen, the other for slaves. It is needless to say, that slaves have no voice in making laws for their own government; laws barbarous in their enactments, inflicting heavy and disgraceful punishments for the slightest offences, executed in the most capricious manner, and giving very inadequate redress to the injured subject. Here half the children are not permitted to learn to read; for by reading they would acquire knowledge, and knowledge is power. Knowledge they must not possess; for they would re-print our Declaration of Independence in characters of blood. Of course they can never read the Bible, that

choicest gift of the Almighty. Nor can they worship God, except at the will of a master. The Gospel was designed for the poor especially; yet many of these people are debarred from hearing it, though they are poor indeed. Here suspicion, distrust, and fear, poison all enjoyment. On the slightest alarm, the whole community is in trepidation, lest an insurrection should be commencing. When the bells give warning of fire, the vigorous part of the free population hasten. not to the fire engines, but to arms, lest the occasion should be seized for rapine, murder, and rebellion. Every corporate town is busied, in proportion to its exposure, in devising precautions against so horrible a calamity as a servile war. In one place, it is ordained, that no slave shall be taught to read; and that any charitable individual. who teaches a slave to read, shall be liable to a disgraceful punishment: in another, that slaves shall not meet for public worship, except in certain specified cases: in a third, that no slave shall leave his master's enclosure, except with a written permit, which describes the time of absence, and the distance to which he may go: in a fourth, that no slave shall carry a cane in his hands, as he walks the street, on penalty of a public whipping: in a fifth, that no slave shall speak disrespectfully to any white man, on penalty of fifteen lashes, to be inflicted at the public jail.*

Our traveller loses all patience. He expostulates with the people, on their unequal laws, their heavy punishment of small offences; and the general severity of their slave-code. The only reply is: Our blacks must be kept under, or we cannot live with them. But, he rejoins, do you not lament your unhappy condition? Indeed we do; but our fathers entailed the curse of slavery upon us, and how can we escape from it? Some few benevolent persons, are endeavoring to find a remedy for us; but they are regarded as visionary projectors. The general opinion is, that nothing can be done. The traveller returns to the land of freedom, with a thankful heart, that there are communities, in which equal rights, just laws, and universal industry, secure the people from the frightful calamities, which press upon every country filled with

slaves.

At the close of these remarks, we cannot but express our serious apprehension, that if present measures should be persisted in, the issue of slavery on this continent will be more disastrous, than has ever yet been imagined. Before the number of slaves in North America shall amount to twenty millions, how many plots, and murders, and massacres, will have taken place. How much blood will have been shed to suppress embryo insurrections. How much vigilance will have been necessary to prevent them. How many barbarous enactments will have found their place in the slave codes. How much cruel suffering is to be endured by the unhappy blacks; how much agonizing fear by the more unhappy whites. And the time will probably arrive, when some future Spartacns will muster his army of fugitives, or some future Touissaint enthrone himself in the affections of his brethren, as the commencement of an intestine convulsion, unparalleled in the annals of this sinful world. The thoughtless may care nothing

^{*} These enactments are not the work of imagination: they have actually been established in some of our southern cities. What reason have we to suppose, that they will not be reenacted hereafter at St. Louis and St. Charles?

about these predictions. The prejudiced may refuse to look at these prospects. But enlightened legislators can have no excuse for neglecting the wonderful increase of the blacks in our country. It is miserable policy to leave the mischief untouched, till it becomes unmanageable. Miracles are not to be expected in our behalf. If wise, judicious, public-spirited measures are not speedily adopted for the improvement of the blacks, and the gradual abolition of slavery, our rulers must go upon the presumption, that the bondage of Africans is to be unlimited and perpetual. But unlimited and perpetual it will not be. Things will not continue as they now are, in this respect, to the end of the world. Black men will at last be free; and if they are not freed by kindness, under the direction of wisdom, they will gain their liberty by violence, at the instigation of revenge. The duration of servitude on this continent will hardly equal, in future, the time during which it has existed hitherto. In the year 1620, the first slave ship entered the waters of Virginia. At the very time, when the tree of liberty was planted on the hills of New England, the seeds of slavery were scattered in the plains of the south. Slavery will not continue here two centuries more; perhaps not one. By human agency it is to be decided, under the control of Divine Providence, whether the emancipation shall be peaceful, or demanded by force. In the first event, it cannot be accomplished without great care, toil, anxiety, public-spirit, and many sacrifices; in the latter, the prospect is too awful to be described by the imagination. There is every reason to fear, that, according to the usual methods of God's administration. the country must experience signal visitations of retributive justice. Unless the prayers of the pious, the labors of the philanthropic, the measures of genuino patriotism, and the restraining energies of the Gospel, conspire to arrest the threatening calamity, its arrival is morally certain. That such a holy union, as we have just adverted to, may take place; and that it may comprise in its limits the north and the south, all the friends of God, of their country, and of Africa, is our sincere prayer and continual desire.

We should do wrong to take leave of our readers without saying, that there are some topics of consolation, even if the tide of slavers should roll westward without limits. A great effort has been made to prevent such a disastrous event; a powerful and united testimony has been borne, throughout a large part of our nation, against the extension of slavery; reasons have been urged, founded in the eternal principles of justice, and commending themselves to the dispassionate judgment, not less than to the feeling heart; the country is awake to the dangers of slavery, and, it may be hoped, will not fall into another deathlike slumber; all beneficent enterprises, at the present day, are prospered beyond the expectations of their friends; and a great and general sympathy is felt for the blacks, and a deep interest in all plans for the improvement of their condition. But most of all should we remember, that God sometimes effectuates the deliverance of the oppressed and unfriended, in a manner previously never imagined by men; that He often averts evil consequences, when they seem, to human minds, unavoidable; and that even the wrath of man shall praise

Him, and the remainder of wrath He is able to restrain.

MISSIONARY HERALD.

No. 2.

FEBRUARY, 1820.

Vol. XVI.

JOURNAL OF THE MISSION AT BATTICOTTA.

(Continued from p. 40.)

Jan. 11, 1819. Yesterday received a letter from the Rev. R. Carver, a Wesleyan missionary at Trincomale in answer to one addressed to him, requesting him to make inquiries of the officers and passengers of the Lmerpool frigate, which has just arrived from the Cape, to learn if he could obtain any information respecting our brethren, Warren and Richards. Mr. C. has very kindly made diligent inquiries respecting them. He learned from an officer, who came passenger in the Liverpool from the Cape, that he was at the Cape "when the Regalia arrived from Ceylon, with two American missionaries, whose names he there read in the newspaper." This is very grateful intelligence to us all, in the distressing state of uncertainty in which we have been kept a long time. Although we learned a few days ago, that the Regalia had arrived at the Cape, we did not know till now, that our brethren did not die on the passage. It is very strange that we have received no letters from them, as there have been several arrivals from the Cape, since they landed.

15. Visited my school at Manepy, about four miles distant; found 62 boys present belonging to the school. Twenty head-nen of the village had also assembled to hear me preach. I had previously given notice to the people, that I was coming. I preached and prayed with them in their own language, and have good reason to think they understood both the sermon and prayers. This is a fine parish, and an excellent station for a missionary. The people appear more civilized, and have fewer prejudices, than those of any other parish that I have visited. Christian David tells me, that when he goes there, many women

attend to hear him preach.

Mon. 18. Yesterday attended the sacrament of the Lord's supper at Tillipally. Sab. 24. Few people attended meeting to-day, on account of the harvest. They are all busy in their fields securing their crop of rice. I have labored much, both by precept and example, to persuade them to observe the Sabbath; but as yet have seen little or no fruit of my labors. It is truly painful to the Christian, to behold a people with one consent ignorant and regardless of the laws of God.

25. Both the harvest and the sickness, have diminished the numbers of my schools. The boys are called away to work, and the parents fear to send them, on account of the sickness. Another cause of detaining the boys is, that the people are performing many ceremonies at their temples, to avert this dreadful disease. There have, as yet, been very few cases of it in Batticotta, but many

in other villages.

VOL. XVI.

Jan. 26. To-day have been called to mourn and rejoice, by the receipt of two fetters from brother Richards, dated Madras, Jan. 20th. We greatly rejoice to hear from brother R., after so long an absence. It was nine months yesterday, since they sailed from Columbo for the Cape. We rejoice that the Lord in mercy has brought back brother R. so near us. But we are called to mourn the death of our dear brother Warren, who died in the Lord on the 11th of August last. By brother R.'s letter we learn, that he left Cape Town, Nov. 19th, and, after a very favorable passage of two months, arrived in Madras roads on the morning of the 19th inst. He came in the Ajax, Capt. Clark, and in company with two missionaries, Mr. Traveller, and Mr. Sperschneider. Mr. Traveller belongs to the London Missionary Society, and is married. Mr. Sperschneider was sent out by the Society for promoting Christian knowledge. The missionaries were kind to brother R., and he had very good accommodations on board the ship. He says, "my health is better in some respects, that when I left the

- 10

Cape; in others it remains the same. I am better in some respects, than when I left Columbo; but in others, not so well. I have not the fever in the day time, nor the night sweats, which I had then; but my cough is worse, and I have lost the power of speaking loud. My appetite is good, and I have refreshing sleep. I am neither very weak, nor very strong." He had made inquiries for a pas-

sage to Jaffna, but could find none.

We had fondly hoped, that a voyage to the Cape and back again would be the means, which the Lord would bless for his restoration to health; and that he would return with renewed vigor to his work among the heathen. His assistance is greatly needed here, not only as a missionary, but also as a physician. But "the Lord seeth not as man seeth." Thus he sees fit to try us, and to disappoint our fondest expectations. Judging from brother R.'s account of himself, he has not long to continue in this world.

It appears by brother R.'s letter, that he sent two long letters from the Cape, directed to sister Richards; the first dated Sept. 3d, and the second dated Oct. 6th, in which he gave us a particular account of brother Warren's sickness

and death. Neither of these have yet been received.

Feb. 1. By a letter from brother R., dated Madras, Jan. 26th, we learn that he was unable to procure a passage to Jaffna by water, and his friends dissuaded him from attempting to come by land. He thinks his health is a little better than when he landed at Madras. He says, "that you may know something about my health and strength, I will inform you, that last Sabbath morning I rode down to the Pettah, a distance of about two miles, to hear Mr. Loveless preach, and in the evening I walked a short distance to hear Mr. Pritchett, and after all was not much fatigued." He will be obliged to continue at Madras a short time longer, at least. We are very anxious to have him return soon. He experiences much attention from kind friends at Madras.

This day the long expected packets of letters have arrived from the Cape. We have read them with deep interest, and with many tears both of joy and sorrow. They contain brother R.'s journal, from the time he left Columbo for the Cape, until the 6th of Oct. the date of the last packet. As we shall probably soon send a joint letter, giving some account of brother Warren, and particularly of his last sickness and death, also extracts from brother R.'s journal, it is not thought necessary in this place, to give any further account of the con-

tents of these communications.

9. As late as the 1st inst. brother R. could find no passage by water direct to Jaffna. He writes, however, that a pious physician, named Fraser, took a deep interest in his welfare. One of the Hon. E. India Company's ships, the Gen. Hewitt, was about to sail for England, but was to touch on her passage at Columbo. Dr. F. was going to England in her, and through his kind intercession, he obtained a passage for brother R. free of expense. This was an unexpected act of kindness. We are very sorry that brother R. could not obtain a passage direct to Jaffna; but, as this was impossible, we rejoice that he has a prospect of going so soon to Columbo. This is the right season for him to come in a country vessel from Columbo to Jaffna.

12. Yesterday and to-day spent almost my whole time in visiting the sick, and administering medicine to them. The epidemic, called the "Spasmodic Cholera," has begun its ravages in Batticotta. The nature of this disease, and the remedies to be applied, are so plainly pointed out by many medical gentlemen in India, who have been much acquainted with it, during the last year, that it requires little medical knowledge, when the means are at hand, to afford relief in most cases, when the people apply for assistance in season. But in almost every case of violent attack, unless the most powerful medicines are seasonably applied, the patient dies in the course of from ten to twenty hours. When any person is attacked, none of the natives except the nearest relatives, will come near him. Their nearest neighbors commonly leave their houses and flee; although the disease is not accounted contagious by physicians generally. Many of the natives think it wrong to use any remedy, for fear of offending the goddess, who inflicts the disease. When a person is attacked, he is usually taken by his friends, carried to the nearest temple, and there prostrated before the idol; thus vainly hoping to obtain relief. Surely these deluded people are objects of compassion, and much to be pitied and prayed for by Christians, who enjoy so much greate:

light and knowledge. Great ceremonies have been lately performed by the people at their temples, and many sacrifices offered in hope of appearing their gods. The ringing of bells, beating of drums, and other instruments of noise, are kept up all night; and this has been continued ever since the disease commenced in Jaffna. So many fowls have been offered in sacrifice, that scarce any are now to be bought in the bazars, and the few remaining are sold at four.

or five times the common price.

22. Yesterday received a letter from brother R. at Madras, in which he says, "I discovered last evening, that my ancles had begun to swell. My other symptoms do not appear to be getting worse. My cough is better just now;—I sleep weil,—have a good appetite, and can walk fifteen minutes in the morning, and the same time in the evening." We are alarmed at his loss of voice, and swollen feet. On account of the uncertainty of his life, we have advised sister R. to go immediately to Columbo by water, to meet him there. Her case would be peculiarly distressing, if, after ten months absence, he should die so near home, and she not see him. He appears to have relinquished all hope of recovery. It is our earnest prayer, that he may be permitted, at least, to return to Jaffina, and die surrounded by his friends, who will consider it a great mercy from God if even this melancholy satisfaction can be granted them.

22 Our boxes of books have arrived in Jaffna from Columbo.

23. Received a letter from the Rev. W. C. Loveless of Madras, in which he informs me, that brother R. left Madras in the Gen. Hewitt, for Columbo, on

the 17th inst.

24. Yesterday and to-day attended to nine cases of the Cholera. All my time is occupied. I am sometimes obliged to ride a mile and a half out and back again, in the heat of the day, on horseback; for I cannot persuade the palankeen bearers to carry me, through fear of the disease. This is considered injurious to health, particularly at this season, when the sun is beginning to be so powerful. But I go out of compassion to these poor creatures; and particularly, as I wish to show them, that I care for their bodies, as well as for their souls. I wish also to give them an opportunity of comparing the practical tendency of the Christian religion with that of the heathens. In many instances they do see and confess it. I always tell them, that it is my religion which teaches me to be thus kind to them. In most of the cases in which I have given medicine, it has been blessed to their restoration to health. Some of them exhibit considerable gratitude; others none. Though I am so much employed from daylight till dark, as to leave no time for study, yet I consider my time not unprofitably spent. It gives me many opportunities, in the course of the day, for conversing with a few at a time, under favorable circumstances, about the concerns They generally hear me with attention while I explain to them, of their souls. in my imperfect Tamul, some of the leading truths of the Gospel. In almost every instance, when they have been carried to the temple and prostrated before the idol, they have died. This affords me an excellent opportunity of showing them the vanity of trusting in gods that have no power to save them.

A few days ago, I was called to visit a young man in his last moments, who, when in health, had frequently attended my preaching, but always treated the subject of religion with much lightness and apparent unconcern. He was about twenty-five years of age—possessed of much corporeal vigor, and of a fine appearance. He had been carried to the temple in the morning, and prostrated before the idol. About 5 o'clock P. M. I visited him, but it was too late. The most powerful doses of medicine had little effect. He was in dreadful agony; would frequently cry to me to save him, and yet through deafness and pain, he appeared to comprehend very little that was said to him. It was truly an alarming and affecting spectacle. I endeavored solemnly to warn the by-standers to prepare for death. What rendered it peculiarly painful was, to hear him, even in the agonies of death, utter the language of obscenity—words which

cannot be named by a Christian.

26. On account of the sickness, and the great ceremonies at the temples for some time, my schools have been greatly diminished. Two months ago, in my six schools there were about 300 boys. Now there are not more than 100. I have had serious thoughts of discontinuing two or three of the schools for a short time, till the sickness shall abate.

27. This morning sister Richards left Jaffna for Columbo. Should brother R. live, they expect to embrace the first opportunity of returning to Jaffna.

March, 5. The sickness for the present has greatly abated in Batticotta, but rages in other parishes. A few weeks since, it began its ravages in Columbo.

9. By a letter from sister Chater, we learn that brother R. arrived in Columbo Feb. 27th, the same day in which Mrs. R. left Jaffna.

11. Fine showers of rain this week;—the first we have had in two months.

12. My schools begin to revive considerably from the effects of the harvest

12. My schools begin to revive considerably from the effects of the harvest and sickness.

13. Received a letter from sister R. at Columbo. She arrived there on the evening of the 4th inst. after a pleasant passage. She found brother R. quite as low as she expected to find him, judging from the accounts we have received of

his health. They hoped to leave Columbo by the 9th for Jaffna.

Heard the afflicting intelligence of the death of brother Samuel J. Mills. Those who knew him most intimately, will best know how to estimate the loss, which the cause of missions has sustained by his untimely death. His brethren in heathen lands, well know how much, under God, the missionary cause in our own country was indebted to him, and will all unite in praying, that the mantle of Elijah may rest on some Elisha.

P. S. The above, Dear Sir, is an account of some of the most interesting things, that have occurred since I sent my former journal. I hope in a few days to prepare and send you extracts from brother Richards's journal kept at the Cape. As soon as brother R. returns, we intend to send you a joint letter from all your surviving missionaries in Jaffna. I am happy to add, that, with the exception of our brother Richards, we are all enjoying a comfortable degree of health. My own is very good. Yours very respectfully, in the fellowship of the Gospel.

B. C. Meigs.

(To be continued.)

LETTER FROM THE MISSIONARIES IN CEYLON TO THE CORRES-PONDING SECRETARY OF THE A, B, C, F, M,

Jaffna, Ceylon, July 29, 1819.

REV. AND DEAR SIR.

In some of our first communications to you after our arrival in Ceylon, we had occasion to say much of the goodness and mercy of our Heavenly Father towards us, and little, or nothing, of his judgments. Until the commencement of the sickness of brother Warren, we experienced an almost uninterrupted series of prosperity. But since that time the scene has been changed, and we have been repeatedly called to drink deep of the cup of affliction. While we mourn under our trials, we would not murmur against Him from whom they proceed. Undoubtedly we need them. They are lighter than we deserve. Even in trouble, God is near us, and granting us many tokens of his loving

kindness and tender mercy.

Judging from our last accounts, you will undoubtedly expect to hear, that before this time, brother Richards has gone to his final rest; and you will be interested to learn, that this is not the case; but that he is yet spared to us in mercy, to be our physician and comforter. God has dealt very gently with our dear brother. His life has been continued much beyond the expectations of all his friends. With the exception of a few days, his decline, since his return, has been so gradual, as to be almost imperceptible to us. He still continues to ride out in a palankeen, morning and evening, for exercise, a distance of two onles, making eight miles a day. For about a fortnight past, however, he has becovered many symptoms of a dropsy. How long he will be continued with the interest of the same statement of the goodness of God in sparing iron so long. He is not only able to ride out in a palankeen, but to any several hours in the course of the day, and converse much with his friends. We also obtained walks about the house, eight or ten minutes at a time, where the day and converse much with his friends.

You will probably expect to hear, that the rest of our number enjoy health, and are able to pursue our work with vigor. But, alas! how shall we inform you, that another of us is taken from his labors by sickness of a dangerous kind. Brother Poor has been troubled with a severe cough for more than two months; but we lived in the constant expectation of his amendment. three weeks ago, however, he began to raise blood, and raised a little at three several times. Although we are not confident, yet we have reason to fear, that it proceeded from his lungs. Since that time, he has wholly laid aside his active labors, except so far as to continue a general superintendence of the station. By the assistance of Nicholas, a Malabar young man, (of whose qualifications to serve the mission, we have before informed you,) and some of the most forward boys at that station, the schools, preaching, and other missionary concerns, are now so arranged as to proceed with a good degree of regularity. This cannot long be the case, without more efficient aid. The object of suspending his labors for the present is, that he may use the most probable means in his power, for regaining his health. We consider his situation very critical, and have, at least, occasion to fear, that his lungs are considerably affected. You will not wonder, dear sir, if, in our present situation, we feel a solicitude on this subject. Of four missionaries sent to this district, only one remains in health.

How mysterious are the ways of God! But, though clouds and darkness are round about Him, justice and judgment are the habitation of his throne. In view of our present situation, we are forcibly reminded of a passage in our public letter to you, under date of Oct. 16, 1818, during the absence of brother Richards. The passage is as follows: "We are oftentimes ready to faint and be discouraged, in view of the many duties, and important services which devolve upon us. In proportion to our interest for the welfare of our mission, and the places we have occupied, we tremble at the thought of either of us being laid aside before others come to our assistance." We have long been anxiously waiting for the arrival of more missionaries from America, but hitherto we have waited in vain. Our prayers are to the Lord of the harvest, that he would speedily send forth more laborers. If then we were ready to faint, what shall we say now? A weight of service devolves upon your only missionary remaining in health, which he is not able to support. We are happy, however, to be able to state, that amidst so much sickness as has prevailed among us, brother Meigs's constitution remains unimpaired; and that, with few exceptions, he enjoys uniformly good health. Did we not hope, that other missionaries are near us, brother Poor would not think it prudent to continue all the branches of missionary service, at the station which he occupies.

Such, dear Sir, is the present state of your missionaries in Jaffna, as to health. You will not be surprised, under present circumstances, that this subject occupies so prominent a place in this letter. It has for some time occupied much of our thoughts, and has been the subject of all our prayers. Did we not know, that our Redeemer lives to plead for us at the right hand of God,—that he loves his church, and will take care of his own cause in the world, and will accomplish all the glorious promises of his word;—that he will raise up instruments for this purpose in his own time;—had we not confidence in this, we should indeed have cause to faint, and be discouraged. May the Lord grant, that this trial of our faith may not be lost upon us; that we may not grow harder under the chastise-

ments, with which he is afflicting us for our profit.

In other respects we rejoice to say, that our missionary stations are in a prosperous condition. Connected with the station at Tillipally are nine schools, containing about 400 boys. About 300 attend daily. In all these schools, Scripture tracts are read, and the first rudiments of arithmetic, and of the Christian religion, are taught. In the boarding school at that place are 27 boys. Many more might have been taken, had it been thought advisable under present circumstances. At that station also, five girls are supported in the same way. Two or three others are ready to come, as soon as means and accommodations for their support can be provided. Including those who are boarded there, 10 or 15 girls are taught at that station. The prospect respecting a school of female children, is pleasing.

In our letter of October last, we gave you some account of Franciscus Macappa, a young man, who was stationed as a schoolmaster and catechist, at Mallagum, about two miles south of Tillipally. We are now under the necessity of informing you, that on the 20th of last May he left that place, to accompany his father, who was aged and infirm, to Columbo. His father was one of the native preachers employed by government. He is since dead. But it remains doubtful, whether his son will return or not. He was very useful in the situation in which he was placed, and his departure must be considered as a loss to the mission.

The congregation on the Sabbath at Tillipally, usually consists of from 100

to 150 person

Connected with the station at Batticotta, are six schools. The number of scholars in them, for a few months past, has been very various. The principal cause of this variation has been the prevailing epidemic, which has raged so much throughout the district. Whenever it makes its appearance in the neighborhood of a school, the school is nearly or quite deserted. Two of them at this time are seriously injured from this cause. There are at present, however, about 200 boys belonging to these schools. The schools might easily be greatly multiplied, but for want of time to superintend them. Three of the nearest schools are visited every day by some of the largest boys in the boarding school at that station, who attend very particularly to the children reading the Scriptures, and reciting their catechisms, &c. The boys in general make good progress in their studies. A considerable number of boys, also, from the nearest schools, attend public worship on the Sabbath, in the mission house at that

place, where from 60 to 100 hearers commonly assemble.

In the boarding school at that place are at present 18 boys, and three others on probation. They have not been able to obtain a school of female children; but have no doubt of eventually succeeding in this object also. The Lord has been graciously pleased to pour out his spirit, in some degree, upon that station, and to bless the means of grace there used. A number belonging to the school, and two or three not belonging to it, have been, for some time past, the subjects of serious impressions. Three young men give, so far as we are able to judge, very decided evidence of real piety. The particulars of this pleasing work, you will shortly learn from brother Meigs's journal. Thus, in the midst of all our trials and discouragements, God is not leaving us without some tokens of his special favor. These few drops of the out-pourings of God's Spirit, have proved a cordial to our thirsty, fainting souls, and have greatly encouraged and strengthened us in our work. Truly, it may be said, that, with respect to the eight parishes of which we have partial possession, the harvest is great and the laborers are few. If we had one missionary stationed in each parish, there would be labor enough to employ all his strength. In the single parish of Batticotta, we are informed, that, before the sickness commenced, there were 1300 fa.rilies. Tillipally is nearly as populous. The other parishes probably fall a little short of this number. But the smallest is sufficiently large for one missionary to labor with advantage. Nothing is commonly gained by attempting to cultivate too large a field. A small one well cultivated, in our opinion, affords much the

fairest prospect of success; especially in the commencement of a mission.

In this point of view, we consider our boarding school for heathen boys and girls, as of very great importance. There we may be said, in some measure, to reap the fruits of our labors as we proceed. Although we are much pleased with our common schools, and think they will be a means of doing much good; yet they will hardly bear a comparison, in point of probable utility, with our boarding schools. From the former we cannot expect to raise up preachers of the Gospel, but we do from the latter, and that at no very distant period of time. This is an object of primary importance. For, however valuable foreign missionaries may be considered, in establishing and superintending missionary stations, yet it is very obvious to all who are acquainted with the subject, that the natives of India, and in general, the natives of all unevangelized countries, must be converted to Christianity principally by means of preachers raised up from

among themselves.

Ou the subject of money, it will not be necessary for us to say much in addition to what is started in a letter from our Treasurer to Mr. Evarts. You will perceive by that letter, and the accounts which accompany it, that our expenditures, during the past year, for various objects, have been large, and that at the close of the year, our treasury was in debt for a small sum.

On account of the length of time which is necessarily occupied in sending letters from Ceylon to America, and in receiving supplies of money from thence, we feel it to be very desirable, that money in advance should be in the hands of our agents to a considerable amount. Our calls for money, as during the past year, may sometimes be very urgent and unexpected, and it is very difficult, as well as expensive, to borrow money in India to any great amount. We have now, however, been under the necessity of making application for permission to draw on Madras, for what money we shall need before our remittances may arrive. We expect an answer to our request in a few days. Probably, we may be able to inform you of the result of the application before this letter is sent away.

With much esteem we subscribe ourselves your unworthy fellow-laborers in

the vineyard of our Lord Jesus Christ.

JAMES RICHARDS, BENJ. C. MEIGS, DANIEL POOR. Rev. Samuel Worcester, D. D. Secretary of the A. B. C. F. M.

P. S. Since the foregoing account of brother Richards's health was written, he has declined more rapidly than heretofore. Besides his symptoms of dropsy, he feels greater weakness at the lungs, and increase of pain, indicating the advance of his disease, and the near approach of that messenger, (to him a pleasant one) who will release him from this world of sin, sorrow and suffering, and introduce him into a world of perfect holiness and joy. The foregoing letter, and the duplicate of it, are probably the last that he will ever sign to you.

MR. KINGSBURY'S REPORT TO THE SECRETARY AT WAR.

First annual Report of the Mission School at Elliot, Choctaw Nation, to the autumn of 1819.

This establishment, which has been formed under the direction of the American Board of Commissioners for Foreign Missions, is situated three miles south of Yello Busha river, and about thirty miles above its junction with the Yazoo. It is 70 or 75 miles west of the Chickasaw Agency, 100 north of the Choctaw Agency, and about 145 north west from the Walnut Hills. The land in the neighborhood of the mission is not rich; but there is a sufficient quantity suitable for cultivation, and a good range for stock. The Yello Busha is navigable in high water, for large keel boats, as far up as the establishment.

I arrived in this country the last of June, 1818, in company with Mr. and

Mrs. Williams, who had been engaged with me in forming the establishment at Brainerd, in the Cherokee Nation. The scite selected for this establishment was an entire wilderness. We gave it the name of Elliot, in honor of the Rev. John Elliot, who was a very worthy and successful missionary among the Indians in New England. The first tree was felled on the 13th of August, 1818.

Since my arrival, we have been joined by the following persons, viz.

August 1818, N. Jersey, Mr. Peter Kanouse, Mr. J. G. Kanouse and wife, — Do. Carpenter.
Mr. Moses Jewell, and wife, — N. York, Carpenter and Millwright. January, 1819, Do. Mr. A. V. Williams, Mrs. Kingsbury, February, Massachusetts. Miss Chase, N. Hampshire. Mr. Isaac Fisk, August, Massachusetts, Blacksmith. Mr. William W. Pride, N. York, Physician.

All these came out to labor for the benefit of the Indians. Mr. Peter Kanouse, in about a month after he arrived, was obliged to return to the north, on account of declining health. And in August last, Mr. J. G. Kanouse and wife returned, having tarried the length of time for which they considered themselves as engaged. Mr. A. V. Williams was attacked with a fever in August, which terminated

fatally on the 6th of September. He was an excellent young man, and much

devoted to the cause.

Besides myself and Mrs. K. there are at present four assistant missionaries, and three females at this establishment, who may be considered as permanently devoted to the instruction of the Indians. Mr. Williams has the particular charge of the school, and superintends the labor of a part of the boys. Mr. Jewell is employed in various mechanical work, and directs the laborers on the buildings. Mr. Fisk, besides doing our own smith-work, labors for the natives, the profits of which are all appropriated to the support of the school. Mr. Pride, besides the medical practice which he has in the family and in the neighborhood, acts as steward for the establishment.

It would be trespassing unnecessarily on the time of the Executive, to detail the principal circumstances and difficulties which have attended the progress of our labors. They have been similar to what must always attend such enterprises in an uncivilized country, far removed from those places, where the com-

forts and conveniences of life can be obtained.

Since our arrival, we have been principally occupied in erecting buildings. We had not been advised to what extent the Government would aid us in this branch of the work, and the Agent had no definite instructions on the subject. The price demanded by contractors was so great, that it was thought advisable to erect the buildings ourselves, with such help as we could hire. This devolved on us much labor, and greatly retarded our other business; but, by the blessing of a kind Providence, we have been prospered in our work much beyond our expectations.

Within about 14 months, there have been erected at Elliot seven commodious cabins, which are occupied as dwelling houses. A dining room and kitchen contiguous, 52 feet by 20, with hewed logs, and a piazza on each side. A school house, 36 feet by 24, of hewed logs, and finished on the Lancasterian plan. A mill-house, 36 feet by 30. A lumber house and a granary, each 18 feet by 20. A blacksmith's shop, stable, and three other out-houses. All these are nearly

completed

On the plantation between 30 and 40 acres have been cleared and fenced, and between 20 and 30 have been cultivated, which have produced a considerable quantity of corn, potatoes, beans, peas. &c. Besides the above, considerable time has been spent in cutting roads in different directions, and constructing several small bridges, which were necessary for transporting articles with a waggon.

The stock at present belonging to the mission, consists of seven horses, ten steers, 75 cows, 75 calves and young cattle, and about 30 swine. Of the above, 54 cows and calves, and six steers and young cattle, have been presented by

people in this country for the benefit of the school.

There is no private property attached to the mission. All is sacredly devoted

to the various purposes of Indian instruction.

Urged by the importunity of the natives, the school was commenced under many disadvantages in April last, with ten scholars. As accommodations and means of support have increased, the school has been enlarged, and there are at present 54 scholars who attend regularly; 41 males and 13 females. All these board in our family. They are of different ages, from six years to nineteen and twenty; and of various complexions, from full blooded Choctaws to those apparently white. Twenty-six could not speak our language when they came. Twelve or fourteen more scholars are expected to join the school soon. The whole number in our family, including missionaries, scholars, laborers, and domestics, is seventy-six.

In addition to the common rudiments of education, the boys are acquiring a practical knowledge of agriculture, in its various branches; and the girls, while out of school, are employed under the direction of the female missionaries, in different departments of domestic labor. We have also a full blooded Choctaw lad, learning the blacksmith's trade, and another now in school wishes to engage in the same employment, so soon as there is opportunity. All the children are placed entirely under our control; and the most entire satisfaction is expressed.

as to the manner in which they are treated.

The school is taught on the Lancasterian plan, and the progress of the children has exceeded our most sanguine expectations. Out of 54, thirty began the alphabet, and three of these now read in the Testament, and eight others in easy reading lessons. Most of them have made also considerable progress in writing. There have been instances of help 14 or 16 years old, entirely igno-

rant of our language, who have learned the alphabet in three days, and on the fourth could read and pronounce syllables. We have never seen an equal number of children in any school, who appeared more promising. Since they commenced, their attention has been constant. No one has left the school, or manifested a wish to leave it.

Want of accommodations, but more particularly of funds, has obliged us to refuse many children who wished to enter the school. If adequate means can

be obtained, we design to increase the number of scholars to 80 or 100.

It is our intention to embrace in their education, that practical industry, that literary, moral, and religious instruction, which may qualify them for useful members of society, and for the exercise of those moral principles and that

genuine piety, which form the basis of true happiness.

The moral and religious instruction, which we have communicated to the adults, has been very limited, for want of interpreters. A considerable number of those who could understand, and some others, have attended public worship. And it is evident, that a favorable impression has been made on the minds of some, and the state of morals, in a small degree, improved. Our great hope is. from the habits which may be formed by the young, and the principles which we may instil into their minds.

The expenditures of this mission, including the outfit and travelling expenses of the missionaries, and exclusive of their services, (which have all been gratuitous,)-have been more than \$9,000 dollars. About 2,000 dollars of this have been on account of buildings. A part of this last sum has been refunded by the U. States; and bills for the remainder have been forwarded to the Agent. The balance of 7,000 has been principally drawn from the funds of the American

Board of Commissioners for Foreign Missions. Between two and three thousand were contributed, under the Agency of said Board, by benevolent individuals in New Orleans, and Natchez, and their vicinity, expressly for this school.

It has been our constant endeavor, to impress on the minds of this nation, the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of liberality, as unexpected as it is encouraging. At a general council in August, which by invitation I attended, the natives and white men residing in the nation, subscribed 85 cows and calves, and more than \$1300 for the benefit of this school. At a council of the lower town district in September, they voted unanimously to appropriate \$2,000, their proportion of the money due from the U. States, for the last purchase of land, to the support of a school in that district. It has been proposed in this district, to make a similar appropriation for the benefit of this school.

These measures show the disposition of the nation, and evince, that under the influence and direction of the Executive, a fund might be established, which eventually would be adequate to the instruction of the nation. We feel a confidence, that in future treaties with the natives, this subject will, without any suggestions from us, receive that attention, which its importance demands.

To bring this people within the pale of civilization, is a great work. instruction of the rising generation, is unquestionably the most direct way to advance it. Nothing now is wanting, to put the great mass of children in this nation in a course of instruction, but efficient means.

I am not able at present to state the extent of the funds which are, or may be, appropriated to this establishment. The resources of the American Board depend principally on voluntary contributions, and are, of course, variable. It is probable, that the Treasurer of that Board may forward to the War Department some particular information on the subject. I would just observe, that in addition to this establishment, the Board have large and expensive missions at Bombay, at Cevlon, and in the Cherokee Nation, -a large school establishment in Connecticut for heathen children; a large mission recently fitted out for the Sandwich Islands; and two more will soon embark,—one for the Arkansaw and the other for Palestine. When a distribution is made to these various objects, it is expected that the proportion allotted to this establishment will fall far short of its real wants.

It ought also to be understood, that the principal part of the subscription in this nation, will not be realized in time to relieve our present necessities. The stock, which in three or four years may be productive, at present hardly pays the herdman. Of the money subscribed, \$700 were of the annuity, which I understand cannot be paid this year, as the amount has been ordered on in goods.

Nor have we yet had sufficient experience, to enable us to state the extent of the aid required for the support of this establishment, the ensuing year. The mission is in debt about \$1500, and to provide on a scale commensurate with the object, and the wishes of the nation, \$3,000 would be required in the course of the winter, to purchase supplies of provisions and other articles. Much labor will be necessary to clear land, and put the plantation in a state to meet the wants of so large a family. It will also be necessary, in the course of the next summer, to build a dwelling house, for the accommodation of the mission family. Those now built will be occupied by the children, when the school is enlarged.

We have already received assurances, that the same aid will be extended to this establishment in erecting the buildings, which was granted to the one in the Cherokee nation. And should the state and prospects of the school, and the means at the disposal of the Executive, warrant an appropriation towards the present expenses, it would be a most seasonable relief; and we pledge ourselves to appropriate it agreeably to the benevolent intentions of the Government. It may be proper to observe, that the Chickasaws are anxious to have a similar establishment made in their nation, and two more are earnestly desired and much needed by the Choctaws. For the support of one of them \$2,000 annually for 17 years, have actually been appropriated by the natives. It is the intention of the American Board to commence one or more of these establishments, so soon as they can command the means. It is therefore desirable, that the one already commenced here, should be completed without delay, and placed on a permanent foundation.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from vol. xv, p. 374.)

Aug. 4. 1819. We were greatly surprised this morning, on missing one of the scholars, to learn, that he went off the evening before, and had not been seen since. This appeared the more strange, as he was very steady in his habits, had attained the age of manhood, and might have gone openly at any time. It was very painful to think that he had left us in this manner, as he had appeared much attached to us, was seriously inclined, and, we had hoped, was savingly converted to God. On the most diligent inquiry, we could find no cause for this abrupt departure, except that some of the boys had accused him of stealing a peach, which, it was said, appeared to hurt his feelings, and had excited a little warmth, though we could not learn that he had said any thing more to his accusers, than that the charge was false, and that he would not do such a thing for a thousand peaches.

About school time in the morning, to cur renewed surprise, he came in with a serene and pleasant countenance, and seemed to suppose he could not have been missed. On being asked the cause of his absence, he said he did not think we should miss him—that his heart got bad when they accused him of stealing a peach,—the Good Spirit went away from him, and he had been out to pray and seek his God. His very countenance indicated, that his all-night prayer had been heard and answered. On being asked, if he had found relief, he replied, "Yes." In the afternoon conference he spoke feelingly of the peace of

mind he then enjoyed.

6th. Mr. Alfred Wright, a licensed preacher, on a mission from the South Carolina Presbyterian and Congregational Missionary Society, called on us. As the next Sabbath was our communion season, we constrained him to stay and preach to our little flock.

7. Preparatory lecture by Mr. Wright.

We learn, that the Cherokee, who had the little Osage boy,* did not go to the Arkansaw last winter, as was expected, and it is thought probable will not go

^{*} See Pan. vol. xv. pp. 322, 323.

at all. We also learn, that the boy has been sold to a white man, an intruder in the nation. Brother Chamberlain, in the tour which he is soon to make in

that part of the nation, will inquire after the boy.

Sabbath 8. Mr. Wright preached. Brother Chamberlain's infant, called Catharine Brown, was baptised. The little company of professors, which the Lord hath gathered in this wilderness, then surrounded the table of our Lord: none absent except one sister, who was detained at home by a sick child. Love to God and his people appears to increase in all the new converts, and our souls were fed with living bread. O how unworthy are we, who are called missionaries, of these abundant mercies.

9. Our dear brother Wright took an affectionate leave of us this morning, to prosecute his mission in East-Tennessee. May the Lord go with him, and bless

his labors there.

From the commencement of the school, many parents have fixed on this season of the year to take their children home to visit; it being a time when green corn and watermelons are plenty—a sort of feasting time with many among this people. We therefore thought best to have something like a vacation at this time, and give liberty for all the children to visit their friends, if they chose for three weeks. In consequence of this arrangement, brother Chamberlain appointed a visiting and preaching tour to the western part of the nation, travelling down by the Tennessee river. For this purpose he left us today, expecting to be absent two or three weeks, and to proceed nearly or quite to the western line of the Cherokees. Catharine Brown will go with him, as far as her father's house, which is about 100 miles distant.

It appears that, notwithstanding the general permission to go home, twenty or thirty of the children will continue with us, and we expect to keep the school regularly for them; as we think it will not do to urge them away, or to suffer

them to continue here without a regular school.

19. Raised the barn, which is 36 feet by 40. We were under considerable apprehensions, that this building would not be raised without injury to some one; as those who assisted were entirely unacquainted with putting up a frame, and most of them had perhaps never seen one of this kind. The workmen themselves had never assisted in framing or raising a barn. In procuring the timber, laying off the frame, &c. brother C. assisted as master workman; there being no mechanic to be found, who understood the business. Our reasons for attempting a frame, rather than a log barn, under such circumstances, were these a log barn, at the best, is but a poor thing, and will soon rot down;—we had put up so many log buildings on this place, that we should have been obliged to haul our logs so far, that a barn of this description would cost nearly as much as a framed one.

The whole came together very well, appears to be a good frame, and was put up without injury or accident to any one, except a slight wound in one finger.

Sat. 20. Brother Butrick, according to previous appointment, made by request, went out with the design of preaching tomorrow near the Tennessee

river, about 15 miles above this place.

Sabbath, 21. Brother B. returned at evening. The day was very wet and uncomfortable; yet about 40 persons assembled, who understand English, and gave good attention to the sermon, which is supposed to be the first ever preached in that neighborhood. At the request of the people, an appointment was made

to meet them again on the fourth Sabbath.

Aug. 25. Brother Chamberlain, and sister Catharine returned. He found in every place a number of whites and half-breeds, who understand English; these were generally disposed to attend preaching. In one instance, where he stopped for the night, without thinking of being able to collect any for religious worship and instruction, without his knowledge, information of his arrival was sent out, and he was surprised to see people assembling, but knew not the cause, until they requested him to preach to them, saying, they had come in for the purpose of hearing him.

A decent attention to the preaching of the word, was all the encouraging appearance he saw in this tour. No serious conviction of sin, and exposedness to the wrath of God were discovered, nor any anxious inquiry after the way of

salvation heard.

Brother C. visited two girls, who had been a while at school, and when here were under serious impressions and desirous to continue with us, but were taken away against their will by their father, a half-breed of some education, who has been much among the whites. The girls had lost their serious impressions, and frankly told brother C. that they did not now pray to the Savior, or mind any thing about these matters, as their father had forbidden them. That part of the country is much infested by lawless whites, who are stealing horses, &c. from the Indians.

Brother C. on his return reported, that he had ascertained the fact, that the Osage boy had been sold—that the price was about \$20—but he was not able to

see the boy.

28. While we were concerting measures with Mr. John Ross and others, to rescue the Osage captive, news came, that the man who first bought him, had sold him to another white man for \$150. It now appeared, more than ever, that a plan was laid to take the boy into perpetual slavery; and no time was to be lost in taking measures to counteract the nefarious design.

. Mr. Ross agreed to apply to Mr. Hicks and the U. S. Agent, for directions

and authority to rescue the boy, wherever he might be found.

Sab. Sept. 5. Brother Butrick, according to previous appointment, went out to preach at the house of a white man, who has a Cherokee family, about 10 miles south of Brainerd. Brother Recce and John Arch, (the young man who went out for the night to pray,) went with him. A number assembled, a part of whom could understand English and a part could not. Brother Reece interpreted. An appointment was made to preach there again in four weeks.

Sept. 6. Meeting for business.

Resolved, that we improve the first opportunity of low water, to clear the Creek, to make a more convenient passage for boats bringing up supplies. Resolved, that we build another cabin for the boys, as soon as convenient.

7. Brother Butrick, who has been unwell a day or two, was this day confined

to his room.

14. Brother B. rode out in the light waggon a short distance, having been confined to his room since the 7th. He has had considerable fever, and taken much medicine. We hope he is now in a way soon to recover.

15. Four boxes from our fellow helpers at the north came to hand safe, and in good order. They were brought by way of Baltimore and Knoxville, and

contained cloth and clothing for us and for the children.

One was from three sisters in Worcester, Mass.; and one from the Female Society for retrenchment, Reading, Ms. Auxiliary to the A. B. C. F. M. The other two boxes contained neither letter nor mark, by which we could know from whence they came, only that they were directed first to Baltimore. One of them was filled with clothing for children, and contained a letter to Mrs. A. R. Gambold, wife of the Rev. John Gambold, from one who was her pupil in Pennsylvania; it was written at Windsor, N. Y but Mrs. G. says there is not a word in her letter respecting the box or its contents. The other box contained clothing for men, women, and children, with a number of New Testaments. Whether a letter, giving an account of these boxes has miscarried, or whether it was the design of the donors to keep their charity a secret, we know not; but we think it of some importance that notice should be given of articles sent, and that we should acknowledge the receipt of them, when they arrive. Without this precaution, valuable articles may, by mere casualty, be stopped by the way, never missed, and never found. We have already, in our short experience, found special advantage by knowing what was forwarded and on the way to us. It might be of service if each box contained a bill of its articles.

17. Mr. John Ross returned from the Agency, and shewed us a precept issued by the Agent in the name of the President of the U. States, authorizing him to take the Osage boy wherever found, and place him under our care, until

further orders from the President.

Brother Kanouse and wife arrived on their return from Elliot. They have

had a prosperous journey thus far,

23. Father Hoyt, who has had frequent ill turns for several weeks past, was this day confined to his bed with considerable fever. We have reason to be thankful that brother Butrick has recovered strength so as to be able to go out and attend to the business before this confinement.

27. Resolved, that the girl called Anna, whose father's name is John, be named *Ann Porter*, in compliance with the request of a society of ladies in Wilmington, Del.

Oct. 6. Brother Hall, with two hired men, set out for Tallony, with a view to commence buildings there for a local school. He expects to be able to hire more

help in that neighborhood.

10. Mr. Ross brought the Osage boy and placed him under our care, according to the direction of the Agent. He is not quite so large as the Osage girl, and is thought to be under 5 years of age; he is quite active, and appears to have a good natural genius—has forgotten his native tongue, and speaks English only, except occasionally a Cherokee word.

Mr. Ross left home with two assistants, in search of this boy, on the 24th of September, not knowing where he was. He found him within 15 miles of the

mouth of the Cahawba, about 250 miles from Brainerd.

Having ascertained where the boy was, he took the precaution, when near the place, to leave his horses behind him, and approached silently on foot. He found the boy entirely naked, in the yard before the house, and took him in his arms, before he made his business known to the family. The man disclaimed all intentions of keeping the boy in slavery, and wished Mr. Ross to leave him a short time, until they could prepare him some clothes. But he refused to leave the boy a moment, or to suffer him to sleep from him a night.

The neighbors told Mr. Ross, that the man said, the boy was a mulatto, and that he was born in slavery—that he had said, he was going in a few days to take him to market and sell him. It was also said, that the man had endeavored to persuade another to join him in this business, stating, that there were a number of captives in the Cherokee nation, whom he thought he could obtain at

a low price.

O when will this highly favored land, called the land of freedom, cease to

traffic in human blood!

11th. The Osage boy appears delighted with his new situation. One observing to him, that he would find a father and mother here, he answered with

quickness and animation, "Yes, and bread too."

13. Five boxes of clothing arrived from Knoxville, by way of Baltimore, sent, (as appears by letters and bills in them.) 1 from ladies in Woodstock, Ver. forwarded May 20; 2d from gentlemen and ladies in Pawlet, Ver. forwarded March 6th; 3d from Portland, Maine, forwarded March 27; 4th from Dorcas Society in Hawley, Mass. forwarded May 11th; 5th from Hatfield, Mass. con taining some articles from Ashfield and Hadley, forwarded May 3d. We ought to be very grateful to God, "who hath mercy on whom he will have mercy, and compassion on whom he will have compassion," for putting it into the hearts of his children to send from the most remote parts of the United States, these seasonable supplies of ready made clothing, to cover these naked children of the forest; and in this way to evince the power and excellence of that Gospel, which he has commanded to be preached to every creature. To him be all the praise; and from Him may every donor receive a munificent reward. Our best thanks, which indeed are but poor, are due to every one of them.

It is not known to us, that this mode of supplying the mission was early expected, or even thought of by any one; but now, we see not how we could well have proceeded without it. We hope, and trust, that those who have begun to afford this help will not become weary of it; and that these donations will be enlarged, as the mission increases by the formation of other establishments.

22. Brother C. Washburn and wife and child arrived, all in good health. By the good providence of God, they have had a very quick and prosperous journey from Georgia to us. They left Jackson county on Monday—crossed the Chatahoochee into the Cherokee country on Tuesday,—and arrived at Brainerd on Friday evening.

Sabbath 24. Father Hoyt attended public worship for the first time since his confinement; he has been sick about four weeks. Brother Washburn preached Brother Butrick went out this morning to fulfil our appointment for preaching at Mr. Rackley's, 12 or 15 miles above us on the Tennessee. He rode brother Washburn's horse, which died at the place of preaching; the cause unknown.

27. Rev. Mr. Glenn, preaching as a missionary under the direction of the

East Tennessee Presbytery, called on us.

28. Mr. Glenn preached in the afternoon.

29. Mr. Glenn left us to prosecute his mission in Tennessee. We have taken sweet counsel together, had much satisfaction in his visit, and hope the whole

family have been profited.

Two of the scholars are sick of the dysentery, others complaining with symptoms approaching to it. Lydia Lowry, one of the two, is very sick, we think dangerous. It is said many have died in Knoxville and other places, with this diease.

We have reason to be thankful that the Lord is sending so many children of this ignorant people to receive instruction from us; and that the parents are disposed to leave them with us so great a portion of the time; but we have to lament, that the education of many of them is greatly retarded by their frequent and long visits at home. We have not yet been able to devise any effectual measures to get the children sufficiently under our control in this respect, and perhaps shall never be able, until the parents are more enlightened. We think, however, that we are gaining ground. When the children enter school, the parents assent to all we say on this subject, and promise, (perhaps with an intention to fulfil,) to comply with all our terms. But their attachment to their children is so strong, and their desire to have them with them so great, that most of the parents will devise means to take their children home too frequently, and then retain them too long. In some instances, where the children have been seriously inclined and have manifested a desire to be more constantly

with us, they have been detained a long time, or kept away entirely.

The two girls aged 15 and 16, mentioned in our journal of June 16, as received candidates for baptism, were, not long after that, taken home by their relations as on a visit, but have not yet returned. We supposed it would be perfectly agreeable to their relations, that they should be trained for, and, if thought proper subjects, be admitted to the church of Christ, as had been the case with Catharine Brown, and Lydia Lowry; nor has any thing to the contrary ever been manifested to us, except that they do not return. Brother Chamberlain saw one of them when he was in the lower part of the nation last August. She still appeared attached to the Savior, and showed a great desire to get back to Brainerd. Her mother, who is a widow, said she would send her back in a short time. Two days since, her mother came for the clothing she had left here, and said she was going to the Arkansaw with her daughter, to visit some relations there, and when she returned she would bring her back to the school. The other girl none of us have seen since she was taken away. As often as we hear from her, the word is, "she is coming back soon." Whether we shall ever see either of them, until we meet at the bar of God, is known only to Him "who worketh all things after the counsel of his own will," and "who hath his way in the deep, and his path in the great waters;" but we are admonished to do with our might what our hand findeth to do, not only as our life is short, but as we know not how soon those under our instruction will be removed beyond our reach forever.

Nov. 4. A box arrived containing various articles from Danbury, Con. and adjacent towns. Also one from members of the female Academy at Litchfield, Con. containing 26 articles. And one from females in Northampton, (Mass.) containing 182 articles, among which was a coat designed for father Hoyt.—By what means our unknown sisters could have known how to cut this coat, we know not; but it could not have been better fitted to the person for whom it was

designed, if he had been measured in the tailor's shop.

6. Our sister, Lydia Lowry, one of the scholars mentioned as sick on the 29th ult. has been brought apparently near the grave, but is now in a hopeful way to recover. The report of the sickness among our children, probably with some exaggeration, has alarmed many of the parents, and they are coming to take their children home. The disease has, however, through the mercy of God, subsided. Only two have been thought dangerous at any time; all the others are now nearly well, and no new cases occur; yet we fear the alarm will keep many from the school several weeks.

The father of John Arch has been with us two or three days. We learn, that he came for the express purpose of taking his son home with him, nor does it appear that he can be easily turned from his purpose. If it is best for him to continue longer in school, the father thinks he can find a school nearer

home. He is unwilling to have his son so far from him. It is a time of trial with John. He loves his father and desires to please him—he thinks he loves the Savior, and is willing to forsake all for his sake. We advise John to persuade his father to stay a few days, to commit his case to God, and trust in him

to make duty plain in due time.

9. The Rev. Abraham Steiner, of the Society of United Brethren in the southern states, made us a friendly visit. He brought an affectionate letter to us from the Directors of that Society. They desire, that no sectarian differences may be known among the heathen, and propose a reciprocal communion and fellowship between their church and ours among this people, and a mutual interchange of members, if any should so alter their residence, as to render such a change convenient and expedient. They also desire, that no children dismissed for bad conduct from one school may be received to the other, except by request from the directors of the school from which they are dismissed.

We replied, that these proposals were agreeable to the desires of our Directors, so far as we were acquainted with them, and were in perfect accordance with our wishes. Mr. Steiner has, for a number of years, been warmly engaged

for the christianization of this tribe.*

In 1799 he was sent out by the Directors of that Society, to ask permission to establish a school in the nation. He pressed the subject with great zeal in the national council, backed by the officers of government, but was utterly refused.

In 1800 he came out again—renewed his application, and was again refused; but before the close of the council, two influential chiefs agreed to patronize the school, independently of the national council, and offered a place near the residence of one of them, on land which he had cleared. The other chiefs did not, after this, press their opposition; and shortly after, the mission and school at Springplace was commenced, which has continued without suspension, though

at times with great difficulty, ever since.

Mr. Steiner says, that no waggon road had ever been cut, or a waggon entered the nation, till sometime after this. The chief, on whose land the mission was established, built the first waggon, for which he was severely censured by the council, and forbidden the use of such a vehicle. But he did not regard their mandate. The objection was, "if you have a waggon, there must be waggon roads,—and if waggon roads, the whites will be in amongst us." Mr. Steiner has been absent from the nation 16 years. The improvement since that time has been, he says, most delightful and astonishing.

(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, in January, 1820.

Acworth, N. H. Hannah Ware, by the Rev. P. Cooke, for ed. hea. chil. in	Total.
our own land,	
Alstead, N. H. Associa, for ed hea. chil. by the Rev. Seth S. Arnold, 16 44	66 88
Mon. concert, for Sand. Isl. Mission, 3 64	
Amherst, Ms. Fem. Char. Society, by Sally Church, Treasurer, 12 00	25 41
Andover, Ms. (South parish.) Mon. concert, by the Rev. Mr. Edwards, 30 00	108 00
Juven. Fem. Benef. Soc. for a child named Justin Edwards, 12 00	
Fem. Char. Soc by the Rev. J. Edwards, of which half is for the Indians	
in our own country, 60 00	-170 00
in our own country, Char. Soc. in Phillips's Academy, for Samuel Phillips, by Mr. Harley	
Goodwin, 30 00	181 00
Agurbogue, L Isl. Contrib. as a new year's gift, at a circular prayer meeting, 6 93	
Ashburnham, Ms. Soc. for ed. hea. chil. in the U. States, by Mr. David	
Cushing, Treasurer.	36 80
Augusta, Me. (N. parish.) For. Miss. Soc. by Maj. M. Lawson, 12 00	
Augusta, N. Y. Owhyhean Soc. composed of young persons, for the For.	
Miss. School, by John Fisk, Treasurer, - 12 00	
Baltimore, Juven. Soc. for the For. Miss. School, by Mr J. P. K. Henshaw, 15 00	52 38
Barkhampstead, Con. Fem. Benev. Soc. by the Rev. Mr. Clark, 3.72	22 26
Buting Hollows, L. Isl. Contribution on thanksgiving day, for the schools	
at Brainerd and Elliot, by the Rev. L. Thomson, - 3 53	

Bellows's Falls, Ver. A friend of missions, for the Chapel at Bombay,	20	00	Tot	al.
Bethlehem, N. Y. (Orange Co.) Monthly concert, for Joun Denniston, by	23	17	28	17
Mr. John Sayre, Heathen School Society,	18 0		80	
From Individuals,	11 3		00	00
Boston. Children of Mr. E. Hunt,		6		
Mr. J. Gulliver's charity box, for the school at Brainerd,	2 (
Charles Baker Adams, for ed. hea children,	1 3			
A subscription by little girls of one cent each a week, for the support of				
a heathen child in Ceylon, to be named LEVI PARSONS, -	12 (00		
Bradford, Ver. Monthly concert, by the Rev. Silas McKean,	26 9		58	18
Bradford, Ms. (1st parish.) Soc. for ed hea chil. by Mr. Jesse Kimball, jun.	14 2	25	69	23
Bridgeport, Con. Monthly concert for the Cherokee school, by the Rev.				
E. Waterman,	30 (00		
Bridgewater, Ms. First and Second Juven. Circles of Industry, by the	**	0.0		
Rev. D. Huntington,*	12 (00	102	0.5
Brimfield, Ms. Fem. Benev. Society, by Mrs. Vaill, for the Palestine mis.	12		45	
Brunswick, Me. Mon concert, by the Hon. Jacob Abbot, Burlington, O. (Geauga Co.) For. M. Assoc by Mr. Cotton Kellogg, Treas.	5 (11	
Cambridge, N. Y. Mon. concert, for NATHANIEL SCUBBER PRIME, 2d pay.	3 (11	00
by the Rev. Mr. Prime,	30 (10	6±	00
Mrs. Gilmore, by the Rev. Alexander Bullions, remitted by do.	1 (
William Stevenson, Esq.	25			
Carver, Ms. Heathen's Friend Soc.	5 (00		
Catskill, N. Y. In a letter with this post-mark, sent to Col. Sherman, New				
Haven, for Sand. Isl. Miss.	5 (00	29	00
Cazenovia, N. Y. Mrs. B. Burnell, for Charlotte Burnell, 2d pay. 12 00				
John Calvin Burnell, premiums received for committing Scripture				
to memory, - 75	10	00		
A black boy, received for committing Scripture, 25. Charlemont, Ms. Fem Char. Soc. for ed. hea. chil. by Abigail Hawks, Treas.	-13		61	10
Charlton, Ms. Reading and Char. Assoc. of fem. for the miss. at Brainerd,			0.6	LU
Cheshire, Con. A friend, for the Cherokee mission, by T. Dwight, Esq.	1			
Cilicia, (Bainbridge.) N. Y. The church and society, by A. Craig, Treas.				
remitted by T. Dwight, Esq.	7 (00		
Concord, Ms. S. H. Esq.	5 (00		
Fem. Miss. Mite Soc. for ed. a child in the mission family in Ceylon, to				
be named John White,	15			
Do. for a child to be named EZNA RITLEY, and educ. at Brainerd,	15		90	00
Convay, Ms. Joel Parsons, Esq. for the Cherokee mission,	29	10		
Cutchogue, L. Isl. A contribution, one half for the schools at Brainerd and Elliot, and half for missions abroad, by the Rev. L. Thomson,	10	50		
Deerfield, Ms. Assoc. of Ladies, by T. Dwight, Esq	9			
Dracut, Ms. (W. parish.) Monthly concert for the mission at Elliot,	9		46	67
Dracut, and Chelmsford, Ms Fem. Char. Soc. by Prodence Ford, Treas				
for a child in Ceylon, to be named JOHN ELLIOT, -	12	00	101	00
East Guilford, Con. Fem. Cent Society,	31 (2(14	
Fairfield, Con. Ladies' Society, by T. Dwight, Esq.	21	00	113	13
Fairfield, Co. (Western District.) For. Miss. Soc. by Matthew Marvin,	40	00	cco	0=
Esq. Treas. remitted by T. Dwight. Esq. Franklin, Con. Cherokee Miss. Society, by William C. Gilman,	18		669	25
Gloucester, Ms. Children in Martha Wakefield's school, by the Rev. Dr.	18	00		
Worcester, for ed. hea. children,		57		
Grafton, Ver. Monthly concert (principally.) by the Rev. W. Goodell.	16		27	00
Orphan's Friend Soc. by Sally Taylor,		40	14	52
Great Barrington, Ms. Fem. Char. Soc. by Elizabeth W. Wheeler, Pres				
and Frances Kellogg, Secretary,	13		211	21
Groton, Ms. Elizabeth Farnsworth, by Mr. E. Parker,		35		
Harward, Ms. A friend, by the Rev. Warren Fay,	12			
Haverhill, Ms. Ladies' Assoc. for ed. hea. chil. ly Sarah Gale, 17 50	20	50		
- Young Miss Do. for the same object, - 3 47				
- Children in Miss Ayre's school, 76-	-21	73	101	85
Gentlemen's Association, by Mr. Caleb B. Le Bosquet	4	00	68	48
Buntington, Can. (Ripton parish.) Monthly concert, by the Rev. Thomas				
Punderson,	12			
A new year's gift, by a friend of Missions, by the Rev. T. Punderson,		00		
Jackson County, Geo. Thomas Espey, by the Rev. Cephas Washburn, Jamaica, L. Isl. Juven. Cent Soc. by E. Wickes, Esq.		(1()	0.0	00
Mrs. Bartlett and Miss Barnum,		00	8	00
Avails of work done by young ladies of Mrs. Bartlett's and Miss Bar		00		
num's school,		00		

1020. Donations to the sint. Board of Com. 301 1.01. 19218			ď	3
Kingston, Ms. The charity box of Mr. Nathaniel Cushman,		71 00	Total	₹.
	10	00	46 23	5
Lebunon, Con. Fem. Cent Society, by Harriet B. Williams, Treasurer,	12	()()		
Lexington, Geo. Mrs. Cobb, by the Rev. Cephas Washburn, Lynn, Ms. Children in Miss Fife's school, for Indian children,		00 50		
Mars field, Ms. Mrs. Hatch, for missions within the U. States, Mattituck, L. Isl. Fem. Char. Soc. by the Rev. L. Thomson,		00 52	31 4	5
Middlebury, Ver. Children in Sabbath school, for the mission at Brainerd, by Dr. Elisha Brewster,	25	69		
Monson, Ms. Charity box kept in the boarding house of the Academy, for the Cherokee mission,	1	10		
Monthly concert, Nerobury and Neroburyport, Ms. A small society of fem. by Mr. S. Tenney,		18	35 40 47 00	
New Haven, Con. Several gentlemen, by T. Dwight, Esq	17	00	-20 00	
New Marlborough, Ms. (S. par.) Fem. Cent Soc. by Ruth Canfield, Treas Newton, Ms. (W. parish.) Mon. concert, by the Rev. William Greenough,	9	5()	60 3	9
Individuals in do. Norridgewock, Me. Monthly concert, by the Rev. Josiah Peet,		00	78 0	0
A Juven. Soc. for the educ. of a child in the family of the Rev. B. C. Meigs, Ceylon, to be named Josian Peer, out of respect to their pastor,	12	00		
Norwick, Con. Cherokee mission Society, by W. C. Gilman, - Pea ham, Ver. Children's Cent Society, by the Rev. L. Worcester, for ed.	34	12		
heathen children, Children in Sabbath schools,	5	18 35		
Peru, Ms. Monthly concert, by George M'Elvain, Esq	10	00		
Pittsfield, Monthly concert, by the Rev. H. Humphrey, Portage County, Ohio. The Grand Jury, for the Cherokee mission, by the	8	00	46 0	0
Rev. Benj. Fenn, remitted by T. Dwight, Esq. Pownul, Ver. Timothy Ware, Esq. for the Cherokee mission, by the Rev.	3	50		
C. Dewey,		00		
Princeton, N. Jer. The Rev. Samuel Miller, D. D. Reading, Con. Fem Benev. Soc. by Mrs. Crocker, Treasurer, remitted by		00		
T. Dwight, Esq. Rindge, N. H. Fem. Miss. Soc. by Martha Calhoun, for Sete Parson,	12 12		42 () 163 1	
St Albans, Ver. A friend of missions, for the Amer. Aborigines,	10	00	117 s	5
St. Johnsbury, Ver. Monthly concert, by J. and L. Clark, Somers, N. Y. A friend of miss. by Mr. N. Whiting for the Sand Isl. M.	15	00	11, 0	3
Southbridge, Ms. Monthly concert, by the Rev. Jason Park, Southold, L. Isl. Fem. Char. Soc. by the Rev. L. Thomson,		00	so 6	S
Three little boys, a present for learning their catechism, Sterling, Ms. Augustine Holcomb, for the school at Brainerd,	1	50 00		
Stratford, Con. Fem Missionary Society, by Miss Rexford, Treasurer, remitted by T. Dwight, Esq.	28	00	214 0	5
Summer, Me. Individuals, by Simeon Barrett, for the Cherokee mission,	9	00	217	.,
Col. Gideon Morgan, \$100 00	V1Z			
Rev. D. A. Sherman, (Knoxville,) James Campbell, James Edington, \$5 each, 10 00				
Rev. Mr. Ramsey, \$4; Col. F. A. Ramsey, \$3, 700				
J. and W. Parks, \$10; Dr Joseph C. Strong, \$9 75, - 19 75				
A female friend in Roane county, 10 00 A friend, 37 cts another do. 38 cents 75				
Col. David Campbell, \$5; a lady in Roane county, \$5,	187	50		
Trenton, N. Y. Contribution in the Rev. Mr. Harrower's congregation, by Mr. James Garrett,	9	97		
Utica, N. Y. From Mr. James Garrett, after preparing for his entrance upon the missionary work, and defraving his expenses to Boston,	20	00		
Vassalborough, Me. Mite Soc. for a child to be named, Thomas Adams, and educated in the Rev. L. Spaulding's family, Ceylon,	12	00	40 91	i
Walton, (Del. Co. 1st society.) N. Y. Fem. Cent Soc. by T. Dwight, Esq.	11 12	50	65 03 26 50	
(2d society.) Fem. Cent Society, by do. Rev. Archibald Bassett,	1	50	200	t
Ward, Ms. Two young ladies, by the Rev. Enoch Pond, Waterford, Me Collection at a prayer meeting, by Mr Daniel Chapiin,	9	75 13		
Williamstown, Ms. A class of young misses at school, by the Rev. Dr. Moore, Wilmington, Ver. Fem. Cent Soc. by Mrs. A. Thompson,		00	145 54	4,
Winfield, N. Y. Fem. Char. Soc. by Anna Luce, Secretary,	12		41 2	
Worcester County, Ms. The Relig. Charitable Soc. by the Rev. Joseph Goffe, Treasurer,	24	83	1,214 5	6
Vol. XVI.				

Jan. 14. A female friend of missions, by T. Dwight, Esq. 1 00 Do. a friend of missions, by Mr. N. Whiting, for the heathen school, 1 00 15. A pious lady in the country, by Mr. A. G. Phelps,

Total of donations in January, \$ 1,672 08 6 00

Donations in clothing, &c. for the Indian missions have been received from the following sources, viz

Three boxes of clothing for the mission at Elliot, from Catskill, N. Y. transmitted to Mr.

John Sayre, bookseller, Wall Street, New York, an Agent of the Board. A box of clothing for the Cherokee mission, valued at \$91, besides a few books, from

ladies in Lenox. A box of clothing, from the Western Mission Society in Andover, south parish, by Miss Eliza A. Pearson, for the mission at Elliot.

A package, containing 20 garments, for Cherokee children, from the Boston Female Assistant Society for missions, by Miss Jenkins.

A box of clothing from the Sabbath Schools in Middlebury, Ver. for the mission at

Brainerd, forwarded by Jonathan L. Hale.

A box of clothing from the Female Society in North Bridgewater, Ms. for promoting Christian Knowledge, for the mission at Brainerd, by Mrs. Mary H. Huntington, valued at about \$ 40.

A box of clothing from females in Buckland, Ms. by the Rev. Josiah Spaulding; one from Heath, Ms. by the Rev. Moses Miller; one from Sharon, Ver. and one from Uxbridge, Ms.

N. B. A donation of \$1 from Dea. Farwell, of Hopkinton, N. H. by Mr. C. Southworth, was accidentally omitted in copying for the press the list of donations in the Panoplist for Nov. last; as was, likewise, a box of clothing &c. for the Sandwich Island mission, from the same place, through the hands of Dr M'Farland to Mr. Southworth, from the list of boxes, &c. published in the Panoplist for December: also books, from the Rev. E. Smith's daughters. These omissions occurred, in consequence of the imperfect manner in which the donations were described.

A considerable number of valuable articles were also received from Williamstown, Mass. for the Sandwich Island mission; but as they were conveyed with other articles from Pitts-field, no distinct mention of them came to our knowledge, till after the publication was made.

We have larely ascertained, that the donation of \$6 45, published as from an unknown person, in the Panoplist for December, at the bottom of p. 566, was from the Ladies' Asso-

ciation in Cornish, N H. for the school fund.

It has been discovered, that several small donations, amounting to \$9 50, were mentioned twice in the list, published in the November Panoplist; viz. under the towns where the donors lived,—and in the list of unknown donors. This did not affect the sum total, however, which is always ascertained from the Treasurer's books, and with which the published lists always agree, unless some error takes place in copying, which the greatest care does not entirely prevent.

It is to be distinctly understood, that all donations of money to the Board, are published, unless some mistake occurs, which is corrected as soon as known; or unless as has happened in a few instances, a delay is requested by the donors themselves. In the latter case, a publication is made after a temporary delay.

Donations of articles of clothing, &c. are intended to be acknowledged, when they are received in boxes, or any considerable package; but when in a smaller quantity, the room

cannot be spared for their insertion.

The donation from Byfield \$30 28, in the Panoplist for November, p. 520, was designed for the Sandwich Island mission.

The donation stated to be from New Berlin, Con. p. 522, should have been published New Berlin, N.X.

The sum of \$100 published as a donation from Mr Seth Porter, of Cummington, in the Panoplist for Nov. p. 520, was a legacy of Mrs. Lois Porter, late of that town, deceased. Porty-six yards of fulled cloth, accompanying the above donation, have been forwarded to the Indian missions.

Accompanying the donation from Bridgewater, the following note was received, which we publish with the hope, that so good an example may be extensively imitated.

North Bridgewater, Jan. 24th, 1820.

DEAR SIR, THE enclosed sum (\$12) is for the heathen school fund. It is from two Societies of young females, formed for improvement in religious knowledge, and especially in the art of doing good. They meet once a month, and spend an afternoon in braiding straw; the avails of which are devoted to missionary purp ses. As they cannot conveniently assemble in great numbers, or from great distances, there are four societies organized, (distinguished in the order of their formation) as the 1st, 2d, 3d, and 4th, "Juvenile Circles of Industry." The 1st, being formed in a retired part of the parish, is composed of ten members—the 2d, in the centre, has 27—the third, 9—and the 4th, 7. Their ages are from 5 to 14. Each circle takes a copy of a little periodical work, which one member reads at their meetings, while the rest pursue their charitable labors.—Thus they seek their own noral improvement, while they promote the best interests of their benighted and destitute fellow creatures. The sum enclosed is from the 1st and 2d circles—the avails of their labor during the last year; excepting the expense of the work above referred to, and a few other religious books,

which are read at the meetings, and circulated in the intervals.

I have been thus particular in mentioning these little establishments—not to give them a fancied importance, but in order to remind youth in other places, how easily and how pleasarily they may do something toward the great object of "converting the world." I would remind Christian parents too, that they cannot employ more hopeful means for the spiritual improvement of their own offspring, than to make them early and practically acquainted with the benevolent enterprises of the present day. Their labors for the souls of the heathen will tend to awaken their attention to the preciousness of their own souls. They will learn more justly to estimate the privileges, which they are thus engaged to impart. Above all, we may hope that the blessing of many who were ready to perish, will come upon them; and that the prayer of faith, from those to whom they have sent the Gospel of Peace, will be answered, in their own personal experience of its saving power. Yours, &c. D. H.

The following postscript was added to a letter lately received containing a donation.

"You are requested to receive the enclosed ten dollars from one, who has a desire to east in a mite to help those, who are doing so much for the upbuilding of the Redeemer's kingdom. In looking over the pages of the Pan and Her for December, my mind was deeply impressed with our responsibility as stewards of God; and I felt that I had been an unfaithful steward. When I read in the Report of the Prudential Committee, of the voluntary offerings made, not only by individuals, but by families, my heart told me, I must not hold back my mite.

"I believe, if Christians were more generally to take some religious publication, they would, from knowing what others are doing, be more willing to do something themselves. I think the last number of the Pan. [that for Dec.] ought to be in the hands of every Christian than the same religious publication, they would be in the hands of every Christian than the same religious publication, they would be some religious publication, they would be something themselves. I think the last number of the Pan. [that for Dec.] ought to be in the hands of every Christian than the same religious publication is something the same religious publication.

gian in our country."

MISSION TO THE SANDWICH ISLANDS.

Letter from the Rev. Hiram Bingham to the Rev. Dr. Worcester.

Brig Thaddeus, Lat. 2 S. Long. 29 W.

REV. AND DEAR SIR,

WE are now cheered with the hope of sending you a line, to tell you how graciously the Lord has dealt with us thus far on our way to the "isles of the Gentiles". I say that our kind Redeemer has dealt graciously with us; though he has given us, as we have been disposed sometimes to think, our full share of affliction.

We have been tried with centrary winds much of the time; and some of us with sea-sickness most of the time since we embarked. I was sick more than 30 days, though not severely. The Lord provided kindly for me: I was not confined to my couch a single day, but was unfit for any business. It was a grief to me, that I could do so little for the spiritual good of our dear mission family. But still I enjoyed an uniform peace of mind, and was enabled to rejoice that the Lord reigned, and superintended all our concerns: and that he had blessed us with his exceedingly great and precious promises, and allowed us to engage in an enterprise, which we trust will result in giving the blessings of civilization and Christianity, to a nation now perishing in the darkness and pollution and wretchedness of idolatry. God has greatly smiled on my dear wife and on me also, by granting her an unusual share of health and contentment. Mrs. Bingham was but slightly affected with the common complaint, for two or three days, since which time, I have every day had occasion to bless God, with admiring gratitude and joy, for the comfort and aid of such a companion.

We are all to-day in comfortable health, though brother Ruggles, and Mrs. Holman, and Mrs. Loomis, seem not to be permanently relieved from sea-sickness. A good degree of union and harmony prevails. Our morning and evening devotions are uniformly pleasant. We have twice joined with the Churches of Christ in the monthly concert of prayer, and found them to be favored seasons. We also joined our friends in Massachusetts in observing the annual Thanksgiving, in some measure, we hope, according to the proclamation of Gov. Brooks, which was read, and made the subject of remark, together with other

appropriate exercises.

On the Sabbath, we have a meeting in the forenoon for prayer and singing, and for reading and expounding the Scriptures in the cabin; and in the after noon for preaching on deck.

I am, in haste, Yours, H. BINGHAM.

Perhaps no mission from this country has been more decidedly popular, than that which sailed in October for the Sandwich Islands. On this account, it is to be regretted, that Christians, in every part of our country, had not been sufficiently aware of the necessary expenses of that mission, so that donations fully corresponding with these expenses might have been received in season. The fact is, however, that but little more that \$2,000 in cash have been received specifically appropriated to the Sandwich Island mission, while the payments in cash, on account of it, have exceeded \$10,000. We wish it to be distinctly understood, that there is ample room for donations to that mission, not only to replace advances, which have been made to it from other funds, but to provide for its wants in future. At the return of a year, (which will soon arrive,) renewed expenses will be necessary to aid our brethren in the isles of the sea.

All the other objects of the Board of Foreign Missions, demand continual and increasing expenses. Since the annual meeting, the Treasurer has paid out nearly \$10,000 more than has been received, within the same time, in donations; and the payments must be continued, or the work must stop. Can the Chris-

tian public hesitate on this subject?

To those, who may think the Sandwich Island mission more expensive, than they had supposed would be necessary it may be well to state, that the embarkation of the first mission from London, for the Society and Friendly Islands, cost, if we remember right, more than \$60 000. That mission did not contain more than twice the number of persons, who embarked from Boston last October for the Sandwich Islands.

CHARITABLE SOCIETY OF WINDHAM COUNTY, (CON.)

[We have been requested by the Secretary of this Society to publish the following brief account of it.]

A society of the above denomination, was organized at Pomfret, Con. Dec. 17th, 1818, by a number of gentlemen, who assembled for that purpose, as delegates from their respective branch societies. The Rev. Elphalet Lyman, of Woodstock, preached on the occasion, from Mark xvi, 15. The Society is composed of branches; which branches consist of those members who reside in a particular parish, or town, or such other limits as are found convenient. The branches "have liberty to be represented in all the meetings of the society, by a delegation of one from every five members of each branch respectively." Any person who signs the constitution, and pays annually a sum not less than one dolar, is a member of the society; and any person, paying ten dollars at one time, becomes a life-member. The members are allowed to designate the object, or objects, to which they wish to have their money appropriated.

The object of this society is to aid any, or all of those benevolent institutions in our country, which are calculated to promote the cause of Christ. The first annual meeting of the society was held at Westminster, on the first

Tuesday of June, 1819.

The following branches were represented, viz. Woodstock, Pemfret, Brock-ivn, Westminster, and Thompson. A sermen was delivered by the Rev. James Porter, from Jeshua, xiii. 1.—The efficers chosen for the year ensuing were, Rev. Elliphalet Lyman, President, Joseph Scarborough, Esq. Mr. Smith Wilkinson, and Rev. Erastus Larned, Vice Presidents, Rev. James Perer, Secretary; John H. Payson, Esq. Treasurer, Rev. Messrs. Daniel Dow and Samuel Backus, Dea. John Barstow, Capt. Moses Clark, and Dea. Job Williams, Directing Committee. The next annual meeting of the Society, will be held at Brooklyn on the 1st Tuesday of June, 1820, at 2 o'clock in the afternoon.

At the time of the annual meeting of this Society, there were nearly two hundred dollars in the treasury. This sum is devoted to a variety of objects, such as Foreign Missions, Domestic Missions, American Bible Society, Connection Bible Society, Yale College Education Society, Connecticut Asylum for the Deaf and Dumb, &c. &c. This Society is yet in its infancy, and cannot boast of great things. It is to be hoped, however, that, under the fostering care of heav-

en, its operations will be greatly enlarged and increased, by the formation of branch Societies in all parts of the county, and by the increasing exertion and patronage of its present supporters.

James Porter, Secretary.

BALTIMORE FEMALE MITE SOCIETY.

The third annual Report of this Society, was published in the Baltimere Morning Chronicle, of the 17th ult. with the following remarks by the editor of that paper. "We publish to-day with much pleasure the Report of the Female Mite Society of Baltimore. It is an interesting document, and will well reward the labor of perusal. The members of that Society, we have no doubt, will

receive that patronage to which they are so justly entitled.

"The exertions now making for the advancement of the kingdom of our Redeemer, have been, in a most remarkable degree, followed by divine benedictions. It is too late in the day to pronounce the effects making for the conversion of savages, the exertions of dreaming enthusiasts. Such has indeed been the language; but when we see the brown Indian, and the sable Ethiopian, renouncing their idols, and kneeling with our missionaries, at the feet of the cross, we know, that the assertion is false."

From the Report we publish such an abstract as our limits will permit.

"Although the Board of Managers cannot, in the discharge of this their annual duty, give a detail of transactions equally extensive with those of many other associations for charitable purposes, yet they desire to adore that good and gracious God, who first excited in them the wish to be useful, and who has, in infinite mercy, crowned their weak endeavors with such success, as to authorize a reasonable hope, that this Society may be made the means in his hands, of rescuing some fellow mortal from the horrors of heathenism, idolatry, and superstition."

The amount of monies collected the year past, was \$299 50.

The Committee next proceed to notice a letter from the missionaries in Ceylon to the Rev. Dr. Worcester,* on the subject of educating children in the mission families; also a letter written by Dr. Worcester to the Secretary of the

Society, in answer to a communication making inquiries on this subject.

The Society have agreed to support 20 children at Batticotta, who are to be called by the following names: James Kemp, George Dashiell, Lewis Richards, John Mason Duncan, James Inglis, John P. K. Henshaw, Francis Ashbury, John Johns, Thomas Reed, Thomas Spencer, Henry Kirke White, Elias Cornelius, David Brainerd, Edward Warren, Harriet Newell, Martha Ramsay, Isabella Graham, Anna Kent, Julia Ann Henshaw, Maria Montgomery.

The principal officers of the Society for the ensuing year are,

Mrs. Sanger, President, Miss Inglis, Treasurer, Miss Rebecca Rooker, Secretary.

GRAHAM SOCIETY.

Most of our readers are aware, that a Society of Ladies in Boston, having taken the name of the late Mrs. Graham, so justly distinguished for her beneficent activity, have for several years been engaged in the laudable work of furnishing necessary articles of clothing to indigent young men, who are preparing for the ministry.

From the third annual report we select the following particulars. In the course of the year past, the Society received \$329.75, and various articles of clothing, valued at \$243.89. Of these receipts \$469.95 were expended on thirty seven young men, most of whom are under the auspices of the Am. Ed.

Society. The Report closed with the two following paragraphs:

^{*} See this letter in Pan, yol. xv. p. 318.

"Valuing, as we trust we do, the "opportunities of doing good to all, especially to those of the household of faith," we wish to offer no more forcible appeal to the heart of a Christian nor ask other reward for ourselves, than we have in the animating assurance of our Lord when he says, "Inasmuch as ye

do it unto the least of one of these my brethren ye do it unto me."

"We would glance at another powerful motive to exertion, the opening view of the wide dominion of the prince of darkness Shall not his busy efforts to maintain a firmer hold on the hearts of men, enlist our money and our talents in the Redeemer's service? And shall not every Christian soldier join in the general engagement, and unite in demolishing those strong holds, so vulnerable to the power of the Gospel? Surely with a leader such as ours, even the Lord of Hos's, we may venture with unshaken resolution to the battle, confident that ultimately "the standard of the cross shall float triumphantly on the last citadel of the enemy." Though a feeble few, and last and least in the ranks, and though our strength be but remotely and unobservedly exercised, yet we fire se forward with the humble and thankful conviction, that we too may be instrumental in ushering in "the latter day glory of the Church."

MISSION AT ELLIOT.

[The following paragraphs are extracted from a letter, written by Mrs Kingsbury, about three weeks after her arrival at the mission house. We print them not only for the information of the public, but for the benefit of all, who may think of offering their services, as assistants in the great work of evangelizing the Indians.]

"WE reached this place on Monday, the first day of this month, [Feb. 1819] at 12 o'clock, in good health; and received a hearty welcome from the dear brethren and sisters. We were much fatigued; but after taking some refreshment, and recounting our joys and sorrows, we spent the evening in prayer. The circumstance of its being the monthly concert for prayer made it doubly interesting to us all.

"The local situation of Elliot is very pleasant. The mission buildings are on a rise of ground. About 30 rols distant is a small creek. We are two miles

from the Yalo Busha river.

"The Indians appear invariably kind, and anxious to have the school in operation. I feel much more interested for this people since coming among them, than I ever did before. The women and children are naturally amiable, and desirous of instruction. I cannot but think, that the Lord has some chosen ones here, whom he is soon to bring into his kingdom. On the Sabbath, about 50 persons, including our own family, attend public worship in our house.

"Our mode of living and food are very plain and simple. The greatest economy and industry are practised; yet our expenses are necessarily great. Ih pe

the Christian public will not be weary in well-doing.
"I think, my dear Mary, that very few persons, who have not been on missionary ground, form a correct opinion of the qualifications requisite for a female assistant missionary, especially among the Indians. I thought, and still think, I had some idea of what was necessary, although I was sensible I fell far short of what I ought to be, for such an important station. I could not have a better school for improvement in this particular, than I now enjoy. I have not room, in this letter, to say all I wish or think on the subject; but will add a few words.

"All will acknowledge, that ardent piety is the first and most important qualification: but this is not all. That they may be useful, assistant missionaries, must be acquainted with all domestic affairs, apt to teach, exemplary in their daily conduct, industrious, economical, so humble, as to be ready to wash the disciples feet, and have a perfect command of their feelings. Indeed, if they are not perfect, they must be going on to perfection. Now, my friend, though I fall short in almost all these things, I am happy; and assure you, that I never enjoyed greater peace of mind in my life. All the sisters, that are able, work hard; but you know the sleep of a laboring person is sweet. No female ought to think of joining these establishments, who is not willing to work with her own hands. I mention these things, not that I was disappointed in the least; but that others need not be. It will not do for any one to think of a genteel living in such a place."

Extracts of a Letter from Mr. Fisk, to a friend in Holden, Mass. dated Elliot, October 7, 1819.

"The Lord has dealt very kindly with me, notwithstanding all my ingratitude. I have as yet enjoyed good health, which I hardly expected, coming, as I did, in the hottest weather. The climate here is not so much hotter than that of Massachusetts, as I expected; yet there is a more steady heat, and for some constitutions I think is not so healthy as at the north; yet some of our number enjoy better health, than before they came here, while their labor is much harder. Others are feeble; but I think a principal cause of this is hard labor, and the different manner of living. I have labored as I would not have been hired to do at Holden; but when I consider it is for the Lord, and for the building up

of Christ's kingdom, I can endure it most cheerfully.

"I do not find time to visit Christian friends, as I used to do. Indeed we can hardly say, Christian friends, out of our own family; but we have some hope of two native females, that they have passed from death unto life. Some blacks appear scrious. I think I can truly say, we are surrounded with friends. The Indians place great confidence in us. Some have hinted, that they should take up arms to defend us from being driven away. The most enlightened of them thirst for more knowledge; and, especially, desire that their children may be instructed. But they are almost entirely ignorant of the character of God, and of themselves. Nevertheless, what they have done for the support of schools, is far beyond all expectation; and, for the time, beyond all I have heard of any other heathen nation. This, I think, is a manifest token, that the Lord has much good in store for this people; while it also proves, that all hearts are in his hand; that the silver and the gold are his, and the cattle upon a thousand hills.

"Are there not many here for whom Christ died? And is not the way now opening to make him known unto them? The cry is, "Come from the north and help us." And what heart, influenced by the Spirit of Christ, and considering the worth of souls, does not burn to labor in such a field as this, already white to the harvest."

[After describing the donations of the Choctaws for the support of the school, Mr. Fisk closes with an account of Mr. Williams's sickness and death. The following is in a postscript.]

"We have now a full blooded Choctaw on trial, as an apprentice to me. He is supposed to be 16 years old. His Indian name is, Ahab-leen-tub be, which in English means, "kick them and kill them." He and his friends are very willing that he should have an English name. Perhaps you may hint a name to be given him; while you also will pray, that his name may be written in the Lamb's book of life."

Extracts from a letter to the Treasurer, written by Mr. Kingsbury, and dated, Elliot, Jan. 4, 1820.

"Dr. Pride will leave us for Natchez and New Orleans to-morrow. This journey has become necessary, in order to obtain money and supplies for another year. There is no other way for us to live in this country, but to keep a year beforehand. You will perhaps be surprised, when I inform you, that I have this day drawn on you for \$1,550.* in three different sums. It is not certain that all these will be negociated; but we shall endeavor to do it. The money must be had, if we continue our work. We are now considerably in arrears, and a great effort must be made to get beforehand. It is too expensive and troublesome for us to live here in debt. Gladly would I live on bread and water all the days of my life, if it would prevent drawing so much money. I am fully aware of the extended concerns of the Board, and of the great demands for other missions. But if we toink of keeping along in any measure, we must have supplies for the tamity;—a.d must obtain them on reasonable terms;—and must have

^{*} Mr. K. had not long before drawn for \$1,300, and had received a remittance from the north of \$1,000.

funds on which we can depend, to discharge the demands against us. We expect considerable help from other quarters; but cannot depend upon it with certainty. Perhaps we have done wrong in taking so many scholars. But we cannot with safety diminish our school while our mission-family, exclusive of scholars, is so large. Except two or three that we have promised, we shall not enlarge the school, until we hear from the Board. Disappointment with respect to supplies and help has been a great cause of increasing our expenses, though I have always used the greatest possible exertions to keep them within reasonable bounds; and I am confident, that the temporal concerns of this mission are managed with economy.

"I am more and more convinced of the importance of my suggestion, that yourself, or some other agent of the Board, should occasionally visit the western establishments. They must be conducted on a system; and this should be fully

understood by the Board."

[The letter concludes by expressing, in an earnest and forcible manner, the importance of having all assistant missionaries good men, affording efficient help, and able to engage cheerfully and constantly in hard labor. A postscript gives information, that Mr. and Mrs. K. were made the joyful parents of a fine son, born Jan. 2d.]

REVIVAL OF RELIGION IN WESTFIELD, OHIO.

A LETTER from a clergyman in the northern part of Ohio, to the Editor of the

Panoplist, contains the following notice.

"The Lord is making some places in this wilderness to bud and blossom as the rose. A revival of religion commenced in Westfield, about the first of December; and thirty or more have already been made the hopeful subjects of divine grace. The work is still going on, and appears to be extending to the neighboring towns. May the Lord increase and spread it greatly. Probably you will be favored with a more particular account."

DONATION TO THE PALESTINE MISSION.

Just as this number was about going to press, the Treasurer of the A. B. C. F. M. received the following letter from a venerable lady, the place of whose residence he does not feel at liberty to mention.

"DEAR SIR,

I ENCLOSE in this letter one hundred dollars for the mission to the Jews. It is what I promised, some years ago, to the first that should go from our happy country, on that important business. The widow's mite will, I hope, be acceptable, as it is given with a sincere desire to promote the happiness and conversion of God's own highly favored people. All our missionaries will prosper, I hope; and be blessed with abundant success. May the spirit of the Highest rest upor them, and upon all, who love our Lord Jeaus in sincerity, is the prayer of your affectionate friend."

ERRATA.

A very unfortunate mistake of the press occurred, in our last number, at the close of the first half sheet, p. S, by the omission of a few concluding lines of a communication. These lines beginning with the sentence abruptly broken off, at the bottom of p. 8, are as follow: "When fatigued with a toilsome journey, he was as willing to instruct the ignorant woman of Samarra, at the well, as the great assembly, at the feast of the passover. In the boat with fishermen, or on shore amidst famishing multitudes, his divine compassion was ever ready to relieve their physical want, and to impart the bread of life to their souls. To his unbraised benevolence, it was no more an effort to associate with the humble and depressed, that to strip the veil of hypocrisy from the boasting Pharises, or to silence the Jewish teachers in the temple.

In some copies of our lest number, for my horre, at the bottom of p. 39, read at my horresten word at having been pulled out in the course of working off the impression.

In our number for December, p. 540, line 23 from top, for treasuries read treasures

P. 542, line 21 from top, for viscious read ricious.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 3.

MARCH, 1820.

Vol. XVI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON BEING STRANGERS ON EARTH.

The condition of one in a foreign country is suited to exercise both the understanding and the affections. The new objects, which attract attention and awaken curiosity, cannot pass before the mind, and leave it in a perfect neutrality towards them; nor can its decisions concerning them be given with indifference. The revolution in his opinions, and often in his character, is sudden, and more perceptible than at any other period of his life. Not only do his sentiments on one or two points receive a new direction, but the change is sometimes so complete, as to give his friends a painful exhibition of the mutability of human opinions, and a warning against reposing confidence in a creature so frail. His estimation even of his own country is essentially altered. The land of his nativity continues more or less dear to him, as his new acquaintances have filled him with pleasure or disgust.

Intending in this paper to mention a few of the resemblances between a traveller in foreign lands, and the Christian on earth, I shall offer my remarks as they occur to my present meditation, without

much attention to systematic arrangement.

1. The feelings of a stranger. As he is removed from the immediate protection of friends, he may be more needful of the kindness of the community than formerly, but still, he is to expect permanent supplies only from home. His sensibilities are alive to the treatment received in the nation through which he is passing, and indignities offered him inflict a deep wound. He sometimes construes them into an insult offered his native country in the person of its representative. The impression of his own helplessness, and his distance from the ordinary sources of relief, may increase his circumspection, while it urges him forward in the prosecution of his duties, that he may sooner retreat to a shelter. His transient residence affording little opportunity for the display of his true character, both the kindness and reproaches of the people among whom he passes should be placed often to the account of the ignorance, rather than to the malice of his enemies. Remembering this, he will be less elated with attention, and less dejected by injuries. Customs rendered familiar to the natives by habit, are to him disagreeable and pernicious. If he attempt a compliance with these, he finds how irk-Vol. XVI.

some is the practice of what has never been learned. With a taste cultivated in different circumstances, and fitted to other objects, he has no relish for the entertainments which he sees grasped by multi-

tudes with keenest appetite.

So in the case of the pilgrim on earth. He knows that this is not his home, and is not to receive his affections. The people of the world he is to regard as foreigners-subjects for his kind offices, but not for his imitation. If he perceive a growing attachment to the people of this "strange land," his allegiance to his rightful Sovereign must be brought to its proper place, and seen to be utterly incompatible with serving another master. Far from the Heaven he desires, he must never lose the recollection of his dependence on that gracious Benefactor, who knows his wants, and will supply them. Should no kindred spirit accompany him, his fervent intercessions should be increased, and his aspirations rise more strongly for the society of the just made perfect; if the spark of divine love be once enkindled, and there be no external support for such a pure flame, he learns that he must daily seek at the altar in the appointed method, that it may be rekindled from its native heaven. If persecuted, and a selfish ambition resents the wrong, he is not to forget the high command of his Savior, "Love your enemies." As his principles were not received from the multitude, he is not to look to them for rules of conduct. His hopes centre not below; why then should he break his peace at the distribution of carthly good, as if his soul were nourished by these empty husks, or as if he could look to no other source of consolation? How strongly are impressed on his mind the image of this cloudy region, this dreary abode; with what alacrity should be pass through such a desart land, and with what calm serenity should he prepare for his passing its furthest bounds, and exchanging such a parched desart for those fields of perennial felicity through which flows "the river of the water of life."

2. Although the traveller's visit to distant regions be voluntary. and often undertaken for his own advantage, the sojourning of the Christian on earth is not precisely of this description. His duties relate to the Sovereign, by whom he is sent on this pilgrimage, his fellow-travellers, and himself. To understand these duties, in his hands is placed an ample fund of instruction on all points which can essentially effect his happiness. The chart, in which are drawn the directions for his journey, has hitherto misled no one who honestly consulted it. Its marks are equally suited to all, from whatever quarter they may have come, are changed neither by the revolutions of time, the caprices of opinion, nor the fluctuations of human affairs. This Grand Directory displays its excellence and the wisdom of its Author, in the universal happiness of all who sincerely take it for their only guide. The duties which concern his fellowtravellers, are to occupy a large portion of his thoughts. Their happiness he is bound to seek, their progress to accelerate, and their souls to save. Equally with them is he placed in a post of danger, which must be bravely defended, and relinquished only at the call of his King. Planted on the ground of probation, every step here taken will be remembered in eternity. Each of his enjoyments is a loan, for the use of which he is most solemnly accountable.

s. The progress of a traveller is powerfully assisted by the vivid recollection of home. Sometimes, in the midst of his disheartening prospects, a cheering vision of the land of his nativity gives to his footsteps a new energy. Then the dangers before him are overlooked, or seen with a full purpose to meet them with a dauntless resolution; the toils already passed are forgotten. The thousand endearments, which bind him to the spot where dwell his friends, and where he has tasted the pleasures imparted by Providence, fill his memory, and elevate his imagination. Whatever portion of labor remains unaccomplished, with invigorated activity he renews his efforts, and is sustained in the season of severe application, by the hope of a return, and the joys which will attend it.

But if the traveller to that "city whose builder and Maker is God," could once open his eyes on the glories to be revealed; if his faculties were for a moment expanded to embrace a conception of those ineffable joys, which "eye hath not seen nor ear heard," the veil would be

stripped from all illusions by which he is now captivated.

"How would a spirit late escap'd from earth, The truth of things full blazing in its eye, Look back astonished on the ways of men."

Extending his view forward in the vista of ages, the moments spent on earth would seem as they are—a fleeting dream, and the grandeur of eternity alone would occupy his exclusive attention. Actions of basest deformity, the offspring of selfishness and pride, here alternately practised and applauded by fools,—if once transported across the narrow vale dividing us from a world of retribution, would lose all the tinsel which covers their detestable nature. The most atrocious guilt would be often found veiled under the cloak of fair pretensions; and many a false hearted knave be seen to have varnished over the darkest designs, and to have passed among his fellows for an honorable man, perhaps called a patriot, while recorded in heaven as an incorrigible enemy of God, a destroyer of the souls of men. In the light of that day, revealing the secrets of all hearts, disguises

will flee as the shadows of a night.

Now, though such a disclosure cannot be made to the eye of flesh, the exercise of a vigorous faith performs a service to the advancing Christian, similar to what might be supposed to follow such an anticipation of the final day. It gives an antepast of the entertainments prepared for the ransomed servants of the Most High. What memory, imagination, and true interest, do for the traveller in a foreign country, faith performs for the pilgrim on earth. One is reminded to hasten his return, that he may again mingle in the society of his family, and partake of their pleasures; the other is taught to quicken his pace, that he may enjoy the society of the blessed, witness the accomplishment of all the divine promises, and exchange hope for fru-To reap the full advantage of this eminent grace, requires a more entire devotion to its Author than most, who are called Christians, possess. The eye of faith must be steadily fixed on the abode of peace and of purity. With such intense activity must the pilgrim's steps be directed towards the end of his course, that inferior objects shall lose their hold on his attention, and to his mind be almost annihilated, while contemplating the "exceeding and eternal

weight of glory."

The inconveniencies attending any part of a journey never increase our attachment to the place in which we meet them. We rather remember the region with grief, where the hand of the Lord has been laid heavily upon us. Instead of wishing to visit again the scene of our disasters, we choose to avoid it, even at the expense of other sufferings. But the proper use of all the troubles of this toilsome journey is, to make us look more intensely towards our home. If every day's occurrences forcibly remind us, that we are pilgrims, and have no business for which we should loiter, they may be made to assist us in advancing more eagerly towards the long desired rest. A very large proportion of the events of life, soberly considered, would withdraw our affections from the present state, by placing in a strong light its true character. No man ever loves God, till by grace he is strongly impressed with the unwelcome truth, that the world contains nothing worthy of his love.

For the Panoplist.

ON THE CHRISTIAN HAVING ELEVATED VIEWS.

THERE are some comparatively happy hours, in which the soul seems so nearly released from the body, as to be partially emancipated from the bondage of material objects. Time is lost in contemplating the grandeur of eternity; earthly enchantments vanish, the dreams ordinarily indulged flee away, delusions are stripped of their covering, and the hopes of heaven are called to remembrance. The renewed soul discovers its proper business to be pressing forward to the promised rest, where the perfections of God revealed in cloudless lustre fill with joy all the assembly of his devout worshippers. Then the deformities of sin are more fully discovered, and virtue in its loveliness shines through the cloud. In the transport of finding itself so elevated and its powers so delightfully exerted, the almost disencumbered spirit seems to exult in the prospect of what it shall be. such feelings, the deadly stupor of former days can no longer be codured. The faculties are ready, as originally designed, for the service of the Great Donor,—the voice would be attuned to its never ending song-the eye, dropping its scales, would adapt itself to view the ineffable splendors of the new Jerusalem,-the pulsations of the heart accord with the holy sensibilities of the church triumphant, and the whole soul would unite in the anthems of eternity around the throne of the Most High.

In moments like these, the world appears what it truly is. Pleasure, falsely so called, is seen to be more trifling than the buzzing of insects. Assuments are forced to drop their mask, and their effects on immortal souls acknowledged to be more destructive than the poisonous wind of the desart on the health of the traveller. Titles of distinction, which men wade through seas of blood to obtain, are confessedly more ridiculous than the sports of children, and their

infatuated pursuers as really to be pitied as the maniac raving in his cell. The man, who looks abroad with such truth of feeling, sees the slaves of mammon tottering beneath the burdens of shining dust they have accumulated, and striving daily to increase their already insupportable weight; ever murmuring that they cannot render it heavier than that of their neighbor. He sees such an one even sadly disheartened, that he is unable to multiply the instruments of his ruin so fast as he desires. Deeply in love with their miseries, he observes them refuse to forego the gratification of avarice, although in exchange for a crown of glory. Such appear indeed objects of compassion, to the mind of that man, whose vision is cleared of the fogs of sense, and whose faith bears any considerable resemblance to the pattern in the unexplored worlds he is about to enter.

In the elevation of such a state of mind, the possessor of it becomes astonished at his former stupidity. He wonders that the dream of happiness on earth should ever have been indulged; or if begun in the delirium of the passions, he still wonders, that every occurrence in life did not banish the vision. If the phantom of wealth were carnestly pursued, how unfounded must the delusion now appear. How unaccountable that the fluctuations of fortune and the entire loss of great estates so frequently witnessed, did not dissolve the charm and set him free. There is something so captivating in the possession of riches, that all the lamps of reason, philosophy, and experience, are ineffectual guides, and rarely indeed, if ever, do they afford light enough to conduct the bewildered traveller out of the wilderness, in whose mazes he is lost,—a wilderness where he receives many a wound from the thorn while attempting to pluck the To effect the great escape which those make who would enter the paradise of God, more powerful aid is required. The two states of being must be made to approximate each other; the effulgence beaming from eternity must be reflected on the fields of time; the wanderer who seeks the right path must learn, at whatever expense, the inferiority of the feeble gleam of the taper of human reason, to the strong and steady light beaming from the oracles of Revelation.

Ask a man, who has begun to walk in such a light, respecting his former hopes, and learn the opinion he now entertains of them. Were they founded on the patronage of the little, sometimes misnamed the great? Why did not the selfishness, the false pretensions, and the treacheries always before him, teach the folly of such expectations? Did he never wish to escape from his slavery? Did he ever believe that ought which the world calls good or great ever merited the appellation? Whatever he may once have imagined, the unreasonableness of such a belief is now so plain, that the momentary

indulgence of it seems impossible.

Here let us consider a few of the advantages of an expanded view

of the destinies of an immortal mind.

1. During the time of its continuance, the spell is broken; that species of enchantment, which hides the true appearance of things, and portrays them in colors not their own, is dissolved. The relation of the present to the future world is better understood; the one is considered, as it is, only a short introduction to the other. One of the

grand errors of multitudes, is that, though they profess to believe the declarations of Scripture, they live just as if assured that there could be no hereafter. The man who does but half believe the doctrine of a future judgment, will not often bring before his mind a representation of the amazing solemnities of that day. He who doubts whether sin will be punished at all, or supposes if at all, it will not be as the Savior declared, will have very little solicitude about repentance, or the pardon of his offences. Supposing God to be altogether such an one as himself, he will not look chiefly towards the approaching state, nor close his eyes on the toys which now afford such a pleasant fascination. Let any one persuade himself, that the present state is both the dawn and the sunset of his being, that the closing of the tomb is the close of conscious existence, and he will plunge as deep as pos-

sible in the stagnant pool of earthly gratification.

2. As a consequence of the clearing up of the intellectual vision, and the strength it acquires by a free exercise in the light of truth, the person learns to fix a more just value on earthly possessions. Estimating an offered pleasure according to its purity and continuance, our decision should be exceedingly prompt, that what at best has so much alloy, and is of but a momentary duration, cannot deserve the eager pusuit of a soul enduring forever. Nothing can be worth an anxious care, of which the possession can hereafter afford no happiness, nor the want of it occasion any misery. To him who looks at both worlds, what cause for envy is it that a neighbor has a stately mansion;—that he riots in luxury, and that flatterers crowd his gate? By the nobler conceptions, which pure Christianity furnishes to the mind, the subject of them acquires a habit of judging more of human pursuits. He stands on an eminence, takes a wider survey than before of the busy field around him. His prospect is not. so often as that of other men, obscured by passion. Though not absolutely freed from error, still by constantly looking to the Infinite Fountain of Wisdom, he will receive supplies adapted to his necessities. By attending with deep humility to the instructions of the divine word, he has solid ground for his support, and is preserved from those fatal delusions which would endanger his soul. The vigor with which a mind, accustomed to converse with heaven, rises from the dust, and tries its pinions in anticipation of its final departure, seems an earnest of its support when the wing is extended and the course

3. By such meditations the littleness of sublunary affairs is more fairly contrasted with the magnificence of eternity, as presented to the eye of faith. Turning his eye towards the glories to be revealed, hope performs for the Christian the office of immediate vision. His languishing graces are strengthened. If a recollection of ages past call up before him the former tenants of this gloomy vale, how does his soul expand at the remembrance of those men of God, who conce were mourners here below," but now through faith and patience inherit the promises. Though he may have been indulging despondency, does not a new energy invigorate his frame when the holy lives and sublime devotion of Isaiah, Daniel, and Paul, are placed in vivid colors before his imagination? Picturing to himself their true

dignity, while opposing the wickedness of a corrupt age, their dauntless resolution in making tyrants tremble on their thrones, and their holy extasy in communion with the "rapt scraph that adores and burns," an almost celestial transport fills his soul, sudden as the

lightning darts across a midnight cloud.

4. Although by amplifying the views of the believer, his fondness for temporal possessions is diminished, still, as he thus learns more of the value of the soul, his activity will be greatly increased. Having understood, that all men have a great work to do, he will consider idleness criminal. He will know, that the most laborious diligence. exercised each day in seeking to promote the salvation of his fellow men, will not, in the world he is about to enter, appear to have been too great; and that the most strenuous efforts alone will appear most rational. The stupidity of sinners here will certainly appear to have been no less than madness to the tenant of the world to come; the cold indifference of those called Christians, who have neglected the souls of their fellow men, will seem unaccountable cruelty. whose heart is deeply afflicted at the miseries which encircle him. will be earnest to bring the remedy within the reach of every sufferer. In doing this, he must make many sacrifices. By an intelligent survey of the state of society in any place, a susceptible conscience will not be fulled asleep. Motives of the best kind, and most powerful action, urge the benevolent man to go forward. The longer his attention is directed to the calls of suffering humanity, the more numerous and importunate are the cries for relief. This has been exemplified in the lives of eminent philanthropists. When once they had begun their labors of love, they found no point of rest. Their zeal in the cause has also kept pace with their knowledge of the woes to be mitigated, and has borne them through a series of toils, which to an indifferent spectator seems incredible.

For the Panoplist.

MISSIONARY SHIP.

Mr. Editor,—On the last Saturday evening, I sat down with my family, to read the concluding part of the Report of the Prudential Committee. When we had finished the Report, we were naturally led to a conversation relative to the missions from our country. Though accustomed, as all the members of my family had been, to do something for the advancement of this cause, we were of the opinion, that we had not done as much as we ought to have done. Among other things, important to the successful prosecution of the great enterprise upon which the Board have embarked, a "MISSION SHIP" seemed to us, as ultimately of high importance. Whether the time had arrived, in which it was best for the Board to be possessed of this carrier of heavenly treasure to the nations, we did not feel ourselves at liberty confidently to determine. Our confidence in the wisdom and integrity of the Board is entire. Still, however, it seemed to be a subject of sufficient importance to invite the attention of the Christian public. And that we might avoid the censure, "they say

and do not," we pledged ourselves to each other for an amount toward the object, according, as we supposed, with our circumstances.

Sir, this "winged messenger" has long been the subject of thought with me. I am among the number of those, who would wish a messenger from the Board, to visit, in a ship at their command, the different stations of our Foreign Missions. How would it cheer the hearts of our beloved missionaries, to welcome, on the shores of a heathen land, the immediate representative of their patrons. What new life would it wake up in the lovers of missions, when on his return he should say, "I have seen them, and have witnessed their untired zeal in the great work of obeying the command of Christ. I have heard them declaring to the heathen, in their own language, the wonderful works of God. I have seen them clothed with the armor of the Gospel, attacking victoriously the fortresses of idolatry. have seen the poor heathen, once hedged in with superstition, and drunk with pollution, rising into a correct estimate of his immortality and his God; and slaking his thirst of sin at the fountain of holiness." Would not the information of such a record, throw off the drowsiness which sin casts upon the heart of piety, and rouse to vigorous and extensive effort the hand, that has hitherto tendered a stinted and a grudging charity?

I am also, Sir, among the number inclined to believe, that it is not necessary, as a guarantee to the integrity of missionaries, that they should part with home and country with the assured prospect of seeing them no more. They should indeed be willing to part with home, and even life, for the name of the Lord Jesus. Nor should they think of returning without the unqualified approbation of the Board. But what would be the effect upon the great cause in which they are embarked, should some of the distant brethren return after the lapse of years, and go through our country? How many prayers would their presence, their information, and their zeal inspire? How would it augment the resources of the mission. Would not the loss of a few

years among the heathen be doubly repaid?

I will not enlarge on the convenience of having a ship always at the command of the Board, nor upon the superior advantages of missionaries conducted by friends of the Redeemer; nor upon the profits which might accrue to the Board from trade.

If such a ship be desirable, can it be obtained?

I believe it can. Let every person devote something from the profits of his business to this good work, and it is done. Let the pious lawyer consecrate a portion of his gains. Let the merchant cast in of his abundance. Let the minister of Christ do as of the ability which God giveth. Let every tradesman increase the store. Let every agriculturist consecrate, in the ensuing spring, such a portion of land as his circumstances may admit, and cultivate it expressly for the Lord. Whatever it shall produce may be sold, and the proceeds devoted to this sacred purpose. Let those "that go down to the sea in ships, that do business in great waters," return a thank offering to God for their safety and success. Finally, let the widow cast in her mite. Let the child be permitted to give what he has gained as the reward of merit. And when the arm of God is bearing

to her destined port this ship, deeply laden with the treasure of the Gospel, may every one enjoy the pleasing assurance, that he has a venture on board.

Thus shall there be an abundance. On the first Sabbath in January, 1821, let it be understood, that a collection will be taken up in all the churches, which favor this righteous cause; when an opportunity will be presented for the collection of this consecrated property into

the treasury of the Lord.

Such, Mr. Editor, are my views of the practicability of raising a "Missionary Ship." Most gladly do I descry from afar her signal. It is not indicative of commercial pursuit. It is not the "star spangled banner," which waves proudly over the ocean, bearing to wretched nations the thunders of her war. It is the emblem of the Prince of peace. It spreads itself to the breeze, and points the way where are the habitations of cruelty; itself the bearer of an antidote to their woe. What joy is felt in distant nations, when rising upon the mountain wave, she proclaims her approach. How does the missionary already there, triumph in her as his country's glory. It is a goodly sight. May the vision be real.

MISCELLANEOUS.

For the Panoplist.

ON THE ARTIFICES OF DISSIMULATION.

MEN are fond of giving false names to their known crimes. The effect of external appearance is well understood. To keep up the appearance without the reality, and make the shadow pass for the substance, occupies no inconsiderable share of the labors of the present world. This is sometimes attempted under circumstances which render the true motives of depraved beings a subject of difficult solution.

There are indeed thousands of instances, in which the covering is a flimsy one, and the pretender cannot hope to conceal his motives from the discerning; nevertheless, in public debates and official documents, such men as boldly and impudently assert the purity of their intentions, as if assured, that no one had the penetration to detect their imposture. Such proceedings are moreover often attended by circumstances of peculiar aggravation. A partizan wishes to carry a measure founded on the most complete selfishness, and demanded only by the ambition of a few. The design is so much at war with every principle of virtue and honesty, that with the utmost impudence he is sometimes ashamed to avow it, lest its true name should be the pioneer of its ruin. At other times, the fear of defeat seems to be lost, and detection is no further dreaded than as it may influence a few timid spirits, who have yet a lingering respect for truth, and are not quite prepared to go all lengths with her enemies. But among those, who profess to share no partnership with vice, it is astonishing to observe with what yielding facility they abandon their true interest, and resign themselves and their families, their country and posterity, to the control of laws unjust in operation, as detestable in their origin:

Vol. XVI.

It is still more painful to see their renunciation of reason where the path is so plain, that effort seems required to go wrong; and to witness them giving up themselves and their services to the disposal of

men as utterly destitute of principle as fiends.

Looking at examples of this nature, I have sometimes been almost ready to attribute the conduct of such men to infatuation. It is the folly of multitudes to be led into the plainest snares. They appear not to possess discernment enough to see what is palpably evident to all others. I think a full examination of the subject will fix the mischief on that natural fondness for error, which holds such a commanding empire over the minds of depraved beings. Men certainly love to be deceived. This is not indeed to be predicated in an equal degree of all; and if it may sound like a paradox to some, I am under no apprehension that the foundation on which it rests can be shaken.

In all legislative assemblies have been examples of flagrant injustice sanctioned by the voice of a majority, on whom arguments addressed to the understanding and appeals to the conscience were spent in vain. To show them that their regulations were fraught with mischief to the state, that they entailed curses on generations to come, that they tolerated and produced enormous injustice,-availed nothing. Some give present interest precedence to all other motives. These have the artifice to entrap many more, and make them throw their weight into the wrong scale. When a man has done violence to his conscience, and yielded his influence to the high handed measures of iniquity, however moral he may once have been, his reluctance to sin is seen to vanish; he thenceforward is sold to do mischief. Pleas of justice and calls of suffering are alike disregarded. It would spoil all the pleasure of such a spirit, to admit among its motives the desire of doing good. All its plans of aggrandizement would wither in the presence of so exalted a sentiment, as the love of its Creator.

The signal destitution of principle in many who direct the affairs of nations, gives a dark picture of the present world. While God makes use of depraved creatures as the instruments of his administration, and leaves them to a full exhibition of their character, they show how much they are his enemies and their own. So far as uncontrolled by the restraints of providence, they have tarnished the beauty of the Creator's works, and changed the blooming landscape into a field of blood. The amazing combinations of baseness and malignity existing in a given space, as within a village, a city, or a county, would be enough to appal the soul of any man, who does not understand something of the dreadful evil of sin, by the knowledge of the human heart, gained in studying the secrets of his own. So likewise, were the numerous forms of fraud practised in a small district fully disclosed to human eyes, with the aggravations attending each offence, the frightful spectacle would be sufficient to silence many a proud asserter of the dignity of man's nature, his disposition to virtue, and the goodness of his heart. What a large proportion of the designs of men are originally wrong; and among those which have less vice in the foundation, how large a mass of iniquity attends Proir on cossive stages! the duplicity of one pretence, the sinister motives of the agent, his aims at aggrandizement, and his hopes of impunity,—if thoroughly known to his associates—would make them

tremble for their safety.

For the sake of illustration, let it be supposed, that the Almighty were to make an immediate revelation of his design, in a particular instance, to disclose the true motives of the inhabitants of a single neighborhood, in all their conduct during the space of a month or a year,—that each should know the most secret thoughts of all, and that no doubt should remain of such divine power being actually exerted in this specific manner,—what unutterable dismay would seize every bosom! Where is the man who could abide the revelation of the secrets of his soul, even though the awful disclosure should embrace only the period of a single day?

The same fraudulent concealment is observable in the intercourse between individuals, as in the transactions of public notoriety. In contracts, bargains, sales and purchases, all the precautions taken to bind man to his promise, speak an intelligible but reproachful language. But it is chiefly in the affairs of states, that the operations of such false dealing acquire a permanent character, which is transmitted through successive ages. The broad scale on which these are conducted, the space they occupy in the eyes of cotemporaries and in the page of history, and their effects on the happiness of millions, all unite to convey the stains of their guilt along the current of time.

In the dissolution of empires, in the destruction of their inhabitants, in the wasting march of death, triumphing over forgotten generations, in short, in all that is dreadful to the imagination and revolting to sensibility, are seen the immediate visitations of God upon the crimes of his revolted subjects, and a prelude to the destiny

which awaits them.

There is something imposing in the spectacle of a body of men. selected by the public voice from a great nation, and assembled in grave debate on the affairs of that nation, ostensibly for the sole purpose of promoting its welfare. Could we rationally hope that a spark of love to God dwelt in each bosom, we might expect to see its effects in benevolence to men. Had we any evidence, that a belief of their accountability to the Supreme Lawgiver ever unchained their souls from the slavery of human opinions, and gave them a momentary elevation—that they habitually placed themselves in imagination before the last tribunal, as listening to the sentence of the Judgewe should be ready to hope, that they could not be so utterly abandoned, as to lead the way to national destruction. But to see men. whose minds are enlightened by science, in the face of the world, and in the solemn act of legislation, advocate a cause begun and supported by the most shameful iniquity—to hear them in one breath boasting of freedom and whining about the rights of men, and in the next blustering for the prerogative of holding millions of fellow beings in hopeless bondage; to see them contend for the right of subjecting a fellow creature to suffering which knows no measure but the passion of an enraged tyrant, and no end but death,-to be a witness of all this, and reflect that these beings are men, and profess the highest regard for the institutions of humanity, is enough to make one blush for the species to which he belongs. Numbers push forward in the hall of legislation offering reasons as hollow, as their purposes are base. They are not ashamed to insist on arguments grounded in the most palpable falsehood, which are not only known by their opponents to be untrue, but which themselves acknowledge to have been such, after their designs are accomplished. In such circumstances, their success is not more astonishing to other minds, than to their own. The frivolous pretexts, under which their measures are carried, sometimes have not the least semblance to truth; at others the effect is gained by clothing falsehood so well in garments of truth, that ignorant minds unaccustomed to their sophistry cannot unravel its intricacies, and noble minds have too much contempt for the whole to attempt a serious refutation.

It would greatly astonish any one, unaccustomed to examine human actions, were he to survey the busy field which encircles him, and bring home to a dispassionate judgment a full and fair representation of character. If he enter the study, the shop, or the market, the same painful exhibition meets him every where. To deceive others, seems man's first and ruling intention, to promote his self interests by the deception, the second. His past labors are magnified, his present capacities overrated; one gratifies pride, and the other increases his means of gain. The crouching flattery used before the artifice has succeeded, bears a ridiculous contrast with the boasting which follows it. When ignorance has been cheated, the exultation is loud and

insulting.

It affords indeed a melancholy reflection, to observe how large a proportion of the talents and the labors of mankind, are employed in devising measures for the propagation of falsehood, and in furnishing means for accomplishing its purposes. The time, the talents, all the energies of wicked men, are chiefly devoted to maintain a fictitious appearance in the eyes of others. The strength is exhausted in the poor endeavor of seeming what they are not. They are wearied by day and waked by night in seeking to present a spectacle before the eyes of others, which cannot be preserved in their own. Instead of wishing to be generous or just, their souls are vexed and mortified by their failures of palming on spectators the resemblance of virtue which never dwelt in their bosoms. While putting their hands to specious measures of public generosity, many are only acting a farce, and when the wearisome effort is passed, and the curtain falls, they sink into the meanness of their own conceptions. Always enveloped in the fogs of selfishness, they dream of no purer region. The screne delights of disinterestedness, they never taste, nor even believe in the existence of a principle so far removed beyond their utmost flights of imagination.

A mortifying spectacle of baseness and successful villary is often exhibited in public transactions. Men of sterling integrity cannot stoop to many of the low artifices, which the unprincipled contrive without remorse and execute without shame. This unbending resistance, with which the man of incorruptible virtue meets the proposals of the abandoned, often throws employment out of his hands, and puts it in the power of the miserable, time-serving wretch, whose callous

heart never withholds him from crime, when it promises to advance his interest. Character with such passes for nothing; or if they seek to keep up a fair appearance for a time, it is only so long as it may suit their purposes. As soon as the success of their plans is secured, the mask may either be thrown off, or reserved for a new scene of the same act. Nothing is too cruel to be pushed forward by them in their progress on the road of ambition. Those who have learned first to resist and then to silence all reproaches of conscience, never long regarded the voice of justice or the calls of compassion. Now to see the scoffers at justice succeed in their enterprise, is sufficiently perplexing. But beyond all the rest, to find the dupes of their fraud the first and loudest to trumpet their fame, and to second their measures, fills the bosom of the honest lover of his country with an anguish which no language can express. To know, that the enemies of order, the murderers of the souls of men, are at any rate triumphant, is matter enough of grief; but to see the poor victim rejoice in his captivity and exultingly forge his own chains,—to see him dance upon the scaffold of execution, and spend his latest breath in praise of his destroyer, -is enough to palsy the energies of any one who partakes of the common sensibilities of our nature. Unless he be completely broken off from the earth, and his affections centered in heaven, his very "soul sickens with despair," at the collusions of mercenary beings, of whom a great number have engrossed the honors of the world they seek to destroy. N. P.

CHARACTER OF DR. CHALMERS AS A PREACHER.

In Blackwood's Edinburgh Magazine, a periodical work recently established, there is an elaborate character of the celebrated Dr. Chalmers, as a pulpit orator. This character is written in a style quite too extravagant; but as it describes one of the great men of the present age, and has attracted considerable notice, we think our readers will be gratified in perusing large extracts from it.

Ed. Pan.

HE has the art to make us listen to him with all the reverence which is due to a superior being, without taking away from the intimacy of that affection which binds us to nature like our own. We look up to him as to a father, or an elder brother, with an awe that is tempered with kindness, and an admiration that is stained by no lurking passion of envy. He produces at once the highest enjoyment in our intellect, and the most soothing calm within our hearts. We perceive, indeed, that he has the voice and the authority of a prophet, but we never forget that he has also the sympathies and fellow-feelings of a man.

We might take from him his reasonings, his philosophy, his genius, he would still be the most engaging of all orators, could he only retain that impassioned freedom which gives vent to the mild and heavenly feelings wherewith his bosom overflows. In this age of suspicion, mistrust, and mockery, most men are afraid of being ridiculed, should they unfold their inmost emotions, and retain, buried within the recesses of their hearts, nay, not unfrequently disguise, under an external veil of coldness and apathy, that genuine and melting tenderness, and that hallowed enthusiasm, which form in the eye of God, and

whenever they are made manifest, in the opinion of all good men, the best counterbalance to that weight of infirmity and sin, whereof the great mass of every human character is composed. The error has not only gone abroad among the common walks of life, it has crept into the senate-house and the sanctuary—it has banished all the fire of patriotism from the speeches of the statesman, and not a little of the fervency of devotion from the more solemn oratory of the priests. But Chalmers is too sensible of the dignity of his genius, to truckle to these base and chilling observances, originally invented by the cold and calculating infidel, although adopted by not a few among the sincerest of his brethren.-He knows that he is the messenger of God to man; he knows that he would be unfaithful to his master should be leave behind him the most piercing of his weapons when he goes forth into the battle. He will not consent to conceal that which is in itself noble, out of regard to prejudices that are mean. He throws himself upon us with the fearless dignity of inspiration, and his voice awakens a sleeping echo in every human soul on which it comes. God has sent him there to speak the truth in thunder, and he flings away from him, and tramples beneath his feet, all the worthless associations with which our hearts are bound to mere earthly things-he holds his eyes fixed on the grandeur and magnificence of his mission; and as his soul rolls onward to the final accomplishment of the mighty end in view, the most common expressions seem to partake of the glory that agitates and disturbs his spirit.

Ere we have heard many sentences of his sermon, we feel that we are in the presence of a great man. A charm is upon us at once awful and delightful. We feel as if indeed born again, as if in total forgetfulness of our own worthless individual selves, but belonging to a race of beings whose natures are imperfect, but whose destiny is glorious. Those old associations and impressions to which we have all our lives been accustomed, begin to start one by one into a new state of brightness and vigor. In every step of his progress, he seems to dissolve, by the touch of his magic wand, that stony sleep of lethargy, in which some noble feeling of our nature had for a season been entranced. He gives us no new arguments, no new images, but he scatters the vivid rays of poetic splendor over those which, by the very frequency of repetition, have ceased to have any power either upon our reason or our fancy. We are lost in a vague maze of wonder, how it should happen that all these things seemed so trivial to us before—how arguments so convincing should have appeared weak, or images so appalling should have passed tamely and dimly before our eyes. He has at last gained the undisputed mastery, and we yield up our spirits that he may do with them according to his will. Our souls are quickened with a more vigorous sense of life; our heart-strings vibrate with unknown intensity of emotion. He carries our enthusiasm along with him in flights, whose loftiness we should not have dared to imagine. He plunges us into depths of contrition, from which he only could teach us to emerge, and shakes us over yawning abysses of despair, where his hand alone could preserve us from the last precipice of rain. He melts us with love, kindles us with hope, or darkens us with horror. We feel as if we were in the grasp of some commanding angel, borne through all the untravelled fields of ether; now wrapped in the black recesses of thunder, now gliding through fleecy clouds of gold and amber, now floating majestically through the free and azure expanses of the untroubled sky. The stars begin to gleam upon us with a warmer lustre, earth lies far below, a dim and rolling orb, and our eyes begin to descry afar off the chrystal battlements of heaven. We are willing to confess that we have never lived before, and would sacrifice ages of earthliness for one moment of a

rapture so divine. It arises not from the weakness, but the will, of Chalmers, that he very seldom keeps us long at the summit of this elevation. He seems to be insensible that the splendors which he has revealed to us are either new or dazzling. His genius regards the universe as its birthright, and he has no undue partiality for the richer and more magnificent regions of his domain .- With the same overpowering sweep of mastery, he brings us at once from the heaven to the earth, and from the earth to the heaven; and however majestic may have been his elevation, he has not the air of feeling any degradation from his descent. He compels us indeed to follow his footsteps into the basest tracts of mortality, and lays open the infirmities, the frailties, the errors, the vileness of our nature, with the keen indignation of a Juvenal, no less willingly than he has already inflamed our spirits with the angelic enthusiasm of a Milton. But there is diffused over the humblest of his representations, a redceming breath of Christian sublimity a thousand times more ennobling than all the stern and unbending dignities of the Porch. He does not, like the philosophers of old, confine all grandeur to contemplation; he clothes with majesty the most common offices of life, and teaches that the meanest of his Christian hearers may exert, in the bosom of his family, and in the manly perseverance of painful labors, virtues more lofty and divine, than were ever called by the pure spirit of the Stagyrite, or ever floated among the mystical and foreboding dreams of Plato. These are the things which fill the walls of his church with crowds the most mingled, yet the most harmonious, that were ever collected together for social enjoyment or social good. It is this that makes the wise and the great come to have their souls fed like infants by the liberal hand of his genius, and makes the poor man and the ignorant steal from the precious moments of his week day toil, that his spirit may be sustained and kindled by the inspiring voice of Chalmers. He is not the preacher of any one class; he is the common orator of man.

Were our hearts indeed as dead and as cold as monumental marble, they could not fail to sympathize with such a preacher. He has given up his soul to the full sway of his emotions, and he summons from the depths of a convulsed spirit things more awful, as well as more lovely, than could ever be dreamed of by the ordinary mind of man. We need only to look upon him to see that his heart is bursting with the deluge of his zeal. His countenance glares with the feelings of unutterable things—his voice quivers, and his limbs tremble—and we perceive that he is in the agony of inspiration. It is in such an attitude of awful extasy, that we represent to ourselves the Hebrew

prophet, when "the heavens were opened, and he saw visions of God,

being among the captives, by the river Chebar."

Sometimes, when listening to his prophetic voice, the soul feels all at once chained and bound down to the contemplation of some one grand picture, which he has unfolded to our imagination. For a while we are lost as in a dream, and the scene before us fades away from our eyes. We suddenly awake from our reverie, and, lifting our gaze to the pulpit, there is the mighty preacher thundering before us; he seems to us, in his re-appearing effulgence, like a being sent from afar to comfort, to admonish, and to command; an image of the dwellers in eternity seems there speaking to the children of time: and our hearts expand, as they thrill with the concerted hopes of immortality.

While Chalmers is preaching, a sublime effect is created by the universal harmony of sentiment spread over a breathless congregation. All who come within the empire of his soul are raised to the same level. Now the young are as solemn as the old; now the old are as impassioned as the young: the most ignorant are suddenly enlightened, the most callous penetrated, the most haughty humbled, the most humble assured. All the artificial distinctions of society are lost and forgotten; he deals with the primary and eternal emotions of our nature; youth, beauty, health, riches, and worldly honors, are phantoms without a name. His utterance is of the secrets of the heart and awfulness of judgment: our souls are stripped of their earthly garments, and we stand all alike, wretched and sinful, but all alike resigned and hoping suppliants before the footstool of God, and beneath the gracious smile of a Redeemer. If we can spare a thought away from ourselves, let us but look around, and every breath is hushed, every cheek is pale, every eye is rivetted. In the midst of all that multitude his voice is heard, like a mighty river rolling through the breathless solitude of nature; nor are the lifeless rocks and trees rooted in more motionless repose, than the thousand sitting there in awe-struck stillness of pervading devotion.

Truly, the Sabbath worship of our God is a sublime worship when our souls are upheld in their aspirations heavenward by such a preacher. He teaches us to regard with still holier feelings, that consecrated day; and we look forward with delight to the coming Sabbath, when our picty is to be again restored and strengthened. The stir of life is hushed in a great city; for one day the busy heart of man is at rest, and heaven has allowed its dominion over earth. The bells are folling in the calm; a tide of people flows on towards the house of God; and, for a season, no sound is in the city but the voice of the preacher, or the singing of holy psalms. In that crowd there may be curiosity and idle thoughts, nay, even dark passions and evil spirits; such is the doom of our humanity. But one hour of perfect freedom from vice, from meanness, and from folly, is now given unto all. are admitted into a dream and a vision of glory; and who shall say what blessed effects may remain long after the voice of the preacher is silent? Awakened devotion that has slept for years—generous and gentle emotions deadened by the world's law-the long lost innocence of childhood—the tenderness of youthful affections—the enthusiasm of youthful piety—the recollections of prayers uttered on bended knees—of the voice of dead parents who biessed our infancy—all that softens, beautifies and sublimes humanity, returns upon our hearts like a gale from paradise. And in that mood they are open to the tidings of salvation. It is not a vain and delusive enthusiasm; it is not a sudden swelling of human exultation; but it is a conviction sent in peace and rapture through our souls, that the heavens are the abode of more than brotherly, more than fatherly love—that awful eyes are looking on us with pity and compassion—that awful hands are stretched out to embrace us; and that it is in the power of all to secure everlasting bliss, by the holy, devout, submissive acknowledgment and acceptance of the promise of redemption.

Let it not be said that such emotions must necessarily be transient. True, that they cannot continue in all their force. We are of this world, and its voice must be obeyed. But think not that the shower is dried up, though it disappears. It falls upon the dry dust of our souls, and its influence is attested, at some future time, by flowers and verdure. Who is there so dull, so dead to the influence of ennobling thoughts, as not to love to recal the hours of passionate exaltation. The soul will revert to its triumphs; if waking cares will not permit, yet will we dream of them in our very sleep—sleeping or waking, we are the children of heaven—and our spirits are often, unconsciously to themselves, striving to be fitted and prepared for their future

destiny.

In a great city, especially, the influence of such a preacher as Chalmers defies calculation. The intelligent minds of well educated men, relieved from the laudable, though often too engrossing pursuits of active life, turn with delight to the illumination of his wisdom. They feel themselves ennobled, after the honorable discharge of their worldly duties, by having their souls fixed on something more grand, and lofty,

and magnificent.

We feel that we cannot retire from the contemplation of this great preacher without allowing ourselves to utter a few words of delight over those sublime discourses, which have connected the Christian religion with all the wonders of the modern astronomy. Imbued throughout with a spirit shed from the starry magnificence of infinitude, they are not to be praised as a mere work of human genius, but they are to be considered as a shining light reflected from the heavens. Scarcely ever do we think of the preacher at all—we not only acknowledge the great truths in our own understanding, we rejoice over them in our hearts; and if at any time our imaginations falter, and lose sight of the glories rolling around us, even then we know that the things which are not seen are eternal, and faith hangs fearlessly over the darkness and mysteries of creation.

Chalmers has not here taken upon himself the useful, but easy task of confuting uneducated, and ignorant, and blindfolded Deists, who with callous hearts and obtuse heads, have walked unpurified among the sanctities of the Christian creed, and blundered along the very high road of the Christian history. Them has a Watson already overthrown, and bound their great captain, Paine, in the chains of a

shameful captivity. But Chalmers comes forth, clad in the shining panoply of science, and throws down the gauntlet of his defiance to the wise men of the earth, and them who trumpet forth their skepticism from the high places. They behold in him a man possessed of all their lofty knowledge—one, "who has wheeled in triumph through the signs of heaven," and who has neither wafted back to us the tidings of despair, nor despondency, nor doubt, but brought homeward, to our own earth, the assurance of immortality—and has heard the voice of God and a Redeemer sounding in the music of the spheres, and spread like the "casing air," through all the illimitable fields of space and of eternity. He meets his mighty adversaries in the upper regions of the sky—he is not to be perplexed, amazed or confounded, and if they do not acknowledge themselves overthrown, they are at least driven from the place of combat, and Chalmers is left in all the exultation

of a righteous triumph.

It has, we know, been said by some, that Chalmers has, in these noble discourses, all along combated a phantom, and that those objections to the truth of Christianity have never been raised, which it is their object to overthrow .- On this very account are his dicourses invaluable. The objections which he combats are not so much the clear, distinct, and decided averments of infidelity, as they are the confused, glimmering, and disturbing fears and apprehensions of noble souls, bewildered among the boundless magnificence of the universe. Perhaps there is no mind of any strength, no soul of any nobility, that has not often, in the darkness and solitude of the night, been beset by some of these majestic terrors; we may never have communicated them even to our dearest friends, for when they are gone they are unutterable—like the imagined shadows of ghosts they come, and go silently and trackless; but an awe is left in the haunted mansions of the soul, and, with all the deepest gratitude of a perturbed imagination, we listen to the holy and the lofty voice which scares away the unhallowed visitants, and once more fills the midnight stillness with dreams of a peaceful and heavenly happiness. What though, in the conversations of ordinary society, no such thoughts ever find expression? Low, indeed, and unimpassioned is the strain of feeling, which man holds with man, in the common intercourse of life. And how, amid the trivial talk of amusement or the intelligent discussion of affairs, or even the more dignified colloquy of philosophers, how could such emotions, as we now speak of, find utterance or sympathy? How can there be any conducting atmosphere, by which such mysterious thoughts might be conveyed from soul to soul? But, as there are fears, and doubt, and troubles, and agitating aspirations, too awful to bear the garb of ordinary words-so is there a Chalmers to meet them in all their dark array, and to turn them, during their hesitating allegiance, or their open rebellion, into the service, and beneath the banner of our God, and our Redeemer.

Most wildly, has it been asserted by some, who appear to allow a paltry national jealousy, unworthy of the noblemindedness of Englishmen, to take place of that high Christian triumph which the cloquence of such a man should produce, that there is a want of originality in Chalmers, and that he possesses little or no imagination. It

is most true that there is no novelty in the belief of a plurality of inhabited worlds; but there is originality, and something grander than originality in the picture he has drawn of those imagined glories. Poets and raphsodists, and self-named philosophers, have descanted on the same theme, but turn from Hervey and St. Pierre to our preacher! Simple, in the midst of his enthusiasmstately, in the very tempest of passion-serene, amid the splendors that envelope him-scientific, in the ardor of devotion-he seems to walk his way as upon wings, through magnificence familiar to his spirit. We think not of his imagination, for it is plumed by his science—we think not of his science, for it is kindled by his devotion we scarcely think even of his devotion, for its influence is shed like a halo round our own expanding souls, and we feel as if his words were our own, and his glorious conceptions born within the sanctity of our own spirits. When we walk out alone, beneath the silence of the starry heaven, are we not often bewildered in our solitary delight and astonishment? Do not our souls often return to earth with an indescribable sadness? And do we not sometimes mournfully feel, as if our destiny. was not with the eternal stars above our heads, but with the transitory flowers beneath our feet? Chalmers rises up by our side, like an angel in a dream—he extends his hands towards the orbs above; he speaks of them and their laws-and while he is speaking, they are no longer mere shining spots in the sky, but they become instinct with spirit and with love, and as each of those millions of worlds is sustained and beautified by the Almighty Being, though they all might be swept away from existence, nor leave to his eye a blank in creation—so do we feel assured, even amid the heavy consciousness of our own individual insignificance, that we are objects of his care, and that his gracious love will not let us utterly perish.

For the Panoplist.

ON MENDICITY.

THE evils of mendicity, or street-begging, have occasionally occupied the thoughts and employed the pens of the ablest writers on political and municipal economy. Still the conscientious Christian will in some cases find it difficult to decide what he ought to do. He hears the direction of his Savior, Give to him that asketh of thee; and he is afraid to disobey a command, for which he feels the highest reverence, and which inculcates the most amiable and benevolent regard to the wants and miseries of his fellow-creatures. When his bounty is solicited by a needy beggar in the street, or by ragged children at his door, shall be turn coldly from the importunate request? Shall be bar his door against the hungry and the naked? At times he finds himself greatly perplexed as to the course of duty, and dreads, on one hand, the possession of a hard and unfeeling heart, and on the other, being the cause of aggravating sufferings, which he would gladly relieve. After considerable reflection on the subject, I have come to the following conclusions.

1. As our Savior's directions with respect to almsgiving are founded in kindness, it is never our duty to give any thing to a beggar.

unless we have reason to think it will be a benefit to him. I presume this principle will hardly be doubted; and, if it be fully adopted in practice, it will put an end to nearly all the mendicity, which exists in our country. A literal compliance with the command, Give to him that asketh of thee, would lead to the most dangerous absurdities. man asks for arsenic to poison himself. Shall it be given him? Another requests a pistol to shoot his neighbor. Shall it not be withheld? A third asks for money, under some plausible pretence, but with a real design to buy intoxicating liquor; and thus becomes prepared for the commission of any atrocious crime, to which he may be tempted. A fourth begs his bread, because he had rather live in idleness, than earn a subsistence by the sweat of his brow. An apostle has decided that if any man will not work he must not eat. What reason have we to think, that the street beggar will derive any real benefit from the money, which our compassion might induce us to give him? In most instances none at all; but quite the reverse. So true is this, that I have been induced to form a general resolution not to bestow money in charity upon a common street beggar; and whenever a sorrowful tale has induced me to depart, in ever so small a degree, from this resolution, I have afterwards met with irresistible evidence, that my charity had been misapplied. In almost every instance, the beggar expends his money in the tippling-shop and is habitually employed in obtaining the means of vice by gross fraud and falsehood. It surely requires no argument to prove, that it is not a duty to furnish encouragement to idleness and vice. The utmost that can be said in favor of giving money to mendicants indiscriminately is, that some relief may possibly be afforded in one case out of a hundred, while it is morally certain, that in ninety nine cases direct and positive evil will be done.

2. It appears to me very evident, that in all our attempts to benefit the poor, we are to act on different principles from those, which usually prompt indiscriminate charity to beggars Men sometimes give to clamorous importunity. But this is far from judicious, when it so often conduces to a shameless continuance in the habit of begging, and to the formation of a character hardened in vice, and prepared for ruin. Others give money from a sudden impulse of compassion, without considering whether their hasty bounty will not increase suffering rather than alleviate it. In order to avoid hurtful charity on one hand, and to prevent unnecessary suffering on the other, it seems to be desirable, perhaps indispensable, that in every well regulated Christian community, there should be some public, known, and judicious method of ascertaining the wants of the poor, especially of the sick and deserving poor. After all that has been written on the subject of pauperism and poor laws, I do not believe that the best remedies for poverty have been proposed. Sure I am, that our system of poor-laws is much better, than it would be to encourage indiscriminate begging. But the grand defect in the English and American systems is, that they do not take the evil at the beginning; that they do not lay so heavy a hand on idleness, drunkenness, and other vices, as to prevent so vast an increase of poverty; that they do not take effectual care, that the rising generation shall be well instructed, and preserved from the early

haunts of wickedness. This is a subject which deserves, perhaps more than any other, the labors of a wise and provident legislature.

At the close of these brief remarks I would observe, that in large towns a particular species of charity, thought by many to be unexceptionable, sometimes does a great deal of mischief. I refer to the practice of giving cold meats, and broken bread to the poor. Where this is done to really deserving families known to their benefactors, and where it subserves no purpose of idleness and extravagance, it ought not to be strenuously objected to; nor should it be objected to at all, so far as it may be necessary to consume the fragments, which sometimes remain in the best managed houses. But it may be more than questioned, whether it is right to make large provision for a man's own family, on purpose to give away a great deal in the form of broken bread and meat; because the same money may do more good distributed in other forms. What is particularly mischievous in this matter is, that children, belonging to families totally unknown, are encouraged to perambulate the streets with their baskets, knocking at every door till they get a load to carry home. Now this course of life is absolute and irretrievable ruin to these children. At a tender age, they become shameless, hardened, filthy, degraded, and addicted to perpetual falsehood. Can any friend of man patronize them in this course? The families at home are regularly supplied with food, and thus rely upon charitable assistance; while the heads of the family too often spend their earnings, or a large part of them, for gin, rum, and

The police of a well regulated town should take care, that children especially, should never be permitted to follow the employment

of begging.

While every Christian should ask for a compassionate heart, and should labor much for the relief of human woe, he should avoid every encouragement of practices, however plausibly defended, which do in fact add to the already enormous mass of suffering in the world.

A. B.

URGENT CLAIMS OF THE GOSPEL.

[We have the happiness to inform our readers, from very respectable authority, that Dr. Dwight's Theology is read with great interest and approbation by serious Christians in England. It was printed in London, as fast as the half volumes could be sent from the press in this country; and we presume that new editions will be called for, on each side of the Atlantic. The following paragraphs are the closing part of the last sermon in the system, and are eminently worthy of serious perusal; particularly the paragraph, which describes the immutable providence and purposes of God, as uncontrolled by the plans, or inclinations of his creatures.]

"How solemnly does the Scriptural system of Doctrines and Precepts demand the cordial reception of every man, to whom it is published!

"Every one of those, who hear me, is a creature of God; an accountable creature; an immortal creature. Every one is bound to the grave, and the judgment. Every one is a candidate for heaven, or hell. To every one, life is a day of trial. On your conduct in this life, is suspended your destiny in that which is to come.

"All of you, also, are sinners. You have offended God. You have broken his most holy law, times innumerable, with a bold hand, a hard heart, and a blind mind. By that law you are condemned,

and cannot be justified.

"Your sins, also, are gross and dreadful: not perhaps scandalous, and such as cover you with infamy; but such, as have been committed in the meridian day of the Gospel, against the dictates of an enlightened conscience, against blessings of high moment, daily and hourly renewed. Ignorance of your Lord's will you cannot plead, for you have known it from early life. Leisure for understanding it, books, instructions, motives, have been supplied to you with a munificent hand. Your alletments in life have been mercifully distributed by the great Benefactor. He has called to you with a voice of unspeakable kindness. He has charmed you with continual testimonies of parental love.

In these circumstances, and amid so many inducements to hear, and to obey, the Savior of mankind has placed himself directly before your eyes, suspended on the cross, and expiring in agonies, to atone for your sins, and to reconcile you to God. He has offered to you himself and all his blessings, and of you he has required nothing, but cordially to receive him. Instead of listening, there is but too melancholy reason to believe, you have turned a deaf ear, and a blind eye, to all that he has said, and done. He has called; but you have refused. To what has he called you? To purification from sin; to forgiveness; to sanctification; to the attainment of the everlasting love of God; to the possession of heaven; to the blessings of immortal life.

But he knew, that your hearts were harder than the nether millstone. He therefore sent his holy and good Spirit into the world, to enlighten your minds; to convince you of your guilt and danger; to unfold to you the divine excellence of the Redeemer; and by the renovation of your hearts to persuade you to embrace him, as he is offered to you in the Gospel. A thousand times has this glorious Agent awakened in your minds a solemn sense of their worth, and their immortality; led you to serious reflections on your guilt; excited in you alarming apprehensions concerning death, and the judgment; and prompted you to sober resolutions of repentance, and reformation.

"All these benevolent efforts you have resisted. All the grace of the Gospel, all the benevolent offers, which Christ has made you, all his merciful invitations and promises, you have rejected. On his cross you have cast contempt. To his character you have been hostile. You have grieved the Spirit of Grace. You have wronged your own

souls.

"Still, you are bound to eternity. You must die: you will be judged: you will he rewarded according to your works. Consider this, ye that forget God; lest he tear you in pieces, and there be none to deliver.

"In this solemn, this exposed, situation, immeasurably interesting to every one of you, what measures will you take? Remember, that, whatever you may think proper to do, God will take his own measures. You may wish, that he would do otherwise. You may hope, you may helieve, you may determine that he will bend his purposes so, as to make them more palatable to you. Under this determination, and

with these hopes, you may feel yourselves safe; and say, Peace, peace, when there is no peace. Like Agag, you may exclaim, Surely the bitterness of death is past; when you are on the point of being hewed in pieces. The providence of your Maker, whatever you may wish, or believe, will move on uninterruptedly, and immutably, to the accomplishment of every one of his purposes; and of those, which respect your salvation, and your perdition, as truly as any other. When you come to the regions of woe; with what anguish will you look back upon your present life; and wish, that you had now listened to the calls of mercy; that you had been roused from this sleep of death, and obtained life from the hands of the Savior!

"It is not necessary, that every one should be learned in Theology: but it is necessary that every man should be a Christian. The souls of the learned and the unlearned, are alike immortal; and are alike destined to endless happiness, or endless misery. How will you acquire this glorious blessing, and escape this absolute ruin? There is but one path, which has hitherto conducted; there is but one path, which will ever conduct; mankind to eternal life. This has been pointed out by the finger of God; and was never discovered by human Philosophy. The cell of Philosophy is dug beneath the ground; is dark, cold, and comfortless; and was never visited by the sunshine of heaven. The miserable rush-light, which glimmers along its walls, scarcely enables this goddess, of man's creation, to distinguish her own footsteps around the dreary cavern; and shows no avenue to the world above. Here no celestial messenger ever arrived; and no tidings from that world were ever announced. Here God is neither worshipped, loved, nor known; the voice of mercy was never heard; and salvation was never proclaimed, sought, nor found.

"The Gospel, at an immeasurable distance from this desolate mansion, is the garden of Eden in its pristine beauty. Here Jehovah manifests himself in the Shechinah; as of old he caused the glory of his presence to dwell at the east of Paradise above the Cherubim.* Here his answers are given to the inquiring penitent. Here angels are again heard praising God, and saying, Glory to God in the highest; peace on earth; and good-will towards men. Here the Savior is born; and publishes the glad tidings of great joy. Here the Spirit of Grace fixes his divine abode, and sheds piety, and peace, and faith, and hope, upon the assembly of the first-born. Here, finally, commences the high-way of

holiness, which leads directly to the regions of immortality.

"Who, in this house, can contemplate these things without the strongest emotions? Who can behold his all at hazard; his soul, his cternal well-being, at stake; without inexpressible anxiety? Life and death, both eternal, are here the objects of choice. Whose bosom must not thrill; whose heart must not throb; when, famishing with thirst, and perishing with hunger, he hears a voice from heaven, calling directly to himself, Ho! every one that thirsteth! come ye to the waters; and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk, without money, and without price. With what transport will he learn, that the voice, which conveys this delightful

invitation, is the voice of the Son of God! Must not his soul expand, with ecstasy, to see the Almighty arm of this glorious Person stretched out, to seize him, white walking on the brink of perdition, and

convey him to the world of joy?

"On the brink of perdition every sinner in this house is walking at the present moment. The only way, back, to eternal life; the only safety, the only hope; is found in the Gospel. Strive, then, with all possible earnestness to enter in at the strait gate, which stands at the head of this delightful path. Now the gate is open: soon, to you, it will be shut. Now the path is illuminated by the Sun of righteousness; soon it will be lost in interminable darkness. Now heaven invites you to enter in, and be saved. Soon its doors will be closed for ever. Now God is reconcilable to you; the Savior proffers himself, and all his blessings, to your acceptance; and the Spirit of Grace is waiting to renew you to repentance. How soon will all these blessings retire beyond your reach; the hope of salvation set to rise no more; and the voice of mercy be dumb for ever!"

REVIVAL OF RELIGION ON BOARD THE BRIG INDUS.

Most of our readers will recollect, that on the 8th of June last, four missionaries and their wives sailed from Boston for Ceylon, on board the Indus, captain Wills of Newburyport. Letters have just been received, dated in the bay of Bengal, Oct 12th, signed by all the missionaries, giving a particular account of a most remarkable revival of religion, the state of which, at the time the letters were written, warranted the hope, that the whole ship's company, viz. two mates, clerk, steward, cook, boy, and ten seamen, sixteen in all, had become savingly acquainted with the Gospel. The captain was previously a man of established religious character.

We must defer the publication of the full account to a future number; but our churches, and the friends of missions have an immediate claim upon all which our limits will admit.

Bibles and tracts were distributed among the crew, at an early period of the voyage; and the missionaries met with them two or three evenings in the week for prayer and religious instruction. But neither these meetings, nor private conversation, nor preaching on the Sabbath, were known to have made any permanent impression, till eleven weeks had clapsed. At that time one of the seamen was brought to the foot of the cross. He had thought on religion for several weeks, and his case had been made the subject of particular prayer, till the change in his views and feelings took place. This evident answer to prayer, encouraged to mo e earnest and fervent supplications. One, who had been the leader in opposition, was soon after distressed in mind, and two or three others with him. Near the close of September, a solemnity settled on the countenance of almost every person on board. The two mates and clerk were mourning for sin.

The first day of October made the missionaries forget all that had preceded. They had only to stand still and see the salvation of God. "During the day," to use their own words, "the officers and seamen were seen here and there collected in little circles to speak of the great salvation, or retiring to weep apart. At evening all on board were collected on deck, under a fair moon. Such a meeting was perhaps never seen on the great waters. The still small a fair moon. Such a meeting was perhaps never seen on the great waters. The still shall woice, which had been whispering alarm to so many, became a mighty rushing wind, which shook every soul. After the usual addresses from us, Capt. Wills spoke to the scamen, in a very carnest and feeling manner." The first Sabbath in Oct. was a precious day; and Monday was kept as a day of thanksgiving. "A whole ship's company with streaming eyes, were collected to thank God for a general revival of religion at sea. Such a spectacle must have

rejoiced angels; oh, how would it have rejoiced our Christian friends in America."

The conscience was principally addressed, in the progress of the work: -convictions of sin were deep and afflicting; -greef for sin, rather than terror on account of it, was a prominent trait;—almost all were seriously impressed separately from the rest, and without knowing of each other's impressions. The change of character is very striking. The lion is turned into a lamb, and the leopard into a kid.

The missionaries exerted themselves to discourage false hopes, and to promote thorough self-examination. They are aware of the dangers which beset new converts. But there was no one on board, of whom they would not be unwilling to say, "by and by that man will be

offended."

Let all friends of the Redeemer give thanks for this glorious display of his grace and power.

MISSIONARY HERALD.

No. 3.

MARCH, 1820.

Vol. XVI.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 87.)

November 9 1819. Having heard, that the brethren destined for this station and for the Arkansaw were near, brother Washburn and Milo Hoyt went out

this morning to meet them.

10. Brother Conger arrived about 3 o'clock in the light waggon, and told us we might expect the rest of the company next morning. At evening, after dark, one of the doubte waggons arrived with brother Conger's family. They left the other waggons on the opposite side of the Tennessee, expecting they would all be not over the river before dark, and come in to breakfast with us in the morning. It is a time of great rejoicing at Brainerd. We feel that the Lord

has heard our prayers for help, and it is now our duty to render praise.

11. The remainder of our brethren and sisters, with their children, arrived this morning in health. Their journey has been on the whole, prosperous, and attended with few disasters. Two horses died suddenly on the road, but were immediately replaced by fresh ones. Sister Vail was for a time sick, and unable to travel; but it was thought not best to detain the whole company on her account. Brother Vail and their two little ones, remained with her, and kept the light waggon, by means of which, he was able to overtake the company after her recovery; so that the general progress was not in the least hindered on that account. The whole journey, from New Jersey to Brainerd, was performed in six weeks.

O that we could be sufficiently thankful to our gracious Savior, for the abundant mercies which we have experienced, and the sweet consolations now

afforded us.

Meeting for business. Resolved, that when any brother goes out to take charge of a local school, he take with him, from the original establishment, such articles as he shall think necessary, with the consent of the brethren in regular meeting; and that a list of all these articles, with their supposed value, be left at the original establishment.

As our expected help has arrived, therefore, Resolved, that we consider brother Butrick as released from the temporal concerns of this mission, to

return to the study of the Cherokee language.

12. Brother Hicks writes, that the late council forbade their own people to employ white men to till their land, or oversee their farms; but that missionaries may employ what help they need. The chiefs and council were well pleased,

that mechanics were coming to our assistance at Brainerd.

22. Brother and sister Hall with their household goods, left us for their station at Tallony. Brother Vail went with them to drive the waggon that carried most of their goods,—George W. Halsey, brother Conger,'s apprentice, to assist on the buildings a few weeks, and sister Anna to assist sister Hall, until a girl can be hired. May a divine blessing attend them, and ever rest upon their labors.

A box, containing 100 Bibles and 100 New Testaments, forwarded to us for gratuitous distribution, from the Philadelphia Bible Society, by Robert Ralston, Esq. last May, reached us in safety. A part of these have been much needed here several months, and we trust the remainder will ere long be distributed to those who will be able to read them. These volumes are therefore a very seasonable and precious treasure. They have been transported without injury, With these we received a large box from the Brainerd Society of Females, Philadelphia, and a small one from Windsor and Deposit, N. Y. of clothing, &c. in

Vol. XVI.

16

good order. O what are we, that our God should incline his children to make us their almoners in a matter of such disinterested liberality? May his grace direct us to dispose of these charities as shall be most for his glory. And may a divine reward be granted to the benevolent givers, an hundred fold in this life, and in the world to come, the unspeakable satisfaction of mingling souls with many, whose salvation they have furthered,

Nov. 25. Brother Conger has been confined with a slight fever for 5 days. We hope he is now, through the mercy of God, in a state of convalescence.

Last week we were busily employed in preparing for the departure of brother and sister Hall. This week we are reminded, that brothers and sisters Finney and Washburn, expect to leave us early next week. We meet—by the grace of God our hearts are united—the command of Christ requires us to be separated, but we trust his love will bind us in bonds stronger than death; and after we have been supported to sustain a few days labor here on earth, that it will perfect us forever in that blessed society above, where friends never part.

27. Brother Conger becoming more unwell, it was thought best to send to

Washington, Tenn. for a physician.

At a church meeting after preparatory lecture, John Arch, a full-blooded Cherokee, who came to us last January, was examined as to his experimental acquaintance with the religion of Jesus, and being judged a hopeful convert, was accepted as a candidate for baptism.

We hear from Springplace that they have lately baptised three adults, hopeful converts of our red brethren, and that they have hopes for one or two more.

Sab. 28. Another precious season was granted of renewing our covenant at the table of our Lord. In respect to numbers of us, it was the first, and probably will be the last, season of communing together in this sacred ordinance. Brothers Finney and Washburn officiated, and it was, we trust, a refreshing season to us all.

29. Meeting for business. Resolved, that the brethren destined for the Arkansaw, have liberty to take from this establishment certain articles mentioned in a bill presented to this meeting. Resolved, that John Arch, together with David Brown, assist brother Butrick in the intervals of school, as interpreters for writing the Cherokee language. Resolved, that our meetings for business be not, in ordinary cases, prolonged till after 9 o'clock.

The father of John Arch, after continuing with us a few days, appeared perfectly willing to leave him with us, and took an affectionate leave of us all, to

return home about 12 days since.

30. We were this day called to the painful duty of parting with the dear company, who are, by the will of God, to penetrate the forest, and seek a place to labor far to the west. Our communion has been pleasant, and parting painful. But we have reason to bless God for the pleasant interview we have had, and for those delightful ties, which have been strengthened here, and which, we trust, will bind our hearts forever. May the good providence of God protect them, and the presence of him who dwelt in the bush be their comfort and their stay, and the Giver of every good and perfect gift, grant them the desire of their hearts, in making them the happy instruments of imparting the blessings of saivation to multitudes, who shall be their joy and crown of rejoicing in the day of the Lord Jesus. And, at the establishment now to be formed, at some unnamed place in that dark region, may they have the satisfaction of entertaining missionaries, destined to carry these glad tidings as far to the west of them, as they are now going west of us.

Dec. 3. We were again called to the pleasing duty of opening several boxes containing clething for the children and missionaries, furnished by the charity of our sisters at the north. It appears that one box was from East Hartford, Con. one from Rindge, N. H. one from Bath, N. H. and Barnet, Ver. one from the Western Society, Worcester, Ms. and one from Greenfield, Ms. These boxes, together with a trink from the Treasurer, containing books, slates, percils, See, for the schools, and some clothing for the children from the Greaning Circle of Helliston, Ms.—were forwarded by the Treasurer from Beston, when

the middle of August last, by way of Baltimore and Knoxville.

These repeated donations, coming into our hands from the friends of Jesus and his cause among the heathen, increase our responsibility, and ought to exclusive exclusive granting to Him, who has promised his Son "the heathen for an

inheritance, and the uttermost parts of the earth for his possession." Our warmest thanks are also due to those our fellow helpers, who, with so much labor and care, and we trust, with many fervent prayers, have prepared and sent these things. May God grant us grace to feel and act in character.

Sab. 5. Brother Conger, though still feeble, was able to attend the public worship of God, in the little sanctuary which he has graciously afforded us in this wilderness. Brother Butrick, who went out yesterday to attend an appointment, ten miles south of us, returned this evening. Preaching at that place is once in four weeks, and brother Reece generally attends as interpreter. The attention of the people in that neighborhood is not abated. Last evening four came to the place of meeting on foot, a distance of 10 miles, five of which they walked after dark, fording one large creek. It being too dark to see any thing that was not white, one went before feeling out the path with his feet, and the others followed in succession, by each observing the blanket of his conductor.

Brother C. is absent to preach at brother Hicks's. It is our intention to have but one appointment abroad on each Sabbath, but in consequence of one appoint-

ment being postponed to attend the sacrament here, we had two this day.

7. Brother Conger rode out about four miles, and returned without any apparent injury from fatigue. He hopes soon to be able to set out for Augusta, after

the machinery, tools, &c.

Mr. Andrew Ross, who, in connexion with his brother, Mr. John Ross, has lately established a store at fort Armstrong, about 60 miles from Brainerd, says, the people there are very desirous of having a school in that neighborhood. He thinks 30 scholars might be collected, who would board at home, or in the neighborhood at their parents' expense. We have had repeated applications

for a school in that place.

10. Rev. Messrs. Donald and Anderson of the Visiting Committee, and the Rev. Mr. Eagleton of Kingston, East-Tenn., came this evening for the purpose of visiting the school, and examining the state and management of the general concerns of the mission. Others of the Committee had contemplated coming, but were prevented by sickness and other causes. We can hardly expect a general attendance of the Committee, at any one time, as all, except one, live more than 100 miles distant.

11. The three visiting brethren attended the boys' school in the forenoon. In

the afternoon, Mr. Donald preached a preparatory lecture.

Sabbath, 12. This we trust was a precious season to us all. Mr. Anderson preached the sermon before communion. The Osage boy, whom we call John Osage Ross, was offered in baptism, as the adopted son of father Hoyt, and was baptised by Mr. Donald. After which the sacrament of the Lord's supper was administered to red, black and white, the professed followers of Him, who by the grace of God, tasted death for every man. Mr. Eagleton preached in the

evening.

13. The visiting Committee confined their attention to the girls' school during the forenoon exercises. In the afternoon both schools were brought together. In the evening the children were assembled as usual for catechising, singing, &c.—the Committee still attending their exercises. The behavior of the children was satisfactory to us, and we believe to the Committee. We have only to regret, that numbers of them were absent, having been taken away in consequence of the alarm of their parents on the appearance of sickness, and having not yet returned. Only 67, besides the children of the missionaries, were present.

Meeting for business; the visiting Committee present by request. Brother Butrick presented in manuscript a Cherokec spelling book. The opinion of the Committee being asked, they decided, that it was best to have it printed. Whereupon, Resolved, that measures be taken immediately to have the spelling book printed. Resolved, that brother B. go to Knoxville to superintend the printing of this book, and have leave to take with him David Brown. Resolved,

that 600 copies of the book be printed.

Mr. Eagleton having expressed a desire to take John Arch into his family, and give him the benefit of his private instruction, and of the Academy which is near his door, and John being willing to go, at the same time referring it entirely to our judgment, saying, he looked on the missionaries here as his fathers, and would follow our direction,—it was thought best for John to go with Mr. Eagleton for the present.

14. The Committee took an affectionate leave of us early this morning. Mr. Eagleton took John with him. Brother Butrick also left us in their company for Knoxville, taking with him David Brown. This visit has been very agreeable to us, and we think will be productive of much good to the school.

Resolved, that we purchase 4,000lb. of pork, and 1,000 bushels of corn in addition to what we have already engaged. Also, that we purchase 500 bushels

of oats, if they can be obtained on reasonable terms.

16. Brother Conger took his departure for Augusta, expecting the teams to follow him next week. It was his intention at first, to have had the teams set out when he did, thinking, that by travelling faster than they, he could gain time to do the business in Augusta before their arrival. But in consequence of his feeble health at this time, he expects to be not able to travel faster than the empty teams Brother Reece gave us 21 bushels of corn, for the benefit of the institution. It is supposed, he has raised this year with his own hands 200 bushels more than will be wanted in his numerous family.

27. Meeting for business. Resolved, that we proceed immediately to erect a ware-house on the bank of the Tennessee, 24 feet by 20, having a crib for corn

6 feet wide on each side, leaving a space of 8 feet between them.

28. Brother Vail went out with three men to cut a road to the Tennessee, and

put up a ware house.

29. Our teams arrived with machinery, tools, &c. from Augusta. They brought two valuable boxes of clothing; one from Morristown, N. Jersey; and one from Durham, Greene Co. N. Y. These clothes are well adapted for service and convenience in a warm country, and we can never be thankful enough for the abundant supply, which our dear sisters, by the will of God, have sent us from time to time, since the wants of these children were made known to them. We receive it as a pledge of their ardent desire to advance the Redeemer's kingdom among the natives of our land, and of their faithful co-operation in this work, so long as the Savior shall graciously permit us to be engaged in it.

We think it would have been well, if we had anticipated this cold winter, and asked in due time for some blankets, and perhaps, (if it would not have been too expensive,) for some warm clothing for the children. We believe few, if any, of our dear sisters at the north, imagine that the winters here call for the same kind of clothing that they do there; but we, who have experienced both climates perceive but little difference. The cold here is not indeed, so intense; but the weather being more variable, the same degree of cold is more sensibly felt here than there. We are this day shrouded in our cloaks when we go out, and shivering over the fire when we come in, expecting a storm of snow.

30. A very considerable snow fell last night, and is to-day driven from the trees by the wind, which is cold and piercing. The cattle run up to us from the woods, lowing for their fodder; and the men, who went out to build the ware-

house, have returned, leaving their work for milder weather.

31. A very cold day. Though clear, the snow does not melt on the south

roofs of buildings.

January 1, 1820. The cold has in some degree abated. The snow melts a little on the south side of buildings, but it has wasted but little, even on the roofs, though the day is perfectly clear.

3. The nights are still very cold, but the days are a little warmer, and the snow is becoming thin in places in the open land. Brother Vail, with the three

hired men, returned to their work in building the ware-house.

4. We have corn sufficient only for two or three days; have been expecting our supply according to contract, before the end of last month. We now learn, that the Tennessee is too low for the heavy corn boats to run, and have concluded to send out to-morrow, and endeavor to purchase a few bushels at some place on the Tennessee, from whence it can be brought in a light cance or boat.

5. Milo Hoyt went out after corn, with instructions to proceed till he can get it.
7. Brother Vail and the men, returned from their work on the ware house.

They have put up the body of the building, made the shingles, and covered it. The door, floor, and cribs, are left for the arrival of the corn boat, from which we expect to get boards for this part of the work. Only about 20 days' work, with the addition of a little help in raising, have been spent on this building. Four or five days' labor have cut the road to it, and we now expect to get our corn from the Tennessee much cheaper, and with less waste, than heretofore

The place where we have built this house, is thought to be about six miles, following the course of the river, above Mr. Ross's ware-house, and about the same distance from the mission-house; being, as is supposed, the nearest point at which we can strike the Tennessee from Brainerd. This way to the Tennessee, which runs in a narrow valley between high and rough hills, was not discovered by us until of late. We have hitherto supposed there was no alternative, but to bring our supplies, that came from the Tennessee, up the Chickamaugah, or over the high ridge, which, from its height and steepness towards the river, may be called a mountain; but in this new way through the valley, we find a convenient, and comparatively easy road.

8. We hear nothing from Milo, or any corn coming to us, and were this morning about to send out to see if we could buy or borrow among our neighbors. Just as a horse was brought up for this purpose, a man came from one of our neighbors' for the sole purpose of telling us, he would lend us corn, if ours did

not arrive in season.

9. Milo returned. On his way out, he engaged a man to bring us a temporary supply of corn, which he expects will be at the new ware-house to-morrow. He went to the contractor, who told him, that the water was rising, and he expected to be able to start the corn boats the 9th, which is this day.

ARD HOYT, JOHN VAIL, WILLIAM CHAMBERLAIN. (To be continued.)

MISSIONARY HARDSHIPS.

[The following passages are extracted from a letter, written by the wife of one of the missionaries to the Indians, soon after her arrival at the place of her future residence. While the friends of missions peruse accounts of the privations and self-denial of missionaries, can they refuse to contribute liberally for the support of the cause? What can be more evident, than that if it is the duty of Mr. Kingsbury, Mr. Newell, Mr. Meigs, Mr. Parsons, Mr. Bingham, (we select these names without any disparagement to their brethren,) to go into different and untried climates, relinquish many comforts, encounter many hardships, and expose their lives, for the sake of Christ and the souls of the heaten, it is the duty of Christians at home to support them in all their benevolent enterprises, even at the expense of great sacrifices?]

"WE left Jefferson county, 25 miles from Natchez, on the 20th of January, to travel about 200 miles on horseback. I had never been in the habit of travelling in this way, and feared I should not be able to bear the fatigue of it; but I found

the promise verified, that our strength should be equal to our day.

"It is impossible to travel through the wilderness the route that we came, (which, by the by, is not the best,) in a carriage of any kind. In many places, for a mile together, the cane grows almost as thick as grass, and between 20 and 30 feet high, with only an Indian foot path through it. The creeks [small rivers] are very numerous in this country, and many of them very bad to pass. The banks are almost perpendicular, and the water in some of them so deep as to wet our feet when on our horses. Had it not been uncommonly dry for the season, we could not have crossed some of them without swimming our horses. Indeed, if we had been one week later, it would have been next to impossible to

reach this place.

"To a female, who had never journeyed out of Massachusetts, it would be very trying, both as to her patience and courage, to travel in this country. We were four nights in the woods, exposed to the wind and rain the last of January, with nothing but our blankets to lie on, and to shelter us from the evening air; and our provisions were rather scanty. But stop, my dear Mary, before you say our trials were great, till you hear of our mercies; for, I can assure you, our trials were so surrounded with mercies, that we could scarcely discover them. I believe now they were only blessings in disguise. Although it was the last of January, the weather was very warm, even for this country; the thermometer being at 70 or 72 frequently. We saw the strawberries in blossom. The evenings were rather chilly. We carried a tinder-box—would strike a fire beside a log, for the double purpose of keeping off the wild beasts, and keeping ourselves warm. There were four of us in number; my husband and myself, sister C. and the guide. While my husband and the guide were making our tent, by

putting up sticks, and spreading our blankets over them, and laying others on the ground, I would make tea. This I would do by filling a small tin vessel at the creek, boiling the water, and putting in the tea. This with some cold meat, or cake, that our friends at the settlements furnished us with, made a fine supper. We would unite in singing a hymn, and in prayers, and then lay our feet to the fire; and, although the wolves were howling around us, we slept sweetly. I cannot say, that at first I was not afraid; but, after getting a little used to it, I did not feel disturbed. One night it rained from 12 o'clock till day light. We got some wet, but did not take any cold. We passed a few Indian huts; but they were not more comfortable than our tent. We did not undress for six nights. My horse stumbled and threw me twice; but did not hurt me in the least: and although I walked several miles in a day, I never had better health."

VISIT TO THE SOCIETY ISLANDS.

Our readers are aware of the astonishing and delightful change, which has taken place in those islands of the Southern Pacific, where Christian missions have been supported for the last twenty years. This change, more marvellous than almost any other, which has occurred since the day of Penteesst, is now an admitted fact, known and read of all men. Letters from the missionaries have described it fully, and with particularity; and their description has been most amply confirmed, by the numerous captains and crews, who

have touched at the islands.

We have supposed it would gratify our readers to peruse the following account of a visit to Tahiti, (or, as it is commonly written, Otahcite,) given by Mr. Charles Bowers, of this town, in a letter to his parents. The letter recently came to hand; and we were kindly permitted to take a copy. As the eye passes over these paragraphs, will not the heart of the Christian earnestly desire, that the Sandwich Islands may experience a similar transformation. How joyful would it be, to behold the whole population of Owhyhee employed in erecting churches, in founding schools, in reading the Scriptures published in their own island, and in their native language;—to witness their strict observance of the Christian Sabbath, and classify the cheating which the strict observance of the Christian Sabbath, and admit the cheering evidence, that the great business of their lives is a preparation for heaven.

"DEAR MOTHER,

"I do not think of any thing to write you at present, which will be more pleasing, than a short account of my very pleasant visit to Tahiti.
"On the 31st of Oct. 1818, we left the Marquesas, and in six days came to anchor in Matavai bay, in the Island of Tahiti; running a distance of 850 miles,

and laying to three nights of the time.

"Just before coming to, one of the missionaries, whose name is Wilson. came on board in a canoe. He was one of the first who came out from England in the Duff; is a man of respectable appearance, about the age of 45 or 50. I went below with him; during our conversation he informed us, that about two months before, he had the misfortune to lose his wife, leaving four young children to his care. He is the only missionary on this part of the Island. After dinner he took leave, saying, that he had to catechise the children at 3 o'clock, and invited the Captain and myself to come on shore, and pay him a visit. By this time, the ship was surrounded with canoes, and the decks were full of these friendly people, and their merchandize, consisting of apples, oranges, bread-fruit, cocoa, &cc. and we began a brisk trade for these articles.

"The afternoon being very pleasant, the Captain and myself went on shore according to promise, and in our walk to Mr. Wilson's, accompanied by a troop of natives, we had a view of this delightful island, which is now under a state of excellent cultivation. We did not find it necessary here, as on former occasions, to carry a brace of pistols in our pockets to defend our lives. Instead of implements of war, the natives carried books in their hands; and in the houses we could see them industriously employed about their domestic concerns.

"Before we came in sight of Mr. Wilson's church, we heard them singing a hymn in their own language. When arrived at the door of the church, where Mr. W. had been catechising the children, we found the good man engaged in prayer, and the room full of natives and their children, on their knees, giving the most devout attention. To me it was a strange and an affecting sight.

"Immediately after the prayer, we went with Mr. Wilson to his house, where we found every thing convenient and comfortable. We saw three fine little children. After tea, he took a walk with us, and we visited some of the native families, and found them as different as possible from any other natives we have seen before or since, during our voyage. They are perfectly civilized, their land is well stocked with hogs,—fowls, &cc. and their gardens filled with fruit and vegetables. After waiting on us down to the beach, Mr. Wilson took leave of us. Being highly pleased with our visit, we returned on board the ship, where we arrived at dark.

"The next day I was on shore again, and visited Mr. Wilson. The object now was, to get information from the missionaries respecting the probability of our procuring a cargo.* Mr. W. referred us to Mr. Crook, who resided on another part of the island, called the district of Papara, about eight miles distant, where we proposed to pay him a visit. The next day being their Sabbath, we concluded to go on Monday, which was our Sunday; they reckoning time eastward

from Greenwich, and we reckoning westward.

"The next day not a cance was to be seen, and, as Mr. W. informed us would be the case, not a native came near us the whole day. About 12 o'clock the Captain and myself went on shore in the jolly boat, with four boys, round a bluff point, whence Capt. Wallis was fired at by the natives in 1776,† and where we saw the cocoa nut trees which Capt. Cook and Mr. Banks planted for experiment. We walked up the beach to a small village, and found the people just returning from their forenoon service, (preached by one of the native ministers,) with their satchels containing their psalm books and Testaments. visited several houses, and were every where treated with the greatest politeness, they giving us the best of their fare, and saying, in excuse for placing it before us cold, that they always cooked on Saturday, so as to have all the time of Sunday to serve the Lord. I returned to the ship to dinner, more and more pleased with this people and their happy island.

"In the afternoon I went on shore with two of our officers, and attended divine service at Mr. Wilson's chapel. The house was full, and as many people were on the outside as within,—all dressed in the best taffas, and paying the closest attention. Mr. Wilson, after praying and singing, preached a sermon in the Tahitean language, of which we understood very little. After service, we all supped with Mr. W. and the officers returned on board well pleased with their

visit, and saying, I had not exaggerated any thing in my description.
"The next morning I went on shore for Mr. Wilson and his two little boys, who were to accompany us, and took them on board. Shortly after the pinnace was manned, and we all set out. The weather being quite calm, we could not make sail, and therefore were obliged to pull at the oars all the way. We arrived about 12 o'clock at a fine landing place, near the house of Mr. Bourne. a young man who had been on the island about a year, and does the printing business in the native tongue. He, with his wife, came down to welcome us on shore, and took us to his house, where we found every thing remarkably clean and neat. While Mr. Wilson went over to Mr. Crook's house, Mr. Bourne took us out to see his printing press, garden, &c. Besides other vegetables, he had growing cotton, sugar cane, tobacco, &c.

"Shortly after, Mr. Crook came in, to whom we were introduced. He is a remarkably active and pleasant man, apparently about 40 years of age. Had a long and interesting conversation with him, but he could give us no satisfactory information with respect to the probability of our obtaining a cargo any where. After Mr. Wilson's return, we all dined with Mrs. Bourne, who gave us an excellent dinner of fowls and pudding, and had every thing so much like home,

that I was really happy.

"After a hearty dinner, we all walked to Mr. Crook's house, about one fourth of a mile, on entering which any one might have seen my eyes glisten. Here was Mrs. Crook, a large and healthy looking woman, at the head of a long table, at which were twelve fine rosy cheeked children, all under fifteen, and all her own, except one, who was Mr. Wilson's. They all appeared so healthy and so happy, that it was truly a delightful spectacle.

"After being introduced to Mrs. Crook, we took a long and very pleasant walk in the village, visiting the people in their houses, it being part of our object to

^{*} Of sandal wood.

[†] We think this date must be incorrect, as Capt Wallis visited the islands in 176"

obtain some bread-fruit. When the Captain mentioned this, Mr. C. spoke to one man in private; and on our return to his house after our walk, we found about 30 men laden with bread-fruit, bananas, and tarra, enough to load the boat, for which Mr. Crook said they would receive nothing. It being now about 3 in the afternoon, we took leave of Mrs. Crook and her family, and returned

to Mrs. Bourne's, where we remained a short time.

"Having the day before sent a man off with the Bible and a note to the king, as I mentioned in a former letter, I requested Mr. Bourne, if he received a note of acknowledgement from the king, to enclose it in a letter to my father, with a translation, and, if he felt disposed, to give you a short account of the state of the island, which he promised to do with pleasure; but I think you may never receive it: as letters go so indirectly to America, it will be very likely to miscarry. About five, we took leave of Mr. and Mrs. Bourne, and Mr. Crook, and set out on our return.

"Mr. Wilson had previously told us of a large house of worship, which was building on our way to the ship, on a spot where formerly stood their principal Morai, or place for human sacrifices. Thinking it would be worth while to see it, concluded to stop. After getting on shore, we proceeded to one of the king's houses, and partook of some cocoa nuts, and thence went to see this famous building, which the king was determined should exceed every house on this, or any other island in the neighborhood. Mr. W. told us, the king was endeavoring to imitate the building of Solomon's temple.

"We found it situated in a very advantageous place for every purpose, on a fine level piece of ground, which had been cleared for the purpose, and surrounded with cocoa-nut and banana trees. It was extremely large, exceeding any house on any of the islands at which we have been, and much superior in workmanship. After remaining a short time, we again embarked and returned to the ship, from whence Mr. Wilson went on shore with his two little boys, who were highly pleased with our excursion.

'The next day we finished our purchase of hogs, fowls, fruit, &c. and completed filling our casks with water. Had Mr. W., his two little boys, two chiefs, and the wife of a chief, to dine with us this day. Towards evening I went ashore, and with Mr. W., paid a visit to one of the chief ladies, who entertained us

kindly.

"The next morning early, we set sail with a light wind, and stood over for the island of Eimeo, which is the principal place of the missionaries' residence. About noon we arrived off the island, and the Captain and myself went on shore. We were met by the Captain of the missionary brig, which was built on the island. We visited a number of the missionary and other ladies here, by whom we were received with every mark of attention, and, after a very pleasant afternoon, returned on board, and departed from these happy islands. Most gladly would I have tarried longer among them, but our business was completed, and we bade them adieu,"

ZONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

(When the Ladies' Society of Boston and the vicinity for the promotion of Christianity among the Jews, made their last remittance to the London Society, they requested that Hebrew Testaments might be furnished to the missionaries, then about to sail for Palestine. under the direction of the A. B. C. F. M. The kind manner, in which this request was accepted, is apparent from the following resolve, and the letter which inclosed it.]

"At a meeting of the General Committee, held 23d November, 1819.

Extracted from the minutes of the Society,"

No. 10, Wardrobe place, Doctors' Commons. "Resolved, that the Rev. C. S. Hawtrey be requested to write to Mrs. H. Adams, thanking her for the liberal donations she has remitted, and informing her, that this Committee will most cheerfully commit to the care of the missionaries sent out by the American Society, a supply of Hebrew Testaments and Tracts: they will inclose some in the case they intend sending to Boston by the first conveyance, and will also send a large supply to the missionaries in the Mediterranean, if she will be pleased to forward their proper address.

129

No. 10, Wardrobe Place, London, Nov. 27, 1819.

"Mrs. H. Adams, -My Dear Madam,

"In conformity with the foregoing resolution of the Committee, I beg to acknowledge the receipt of your kind letter, and to thank you in their name for the donation which it contained. It has given us great pleasure to hear, that the state of the Jews has begun to excite the attention in discall forth the exertions of your excellent Missionary Society; and we shall most realily forward such of our publications, as are likely to be useful to the ministers sent out to Palestine, as soon as we get from you a direction for the purpose.

"We have been convinced for some time past, and the united testimony of our friends from all parts tends to confirm the conviction, that we should send forth pious Gentile Missionaries to the Jews, in preference to Jewish converts. Dr. Pinkerton, Mr. Way, and many other persons of experience on the subject, have strongly recommended this priceeding, and we shall adopt it as often as opportunity occurs. In the mean time, we would not exclude Jewish missionaries, where we have good ground for believing them sincere converts, but we would send them out two and two, after the manner of our Lord; and perhaps

the most effectual mission might be a Jew and a Gentile together.

"I am happy to tell you, that we are going on, under God's blessing, well. We have finished our boys' school, and hope in the course of another year, the girls' school, which is begun, will also be ready for their reception. The plan of giving temporal relief to Jews has been altogether abandoned, from a long experience of its evil effects; and we confine our labors to the spiritual objects of our Society. We have two young converted Jews now studying with a view of going forth to their brethren, of whose piety we hope well and of whose talents there is no question. One of them is very desirous of being sent to the East, and being matter of eleven languages, and of most of the oriental ones, he is well adapted for the purpose.

"I am happy to tell you, that your work has been much read and approved by the friends of the cause in England. Your excellent friend, Mrs. More, was well, when I last heard of her. She has lately lost her last surviving sister,

which has been a considerable trial to her.

"We shall forward a box of Hebrew Testaments and Tracts by the first con-

veyance, and shall be glad to hear you receive them safe.

Believe me, my dear Madam, with carnest prayers for your happiness, Yours, very truly, C. S. HAWTREY.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, in February, 1820.

Acton, Ms Fem. Mite Society, by the Rev. Warren Fay,	\$13	90	Total.
Individuals, by Mr. C. Byington, for spreading the Gospel among the			
American Indians: viz.			
Mrs. S. Tuttle, S5; Mr. Hunt S1; Miss Leighton, S2, S8 00			
A friend to missions \$7; two ladies 76 cents, 7 76			
Mrs. Hayward, S1; Mrs. Tuttle, S1; three children of Mr.			
family, 49 cents; 2 49			
Mrs. Hunt, \$3; Mrs. S. Hayward, \$1, - 4 00			
Charity box kept at — Hayward's, Esq. where the monthly			
concert is held, 2 90			
Contribution after a tea party, 14 00-	39	15	
Acworth, N. H. Three individuals for the school fund,	1	00	
Albany, Me. A friend of missions, for the support of missions on this co			
tinent, by Mr. Asa Cummings,	7 (
Ashfield, Ms. A friend, for Indian missions,		00	
A friend, for Foreign missions,	1 :		
For. Miss. Soc. of males, by Mr. Jared Bemont,	12	88	
For. Miss. Soc. of females, for a child to be named NEHEMIAH PORTE			
out of respect to their pastor, by Jerusha Bartlett, Treas.	10		34 62
Baltimore, Fem. Juv. Society, by Martha Patterson,	2 (
Burnet, Ver. Monthly concert, by Mr. Fairbanks, -	5		
Barre, Ver. Monthly concert, by the Rev. C. Wright,	8 :		
Bath, Me. and vicinity. For. Miss. Soc. by Jonathan Hyde, Esq. Treas.	100	00 8	67 01
Vol. XVI.	17		

130	Donations to the Am. Board of Com. for For. Miss.		MARCH,
	s. Contribution in the Rev. Mr. Stearns's society, for the Am by Mr. C. Byington,	30 72	Total.
Berlin, Ver.	Monthly concert, by the Rev. C. Wright, co. (Jackson Co.) Fem. Mite Soc. for the mission at Brainerd,	6 00	
by the R	lev. Dr. Brown, Juv. Mite Soc. composed of chil. in Miss Chapman's school,	24 00 4 00	
Boston, Uni	ted monthly concert of Old South and Park Street Churches,		894 26
Sabbath sel	hool for females in Mason Street, contributed by the children,		007 20
Charity bo	, and others, by Mr John A. Vinton, of Mr. J. Gulliver, for ed. hea. Indian children, Ma. Collection in the Park Mr. Wilhamps conjects. Son the	2 40	
America	, Ms. Collection in the Rev. Mr. Willard's society, for the in Indians, by Mr. C. Byington, - 14 00		
A young la	er. Accompanying a box of clothing, by Emma Rice,	-14 50 1 38	
Indians,	. Contribution in the Rev. Mr. Litchfield's society, for the Am. by Mr. C. Byington,	11 80	
Mr. Isaac Carlisle, N.	Wilkins, V. Fem. Miss, Soc. by the Rev. J. N. Austin,	2 00 16 00	92 00
Charleston,	S. C. Juven. Hea. School Soc composed of children belonging th school No. 1, for the support of the Changane school, by II.		
C. M. L.	end, Superintendant,	41 81	101 81
Charity box	x kept by Miss Edes, at Rev. Dr. Morse's, 1 25		
Chelsea, Ver	f Dr. Kidder, - 1 60- For Miss. Society, by Ivory Douglas, Treas	-18 52 25 82	57 64
Choctaw Na	ttion. Capt. David Folsom, by the Rev. C. Wasburn, Mrs. Rebecca Adams, by Mrs. M. S. Wood,	24 00	
Concord, Ms	. A contribution in the Rev. Dr. Ripley's society, for the Am.		
Dea. J. Wl	by Mr. C. Byington, - 32 08 hite, \$2; Mrs. Jones, \$3; a lady, \$1, - 6 00		
Miss Warr	er. Charitable Soc. for ed hea chil. remitted by Pres. Bates,	-41 08 23 33	43 33
Society of	children,	4 67	20 00
Durham, N.	(S. parish.) Mrs. Abigail Dean, by the Rev. W. Cogswell, Y. Fem. Cent Soc by Mrs. Hart, Treasurer,	1 50 26 16	360 67
	ed, Con. Avails of the industry of several children under the		
John Elli		5 00	
Am. Ind	ians, by Mr. C. Byington,	20 33	ow tt
	r. Fem. Assoc. for ed. hea chil. by H. Janes, Esq. mty, N. H. Char. Soc. by J. B. Wheeler, Esq. Treas. for mis-	8 00	27 44
	Y. (Chenango Co.) The church and congregation, remitted	62 00	102 00
by Col. I	Lincklaen,	14 09	150 60
Rebecca Sy	e. Fem. Char. Soc. by Mcliscent S. Wood, Treas. 27 69 wain's school, 33		152 69
Hartford, Oh	io. Fem. Char. Soc. by the Rev. Harvey Coc.	-28 22 6 75	19 25
Hatfield, Ms.	From a friend, Fem. Char. Soc by Polly Grout, Treas.	30 12 16	43 37
Holden, Ms.	Children at school, for the purchase of Tracts, to be distri-		40 01
Hopkinton, M	Mr. Fisk at Elliot, by A Davis, Is. A lady by the Rev. R. C. Hatch, for the Cherokee mission,	3 00 50	
Kinsman, Oh	I. Assoc, for educ, hea, chil, by Dea, Abel Spaulding, Treas, io. Small children in a school, for the school fund, 3 66	4 00	19 75
From a frie		-4 25	
for the A	merican Indians,	24 76	
Treasure	unty, Con. For. Miss. Soc. by the Hon. Benjamin Tallmadge,	500 00	7,720 14
Littleton, Ms by Mr. C	s. From the Rev. Mr. Foster's society, for the Am. Indians, B. Byington,	13 23	
Longmendow,	, Ms. Young Men's western mission Soc. for Amer. Indians, oley, Treasurer,		C= 60
Fem. Bene	v. Soc. by Eunice Cooley, Treas.	20 00 62 00	57 00
Minnt, Me.	nd Plainfield, Ver. Monthly concert, by the Rev. C. Wright, Children belonging to a Sabbath school, by Irene Freeman,	\$ 39	8 3 1
Treas, for	eth Scott, for do.	1 64	
A friend to	the For. Mission school,	86	

J. Company of the Com	
William Ladd, Esq for a child in Ceylon named WILLIAM TAPPAN LADD,	Total.
Nelson, N. Y. A charity box, by the Rev. Gad Newell, 2 56	
Acrourk, N. Jer. Sabbath School Teachers, for JAMES RICHARDS, and	
SUSANNA ANTHONY, by A. Woodreff, Esq 25 00	50 00
Newburyport, Ms Part of a legacy, left by Archibald Sinclair, a sailor, paid by Joseph S. Pike, Executor, - 175 00	
The Fem. Benf. Society, for SAMUEL SPRING, in the school at Brainerd,	
2d payment, by Susan Howard, Treasurer, - 30 00	101 83
The following individuals, by Mr. C. Byington: viz. Mr. Joseph S Pike, 510 00	
Miss S. Rand, for the Jerusalem mission, - 5 00	
Miss H. Brown, \$1; Mr. Alfred Pike, \$3, - 4 00 Friend to missions, \$10; Mrs. E. Woodbury, \$2, 12 00	
Friend to missions, \$10; Mrs. E. Woodbury, \$2, Mrs. S. Newman, \$2; Miss P. Harrod, \$1, 300	
The Misses Hodges, \$3; Mrs. A. Thompson, \$1, 400	
Mr. B Perkins, \$2; a friend to missions, \$2,	
Mrs. Thompson, \$1; sundry individuals, \$3 81, 4 81—46 81 Newport, N. H. Ladies' Association, by Jane M. Allister, - 12 50	27 10
Norfolk, Vir. Mr. Travis Tucker, by W. Maxwell, Esq. for the school	A) 10
at Brainerd, \$5 00	
A lady, a friend of missions, 10 00 A gentleman, do. do 5 00—20 00	
Orzoell, Vcr. Fem. Cent Soc. by Dr. W. G. Hooker, - 23 68	149 08
Pelham, N. H. Mr. Seth Cutter, for the mission to Jerusalem, 50	
Collected in Sabbath schools, the rewards received by pupils, 3 06—-4 50	
Princeton, N. Jer. Clericus and his little son, - 15 00	
Richmond, Ms The congregational church, by the Rev. E. W. Dwight, 40 00	
Small collect. for heathen children, Rochester, N. Y. Elisha Ely, for a child to be ed. in Ceylon, and named	
Samuel Davies, by the Rev. Dr. Lyman, - 12 00	
Rowley, Ms. (W. par.) Gent. Assoc for ed. hea. chil. by Mr. John Platts, 8 50	40 00
Ladies' Assoc. (W. parish.) by Sarah Palmer, Fem Cent Society, by Lois Cogswell, Treasurer, - 9 50 17 87	40 21 164 21
Roy Iton, Ver. Hea. school Soc. for MARTIN TULLAR, 3d payment, SO 00	90 00
Sacket's Harbor, N. Y. From an aged widow, for the Palestine mission, 100 00	
St. Albans, Ver. Mr. Noah B. Wells, for support of schools in the East, 20 00	
- for the Palestine mission, 5 00	
Mr. Henry Wells, Salem, Ms. Juven. Benev. Soc. for Thomas Spencer, 3d payment, by	
Amelia P. Curtis, Secretary, - 12 00	36 00
A charity box kept in Miss Curtis's Academy, for the Cherokee mission, 3 00	
Juven. Beneficent Soc. for the child named J. B. LAWRENCE, 2d payment by the Rev. Dr. Worcester, - 12 00	04 00
Sharon, Ver. Fem. Char. Society, 12 00	24 00 19 75
Stow, Ms. Contribution in the Rev. Mr. Newell's society, for the Amer.	
Indians, by Mr. C. Byington, Sturbridge, Fem. Reading Society, by C. Upham, Treasurer, 7 00	
Tewksbury, Ms The Rev. Jacob Coggin, by Mr. C. Byington, for Am. Ind. 3 00	
A lady, for do. \$2; several individuals, \$6 60, - 8 60	
Young females of the age of twelve years, by the Rev. Dr. Burton, 140	58 72
Tiverton, R. Isl. Monthly concert, by the Rev. E. Colman, - 280	9 21
Tyringham, Ms. Fem. For. Mission Soc. by Emily Dow, Treas. 9 00	132 00
Vernon, Con. Monthly concert for the miss to Jerusalem, by H. Belknap, 8 00 Wendel, Ms. Benev. Society of young ladies, by the Rev. H. Wilbur,	48 14
for educ, heathen children, 6 00	22 65
Westford, Ms. Contribution in Rev. Mr. Blake's society, for the Am. Ind.	
by Mr. C. Byington, Wesiminster, Ver. (W. parish.) Fem. Char. Soc. by Mr. Elijah Ramsey, 7 00	
Society for Mocals and Missions, 17 04	141 04
Weston, Ms. A lady, for Am Indians, by Mr. C. Byington, - 200	
Williamstown. Ms. Children in Sabbath schools, the avails of their premiums, by the Rev. R. W. Gridley, - 10 00	
Wilmington, Ms. Mrs. S. J. by the Rev. F. Reynolds, for the mission at	
Elliot, 5 00	
Mrs. Young's school, for the mission at Brainerd, 200 Contrib. at a prayer meeting, for the western mission, 300-1000	
By the Rev. F. Reynolds, for Am. Indians, remitted by Mr. C. Byington, 8 01	
Woburn, Ms. Contribution the Rev. Mr. Chickering's society, for American	
Indians, by Mr. C. Byington, 27 47	

The residence of the following is unknown. Feb. 3. A stranger, who made the donation in consequence of having read the memoirs of Mrs. Newell;-remitted by Mrs. Atwood, Amount of donations in February, \$ 2,198 91.

2 00

Donations in clothing &c. for the Indian missions, have been received from the following places, which were acknowledged in the Missionary Herald for F. bruary, viz from Conway, Ms. a lady in Roxbury, Ms. North Yarmouth, Me. New Ipswich, N. H. Hardwick, Ver. Townsend, Mass. from the Ladies' Charitable Society of Bridport, Ver by Emma Rice, containing articles valued at \$30.

The following have been received since our last number.

A box from the Female Alms Society, Benson, Ver. containing 85 small garments, for the

A box from the Young Ladics' Beneficent Society, of Newburyport, Ms. for the mission at Brainerd. Likewise, some other small articles.

From a friend of missions in Ashfield, 4 copies of the New Testament, and six copies of Burritt's Arithmetic.

MISSION AND SCHOOL AT BRAINERD.

TOur readers have been informed, that the Prudential Committee of the A. B. C. F. M. in order to secure the most satisfactory and authentic accounts of the mission among the Cherokees, and thus to sustain the confidence of the Christian public in the plan of operations there commenced, at an early period appointed a Visiting Committee from among highly respectable individuals in the state of Tennessee. The second Report of this Committee is now subjoined The first was made in May, 1818, and an extract from it was published in our volume for that year.]

"Brainerd, December 13, 1819.

"THE Visiting Committee have not been able to make arrangements to visit this missionary station a second time before the present date; and but two of their number have had it in their power to attend even now. The Rev. William Eagleton of Kingston, (Tenn.) has been obliging enough to come with us, and will sign this Report as a spectator and witness of the examination of the state of the mission.

"Since the date of the last Report, there have been considerable improvements made. Four cabins have been built for the accommodation of the pupils, besides a large cabin house, in which the girls are taught. There is also the frame of a barn raised and covered, which will be commodicus and useful, when The whole farm is inclosed by excellent fences, and about thirteen acres of fresh land have been cleared; eight of which, we are informed, have been done by the labor of boys in the school, in the morning and evening. last season the farm was cultivated as follows: six acres in wheat, five in rye, and thirty in corn, besides potatoes, turnips, and a large garden.

The live stock belonging to the station, was reported to us as being pretty numerous; and what we saw was in good condition. There are ten horses, severty horned cattle, thirty sheep, and hogs of all sizes about one hungred and fifty, There belongs to the station some other property, as a cart, thee waggons, a

voke of oxen, farming utensils, &cc.

Since your Committee last visited this station the school has been divided, and the girls and boys are now taught in separate houses. The Rev. Wikiam Chamberlain teaches the boys and directs them when out of school. Miss Sarah Hoyt to the girls, and directs their employment when out of school. The number of boys in the school is 42; the number or the girls 25. A few more are, as we are informed, entered in each school, who are now absent; s me on v. As to their parents, and some on account of sickness and for fear of it. The pupils are under the age of fifteen, except two miles, who may be twenty or upwards, and two females, who may be about eighteen or nineteen. A great many of them have ont red since our last visit, and some of them have been here but a short time. The great majority are making very pleasing progress, noth in their studies, and in learning to speak the English language.

The order and good conduct of these children in school, at the table, and in the church, are traly examplary. Their cheerfulness in yielding of edience to all that is required of them, either in or out of school, is rarely exceeded by the

best managed children among ourselves.

The facility with which they learn to write, has often been remarked: the specimens which we have seen of the writing of the present scholars confirm the fact. Their progress in spelling and reading is encouraging, considering the difficulty they have to encounter in speaking and pronouncing our language. Many of them have committed to memory a part of the A-sembly's Catechism, and some chapters of the New Testament, which they repeated with ease.

The instructors have adopted a method of treating the scholars which meets our most cordial approbation, and must have the happiest effect. After supper, they are all collected in the girl's school house and are seated in order on the right and left, and in front. A hymn is sung by memory, in which all join; then questions are proposed by Mr. Chamberlain on the first principles of the Christian religion, which all answer. Then the reasons for the answer which has been given, are demanded. They answer again in the language of Holy Writ. After questioning them in this manner awhile, another hymn is sung; then questions are proposed again in the same manner, thus alternating questions and singing an hour or two. The exercises are closed by prayer. Perhans no expedient could be chosen, better calculated to have the children rooted and grounded in the first principles of our holy religion, than this. Your Committee witnessed with peculiar sensations, the effect produced on some of them. They were attentive, solemn, and tender, even to tears.

An excellence in the management of this missionary station is, that the pupils are not only taught reading, writing, and arithmetic, with the principles and worship inculcated in the word of God,-but they are instructed in the most useful arts of civilized life. The boys learn the use of the hoe and the axe, while the girls learn the use of the spinning wheel and the needle. The instructress of the girls informed us, that since the 16th of March last, the girls had made eighty garments, such as shirts, pantaloons, &c. without including smaller articles; that they had pieced thirteen bedquilts, and quilted nine. We

examined a part of this work, and it appeared to be well done.

Your Committee, on their first visit, were not more affected by any thing relating to the whole mission, than by the infant church here planted in the wilderness. We are happy to find, that it has increased, by the addition of such as we hope shall be saved. Four of the natives have made a public profession of religion and two blacks, since our last visit. We have also seen or heard of five or six, who are under strong impressions from the Spirit of God; some of whom give evidence of being the hopeful subjects of a saving change of heart. All, with whom we have met, converse with great freedom, concerning their lost and helpless state, as sinners, their views and feelings respecting the Savior.

and with an artless simplicity not easily described.

Among the various circumstances, that must interest the feelings of any Christian friend of man, who may visit this station, a short detail of one or two will not be unacceptable to the Board. Last Christmas, a young man called John Arch, who had been born and bred in the mountains near the confines of South Carolina, happened to be at Knoxville, where he met with Mr. Hall, who informed him, that there was a school in the nation. As soon as he went home, he took his gun and wandered off in search of the place, which, we hope, has proved to him the house of God and the gate of heaven. After travelling one hundred and fitty miles, he arrived at the missionary station; told the missionaries he had come to attend school, and offered them his gun, his only property, for clothes. His appearance was so wild and forbidding, the missionaries said they hesitated to receive him, inasmuch as he was upwards of 20 years of age. He would not be put off. They took him on trial. In a short time, he discovered a thoughtful concern about his soul, and now gives the most satisfactory evidence of a gracious change of heart. His thirst for knowledge is great. He has learned to read and write well; though he has not been more than ten months at school. Sometime after he became serious, he was accused of having done some improper act; he was conscious of innocence, and could not well brook the false charge. That evening he was missing, and the next morning the conclusion was, that he had gone off. But about nine o'clock he came in. Upon being questioned respecting his absence, he gave the following account. "I felt angry, and knew that it was wicked, but I could not suppress it; and I went to seek the Savior, that he might reconcile my heart." It appeared that he had been praying and wrestling with God all night. He says the often feels strongly

inclined to tell the Indians about God and the Savior, but he knows so little, he thinks it would not please God." He desires to obtain an education, that he may preach. The history of this young man, and the account he gives of himself are so pleasing, that brother Eagleton, with the advice and consent of the missionaries, has agreed to take him home with him, to superintend his course of

preparation for the Gospel ministry.

The writer of the Apocalypse, beheld a great multitude of all nations and kindred and people and tongues standing before the throne and before the Lamb, who cried with a loud voice, "saving, salvation to our God who sitteth upon the throne, and unto the Lamb." We cannot but regard, among o her things, the following fact as a fulfilment in part of this prophetic vision. Two of the most advanced female scholars, members of the church, have put into verse, in the Cherokee language, a number of hymne, and composed one entirely. These hymne we heard sung with great interest. We send you one of them with its translation. That this people and their language should be employed in hymning the praises of heaven, is among the strange events of the day.

Are not the wilderness and the solitary place beginning to be glad, and the desart to rejoice and blosom as the rose? Here the ransomed of the Lord are returning and coming to Zion with songs—literally with songs—and everlasting joy; they have obtained joy and gladness, and surrow and sighing have fled away. It is enough to warm a heart of ice and dissolve a hear: of stone, to see and hear from these late savages of the forest, the evidence of all conquering grace on their hearts. Has not the Board—has not the Christian public—already received an ample reward for all the toil and expense, to which they have submitted, even if another immortal being should not be gathered into the fold of

the great Shepherd and Bishop of souls?

On the whole, your Committee are more and more convinced of the practicability of civilizing and christianizing this long neglected people. They are capable of every noble feeling of our nature to a high degree:—of the warmest affection, tenderness, and gravitude. The children are sprightly, and sagacious,

and, on many subjects, discover an excellent judgment.

The sacrament of the Lord's supper was administered the day after we arrived, it being the Sabbath. The congregation contained more than one hundred, they behaved with great decorum. Father Hoyt presented the little Osage captive, whom he has adopted, for baptism. He was called John Osage Ross.

ISAAC ANDERSON, MATTHEW DONALD, WILLIAM EAGLETON.

ADDRESS

OF THE FRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

To all Societies of every name, Auxiliary to the Board, and all Patrons, Benefactors, and Friends.

RESPECTED AND BELOVED,

Two years have passed away, since last we had the pleasure of addressing you. It has not however been a vacant interval; nor has there been a suspension of reciprocal communications, serving, we trust, to quicken affectionate remembrances, and to strengthen and freshen a union as important in its object, as it is sacred in its principle and benignant in its influence. We have been in the course of receiving from you most cheering proofs of your Christian confidence—in the means continually supplied to us for prosecuting the great design so dear both to your hearts and ours; and you have been receiving from us, in official notes and in our stated and occasional publications, such returns as we have been able to make for your liberality, and such accounts as we have been able to give, of what we have done or attempted, and with what success, for the fulfilment of

your benevolent desires, and the promotion of the momentous work, in which benevolence on earth is united with the mercy of Heaven. We are happy in the persuasion, that the connexion has not abated in strength, nor declined in

cordiality.

On our part—though amid the constantly recurring and perpetually multiplying cares and labors with which our minds and hands are filled, we may seem to he wanting in particular attention-yet our hearts tell us that we have reasons of inexpressible interest and tenderness and sacredness never to be forgetful of the auxiliaries and friends of the Board, without whose aid its extended operations must stop and its brightening prospects be covered with darkness. most gladly do we avail ourselves of this opportunity to express, as we are authorized to do, that the Board has a profound sense of the candor, confidence and liberality which it has experienced from the general body of Christians of different denominations, and from the community extensively in its various classes; and anew to present in its behalf most sincere thanks to the officers and members of its auxiliary Societies, male and female, adult and juvenile, of every sort and name,—to Ministers, churches and Congregations,—to the Teachers of schools and their Pupils,-to all our Friends and Helpers, associated and unassociated, for the donations, contributions and benefactions received from them, and for their friend y exertions and influence by which our hands have been strengthened and our hearts encouraged.

It is indeed a joint concern of unspeakable interest. It is a community of feeling and of action for an object, with which no other on earth can be compared;—a community in which the mind perceives its connexion with a world and with a universe of beings, and the heart expands with desires for the good of millions. Andto every one engaged in it, or seeking its prosperity, we would devoutly say, The Lord that made heaven and earth bless thee out of Zion.

If two years ag., Beloved Friends, we had many reasons for mutual congratulation and united thankfulness,—we have now many more. Then, in the eighth year of its existence, the Board could number about three hundred Societies of different orders and names, engaged for its support in annual contributions for its various objects; now, in its tenth year, it has more than five hundred. Then we had twelve missionary men and ten women engaged in the service for life, and sent out to several stations in unevangelized lands-five at Bombay and five on their way thi her-seven at Ceylon-and five in the Cherokee Nation:-now we have thirty eight men and thirty three women—ten at Bombay—fourteen in Ceylon*-fourteen in the Cherokee Nation-nine in the Chectaw Nation-five on their way to the Arkansaw-seventeen to the Sandwich Islands-and two to Palestine: and several more under our direction waiting to be sent out. Then we had nine or ten schools in India, for the education of Heathen and Jewish youth and children, comprising three or four hundred pupils; and one school in the Cherokee Nation consisting of about twenty five. Now we have in India more than forty schools, with from two to three thousand pupils-in the Cherokee Nation one school of about eighty, and another just commencing—and in the Choctaw Nation one of about sixty pupils. Then our Foreign Mission School in Connecticut, for educating Heathen Youths from various nations, to be employed in the work of civilizing and evangelizing the people of their respective countres, was in its infancy; now four of its once heathen pupils are returning with the Mission to their native Sandwich Islands, and twenty eight more are receiving the benefits of its secular and sacred instructions.

At the several stations actually occupied, our missionaries have an open door; have obtained confidence and favor with the rulers and the people; are continually advancing in their work and extending their operations. At Bombay they have made progress in translating the Scriptures into a language spoken by as many millions of people as are comprised in our American Union; have put their press into active operation; have printed large editions of portions of the Scriptures and several other books and tracts; and are in the course of making excursions and circuits for visiting their schools and establishing new ones, dispersing extensively the products of their press by gratuitous distributions, and testaying

^{*} If these who went out last June have arrived there, and none besides the lamented Mr. Warren have been removed by death.

every where repentance towards God and faith in the Lord Jesus Christ. In Ceylon the field, though less extensive, is not less rich in promise, than that of the Bombay Mission; and the laborers, though younger in the work, are brethren of the same spirit of devotedness, industry and enterprize. In the Cherokee and Choctaw Nations our Missionaries are regarded and treated as angels of kindness, seeking only to do good; success has attended them in every step, the Chiefs and Warriors and People are turning their thoughts from war and the chase to the arts of peace and the improvements of civilized life; in every district and village the imploring cry is raised for schools and various instruction; and the changing of those wildernesses into fruitful fields, both naturally and

morally, seems not a distant prospect. By means of these establishments, and mostly since our last address to you, more than thirty Heathen persons belonging to five or six different Heathen Nations, have, in the judgment of charity, been brought to the spiritual knowledge of the truth-and thus delivered from the power of darkness and translated into the kingdom of God's dear Son:-some in India, some from different lands at our Foreign Mission School in Connecticut, and some-not a small proportion-among the Aborigines of our country. These redeemed-new-created immortals are, for the most part, young persons; and now in a course of education, to fit them for usefulness in the great work of restoring their respective connexions and nations to God and to happiness .- Many hundreds of Heathen children and youth have been taught to read the Holy Scriptures, and had their susceptible minds imbued with the counsels of heavenly wisdom and the words of eternal life.—To many thousands of Heathen people, in the dismal shadow of death, the Gospel has been preached—the r deeming mercy of the everlasting God has been proclaimed and a light has been held out to guide their feet into the way of peace. And preparations have been made and a system advanced for perpetuating, and multiplying, and extending these blessings.

Much seed has been sown—seed incorruptible and perennial. It is taking root. Some of it has sprung up with vigorous growth. The first fruits have been presented with holy gladness to Him, who graciously afforded the quickening energy—a precious carnest of rich, successive, and augmenting harvests, diffusing life through extensive regions of death, blessing the generations to come, and peo-

pling the realms of immortal blessedness.

Does the thought delight your hearts now? What then will be your joy a hundred or a thousand years hence—when you shall have seen many of the sons and daughters of these missions clothed in white, and shall have united with them and with the countless millions before the throne of God and the Lamb, in celestial songs of thanksgiving and praise for the Divine grace and the Christian beneficence by which they were brought to their exalted bliss?—What, many ages hence—when all the fruits shall have been gathered in,—and you shall have seen the amount of the benefits conferred by the liberalities and exertions of Christians for evangelizing the Heathen, and learned their value as estimated by the Redeemed, by Angels, and by your Savior and God.

This is making to yourselves friends of the Mammon of unrighteousness. It is laying up in store a good foundation against the time that is to come. It is transmuting a small portion of earthly substance into imperishable treasures for your everlasting happiness, after all the rest shall have passed away with the world

and its shadows.

M my, however, and great, as our reasons are for exalted congratulation and thankfulness, you will not, we are persuaded, observe without concern, that our funds have not increased in equal proportion with our establishments, or our expenditures,—or even with the number of the Societies engaged in aid of our various objects.

From the statement just made it appears, that there are now nearly four times as many Missionaries and Assistants, dependent upon our funds, as there were two years ago; and more than five times as many Heathen children under

instruction in our schools.

In the year preceding the last two, our receipts amounted to twenty seven thousand two hundred and twenty five dollars. In the year, then, preceding the last day of August, 1819, had the receipts been in proportion to our increase of establishments, they would have been more than a hundred thousand dollars;—but actually were but about thirty seven thousand.

In the former year our expenditures were twenty thousand four hundred and sixty dollars; in the latter forty thousand three hundred and thirty—only a two fold instead of a four or five fold augmentation.

Since the beginning of our present year, i. e. since first of September, our disbursements have come to the amount of more than twenty eight thousand dollars,

nor are they likely to be less in the succeeding half year.

This statement, beloved friends, we make to you with perfect frankness, and with perfect confidence.—With frankness—because as it is a concern in which you have a joint interest with us, it is right that you should know its state;—with confidence—because we feel a consciousness that, bating the imperfections common to us with others, we have managed the concern according to our best judgment and ability,—and because we have the most assured persuasion, that you, and this great Christian community, will have the disposition, and the power, to sustain it and to bear it forward.

It is a concern, whose principle is Good will to men; whose object is the communication of the richest benefits to thousands and millions ready to perish for want of them. It is the cause of humanity—of Christian benevolence;—of heaven—and of all who have a hope or an interest there. Especially is it yours, who have given in your names and your sacred contributions for its support.

In managing this concern, we have not chosen our own ways:—We have simply obeyed what seemed to be unequivocal and peremptory indications of the divine pleasure. We have not run before—have not been able to run before—but have merely followed as Providence has led the way—or rather have pro-

ceeded as Providence has irresistibly impelled.

In the beginning,—such was then the state of the world—no door of entrance to unevangelized nations was open to us, but in India,—none there, but at Bombay and Ceylon. No where else could we send the missionaries committed to our direction.—Meanwhile it was demanded of us by reasons pressing intensely upon the heart and the conscience, that as soon as the way could be prepared, we should apply ourselves in earnest to the work of turning our own Aboriginal wilderness into fruitful fields. And we have done so.—Young men from the Sandwich Islands, providentially brought to these shores, and here born into the kingdom of God and inspired with burning desire for communicating the blessings of Christianity and of civilization to their kindred and countrymen, raised an imploring cry not to be denied, and produced a tide of benevolent and Christian feeling, not to be withstood. Hence the Foreign Mission School; and hence the Sandwich mission.—Scarcely less decisive, though not so easily embodied, were circumstances compelling our attention to Judea, and leaving us no choice but to determine on the Palestine mission.

Stations, once occupied, must be maintained. Establishments, once commenced, must be advanced;—must be put and sustained in condition for efficient operations, and supplied with energies and means, for answering their exigences

and multiplying and extending their benefits.

They know little of a concern like this, who suppose it to be at the option of its managers or directors to stop when and where they may please. An establishment in which the spirit of life dwells, will be in action—will be growing and advancing. An institution, depending upon public feeling and confidence, must act with an energy to supply continual impulse to this feeling and life to this confidence. An organized body, created expressly for promoting the heavenly design of bringing all the dwellers on the earth under the sceptre of the Prince of Peace, and making a part of the great system which for this end He has brought into operation, and is himself managing and directing, must move on with him—must advance with the rest.

Had it been at our option, we might have so managed as to have saved ourselves much of weariness and painfulness;—much of the accumulation of cares and labors and responsibilities, with which daily and nightly we are pressed, and

often well nigh to the dust.

We assure ourselves that you and this great Christian community will be disposed to sustain and bear forward this joint and beneficent concern,—from what we have already witnessed of the extensive and liberal interest taken in it, and from what we believe to be in this age the influences from on high upon the Christian world for the benefit of the heathen.—Which of our missions

could you wish we had not sent out? Which of our establishments would you have us abandon? What part of our system of operations shall we retinquish?

Nor are we less firmly persuaded that you will not, especially after reflection or examination, think our expenditures great, in proportion to the extent of our operations. Eighty persons, male and female, employed and supported in the work, at different stations in different quarters of the globe; forty or fifty schools with two to three thousand heathen children—and two to three hundred of them not only instructed, but lodged and fed; necessary outfits, journeys and voyages; printing establishments, books for missionaries, schools, and distribution; various apparatus, and incidental expenses at home and abroad, without number;—Is forty thousand—is sixty thousand dollars a year a large sum for all this?

The mi-sionaries have devoted themselves for life to the privations and perils, and labors and sufferings of the service, and with themselves their property, in some instances, to no inconsiderable amount; looking for no earthly compensation, beyond a comfortable maintenance. And the same heavenly influences, which have produced such a disposition in them, will surely dispose you cheerfully to supply the means for their sustenance and their usefulness.

For the nine years completed in September, the total amount paid from the funds of the Board to the officers and members, for all their time and labor,

made an average of only about six hundred dollars a year.

As to hower, or ability, the case is a strong one.

Had the receipts at our treasury the last year been equal to what they were two years befo e, in proportion to the increased number of subsidiary societies,

they would have amounted to forty five thousand dollars.

If we take the number of Christian communicants in this country at the moderate estimate of six hundred thousand; and suppose one quarter part of them to have been contributors to the funds of this Board; the amount of the donat one and contributions the last year, divided equally among them, would give to each about twenty cents.

If we suppose the estimated six hundred thousand communicants to be equivalent in point of property, to fifty thousand families with an average income of only three hundred dollars a year; the total amount of annual income to them is fifteen millions of dollars. One tenth part of this, devoted to religious and charitable uses, would constitute a sacred fund of one million and a half a year. Of this, let one tenth part be appropriated to the propagation of the Gospel among the heathen; and we have here an annuity for this object of a hundred and fifty thousand dollars.

This far our estimates have been confined to Christian communicants: to that portion of the great community, who have professedly devoted themselves and all that is theirs to their redeeming God—have made their vows, seared them with the symbols of his body and blood, and cannot go back; whose aggregate property—all that they possess—is to be held and used under the inspiring inscription—Holiness to the Lord—for the advangement of his cause.

It is not however from them only, that donations and contributions are to be expected. O hers, and perhaps in greater numbers, have contributed, and will contribute; and, in not a few instances, with equal readiness and equal liberality. All who esteem the Gospel as heaven's best gift to men—who regard it as good tidings of great joy intended for all people—must and will contribute for sending

it to those who have not heard its gladdening sound.

For two hundred years, this nation has been growing in numbers and in wealth blest, by the favor of heaven, with food and gladness—with liberty and strength—and eminently with the means of saving health, and advantages for happiness enduring to eternity. And what, in the whole period, has this nation done for the many hundreds of millions perishing in successive generations for lack of knowledge? Besides the nameless little for some of the deeply to be comm serated tribes, whose names we have nearly extinguished, and whose lands we posses—what has even been attempted? Before the missionaries sent to In his by the s Board, less than ten years ago, what single messenger was ever sen from this Christian land to any nation or people in the widely extended region of p gain darkness, with the tidings of redceming grace, or the light of relesstal truth? Yet how often, by every Christian in the land, all the long while,

has the devout prayer been offered—Send out thy light and thy truth!—and how often the mandate of sovereign mercy been heard and read—Go YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!

ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE!

At length the slumber is broken. The sentiment has come to be felt, that something must be done—or the earth will never be full of the knowledge of God;—that prayers must be accompanied with alms, and exertions. A new and exalted pleasure has begun to be enjoyed;—the pleasure of communicating to fellow beings, perishing afar off, durable riches.—Is all this a transient glean.?—Is the work done?—Is Christian benevolence exhausted, or grown weary?—Is thirty, forty, or fifty thousand dollars a year—less than is given for the support of the Gospel in a single city, or for the temporal benefit of the poor in a second rate town;—less than the income of a single plantation, or the profits of a single voyage;—is this as much as this great community can give—and more than for a course of years it will continue to give, for the salvation of the heathen!—Who that has the smallest portion of the spirit of a Christian, or of the benevolence of a man, can entertain the thought for a moment?

It is then with no despondency of feeling, with no conscious misgiving, that we present the statements and representations here exhibited; and on the ground of them make our earnest appeal to our auxiliaries and friends, and to the com-

munity at large.

The whole goes to shew the necessity and the reasonableness of an effort—an immediate, united, and extended effort for increasing the funds of the Board. It is a fact which we ought not to conceal, that we have for some time felt ourselves restrained, and are at this moment painfully restrained, from answering

most urgent calls.

In the Cherokee, Choctaw, and Chickasaw nations especially, the call for help is loud, and near, and moving. In all their districts they are pleading with pressing importunity, for missionaries, and schools, and general instruction; and they are even beginning to learn to do something themselves for these objects. Could we but answer their desires and favorable dispositions, not a little might be expected from them. Men and women of the right spirit and qualifications are offering themselves wiltingly for the service; but funds for sending them out and supporting them are wanting.

If the rest of the six hundred millions of human beings destitute of the Gospel, are at a greater distance; yet they are all of one blood with us, and must share in the same redeeming mercy, or perish; and their necessities are not less affecting, nor the demand of help for them less sacred, or less irre-

sistible, than if they were nearer.

But not only are we unable to answer the urgent calls from various quarters for more missionaries and schools; if there be not an increase of receipts, we shall inevitably be in arrears for those already dependent upon our funds. Nor is it an inconsiderable increase which our exigences will require. Not less than twenty thousand dollars are wanted for disbursements which might with advantage be made immediately, and which cannot without serious detriment be long delayed.

Strong as our confidence is in the disposition and ability of the community; not less strongly are we persuaded of the necessity of exertion for calling forth

the one and the other.

Liberality in contributing for the spiritual benefit of others, and especially of those who are afar off—counteracted as it perpetually is by all that is selfish in the heart and in the world—needs certainly not less than any other virtuous or Christian disposition to be every day, by proper means, quickened to vigorous activity. To provide for our own—for those not only of our own household, but of our own kindred, and neighborhood, and country, the motives are so many and so various, that no man, not worse than an infidel, not destitute of natural affection, can resist them. But to provide for those who are most foreign to us, is a pure and exalted benevolence—a godlike disinterestedness—which, in a world so uncongenial as this, must require every possible support and excitement, to preserve it from depression and decay.

The friends of missions as well as others, are affected by the changes of times; and if their disposition for liberality to the cause be not kept in lively surength, they will be apt, on every adverse change, to withhold or diminish their benefactions. That this be not hastily or unnecessarily done, it may be proper

for each one to consider what would be the consequence were all to do the same:—Whether the reason is any better or stronger for him than for thousands of others;—whether, either without or with some special economy, he may not give his usual twenty dollars, or twenty cents, and not miss them at the end of the year:—()r if it be actually a sacrifice to be felt, whether the object be not wortry of such a sacrifice,—and his own enjoyment from it will not be ample compensation, or the benefit conferred on some poor heathen needing the light of life, a full equivalent:—Whether, in a word, the Savior, were he present—and when is he not present?—would direct him to withhold, or even to diminish.

To the embarrassment of the times, no doubt, the necessity of the present appeal is in great part to be attributed. In the maritime towns, from which yearly, not a small proportion of our funds have been received, many are not only embarrassed, but really impoverished. But in the country at large, when has there been a time of greater general plenty? Our nation besides, is blest with peace, and exempt from the wastes and burdens of war. Will it then be a grateful return to the All bounteous Dispenser for this favored people, amid all their blessings, to be sparing in such a day as this, of aid to this great work of mercy, on which his heart is set, and with reference to which his bounteis are bestowed? Or should it be forgotten that the people of England, under all the pressures of a long and unexampled war, were constantly advancing in their liberalities for promoting this cause?

In proportion, however, as the embarrassment of the times tends to restrain the liberalities of the community, countervailing influences and efforts become the more necessary. This cause must be supported with constancy—or not at all. To this consideration, which we deem a vital one, we intreat the most

earnest attention.

In domestic missions, the number of laborers and the duration of their engagements, may vary from time to time in accommodation to circumstances; the missions may be suspended, and renewed, at pleasure; and if the support of them be fluctuating, yet the work may proceed. And so of other domestic objects, soliciting attention and worthy of patronage:—as they are at home, and under comparatively easy and optional management, they may be kept along, though the support of them be inconstant.

With Foreign Missions it is otherwise. In these the laborers must be engaged for life; the establishments must be permanent, and maintained in strength and efficiency. They cannot be suspended and renewed—they cannot be varied at pleasure. If they are not supported with constancy, they must fail, and the

work must cease.

With this view of the subject present to the mind, the question of withholding accustomed subscriptions or donations, or even of transferring them to any other object however worthy, will not be regarded as a light one. It comes near to the question, whether the heathen world shall be evangelized or not.

There is little danger that this cause will receive more than its due proportion of patronage. In importance, and in claims upon Christian attention and benevolence, it unquestionably is not second to any other. It can never be second to any other cause or object on earth, so long as a great part of the world remains in all the darkness and wretchedness of heatherm. Yet being foreign and distant—a thousand motives and influences are perpetually operating to cause it to be forgotten or neglected, even by its friends.

Exertion then is necessary. Much must be done to excite the missionary spirit; to call forth the disposition to sustain and bear forward the work, and to preserve this disposition in strength and activity. By whom shall it be done?

We are few and feeble and our hands are full.

"I take it," says the illustrie as Bacon, "those things are to be held possible, which may be done by some formen, though not by every one; and which may be done by many, though not by any one." Are there not here and there in different sections of the country "some" individuals, who can and will step forward, and do what others could not do for this cause? Are there not throughout the land "many," who will do what they can?

If by special effort, the five hundred Societies auxiliary to the Board should cause their several proportions of the average sum of only ten dollars to each peoples what would otherwise be contributed—the total amount would be five the end;—twenty dollars to each would be ten thousand; forty—would be

twenty thousand. The same amount of twenty thousand dollars would be obtained, were the average sum of twenty dollars to be collected in a thousand

places, or by a thousand individuals.

So "possible" is the thing, and so easy. And shall it not be done?—Will not every one of the societies do something in the way of special effort? Will not the officers of each Society make a serious matter of consulting on the subject, and seeing what can be done?—What, by collecting the arrears of subscribing members—what, by procuring new subscribers—what, by soliciting donations from those who are not and do not choose to become members;—in which service it may in some places be deemed advisable, that a suitable individual, or more than one, should be especially employed, for a longer or shorter time according to circumstances.

Will not every minister of the merciful Redeemer, attend kindly and earnestly to this object, and make it his care to procure, in the way that to him shall seem best, donations or contributions within his proper circle?—And will not every Christian—will not every person who loves the Lord Jesus, or esteems the Gospel a blessing—readily and gladly do something himself, and excite others to do something for the cause which should take hold so deeply of

every heart

As the object of this appeal is not only to obtain what is necessary for our present exigences, but also to promote the missionary spirit, and the permanent augmentation of the sacred funds, we beg to recal to the earnest attention of the officers and members of auxiliary Societies, and of all our helpers and friends, our address published in the Missionary Herald for Jan. 1818, and in the second edition of the Conversion of the World:—particularly the latter half of the address, in which the general system, deemed proper to be proposed for obtaining a regular and increasing supply of funds, is exhibited in detail. Had we now time we could add little on the subject, and we are persuaded that the system, if carried into vigorous operation in all its parts, will produce great results.

Thus, respected and beloved friends, with simplicity of purpose we have made our statement and our appeal. Not for ourselves—not for any private object have we done it. It was a duty—indispensable. In the providence of the Redeemer and Sovereign of the world, a trust has been committed to us, to which we must be faithful.—We present an object that should go home to every bosom. We plead a cause which, more than any other, is to be regarded as the cause of every person on earth. Had we a pen to write, or a tongue to speak, in a manner and with a force equal to the subject, this whole community should be moved as the heart of one man. May we not hope that—such as it is—this address will be read a second time, by every person to whom it comes; and be pondered, until—under the divine influence which we devoutly invoke to attend it—the heart burns with the subject, and hastens to communicate the sacred flame to others.

The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen. It can be done by no one man; by no few men; by no number of men acting separately or in small divisions. It is a very different affair from that of domestic missions.—If done at all, it must be by extensively combined exertion.—It must be regarded as the concern, not only of the few individuals on whom especially the burden of the work is devolved; but of every person who has a heart to love the Savior, to prize the Gospel, or to feel for the temporal and eternal welfare of his fellow beings:—and the union must be such in system and in spirit—in organic harmony and sympathy—that those who are charged with the direction may safely confide, that in junctures of emergence or of pressure, their call for help will be received with a cheering countenance, and answered with promptness, alacrity, and effectual effort.

An experiment is now in process. Hitherto it has been evidently marked with divine favor, and prospered beyond anticipation. Another, to be advanced thus far with better auspices is hardly to be expected. This experiment is approaching a crisis. If it fail, the raised hopes of many thousands will be dashed; and a darkness—scarcely less dismal in its aspect on our nation and its

churches, than on the poor heathen, thus abandoned to their doom—will settle upon the prospect.

It must not fail. If the friends of missions are true to the cause, it will not

fail. The word of the everlasting God is sure, and his grace is sufficient.

In the name of the Prudential Committee, and with most affectionate and grateful salutations.

S. Worcester,

Corres. Sec. of the A. B. C. F. M.

Boston, March, 1820.

MISSIONARY LETTER FROM SWITZERLAND.

It is peculiarly delightful to contemplate the holy union, which is new taking place throughout Christendom, among the enlightened friends of their Lord and of his Gospel, in the great work of diffusing its blessings universally. The following letter has been received lately by the Cor. Sec. of the A. B. C. F. M.]

Basil in Switzerland, Sept. 30, 1819.

REVEREND SIR;

It is with the greatest satisfaction, that we have been informed, by the accounts of the British Missionary Register and the other Missionary Tracts, of the propagation of the missionary spirit in the Western Hemisphere, and of the formation of several Boards for foreign and domestic missions, and seminaries for the education of African and other youth, for the service of our living God and Savior among the benighted Heathen world. This heartily welcome joy and lively interest in the propagation of the kingdom of our God in your blessed quarter, let us avail ourselves of the opportunity furnished to us by the voyage of a young pious Swiss to your country, to express to you as the sincere feelings of our sympathizing hearts; and to transmit to you some account of a similar Missionary Seminary, which, since the year 1816, several warm hearted friends of the Missionary cause have established in our city, for the purpose of furnishing the different evangelical Missionary Societies with pious and educated German and Swiss youths, as ministers of the Gospel among the heathen.

The effects of this, in its first beginning, so small an essay of participating with our dear brethren in foreign countries, in this great work of our heavenly Father, were such as to surpass all our most sanguine expectations of it. A quarterly Missionary Magazine published by our Board in our vernacular German language, was the blessed instrument, in the hand of our God, to raise up, in the minds of our German and Swiss countrymen, a lively zeal for the promotion of evangelical Missions, and to establish a number of auxiliary societies in behalf of our Missionary College. The first class of our pious pupils, have already entered the services of the British and Dutch Missionary Societies, and 18 other youth, of a sincerely religious character and of talents, have been admitted into our

Seminary for the same great purpose.

Permit me, reverend Sir, to stretch out our brotherly hands beyond the great occor towards you, and to congratulate you, and all friends of Missionary exertions on the visible blessings, which the Father of all mercies has poured out by his Holy Spirit upon your holy work. Be therefore strong in the Lord, dear brothren, and in the power of his might. Let us take unto us the whole armor of God, that we may be able to withstand in the evil day, and having done all to stand. Praying always, with all prayer and supplication in the Spirit, and watch-

mg thereunto with all perseverance and supplication for all saints.

We should be much obliged to you, and are heartily ready to offer you all our mutual services, if you would be so kind as to favor us with all the Missionary Frapers, which are published among you, and by the other evangelical Missionary Societies in America, in order to be translated by us, and inserted in our Missionary Magazine. If it would please you, direct all such assignments under the address; Rev. Theophil Blamhard, Superintendent of the Missionary College at basil in the Switzerland; to the care of Mr. Gilbert van der Snipen at Altona near Hamburg. By this pious gentleman we shall find facility of repaying all coar fixendly expenses. Joses Christ be with you. In the bonds of regards and love.

THEOPHIL BLAMHARD, Minister of the Gospiel.

LETTER TO THE CORRESPONDING SECRETARY.

[We trust that the hearts of many readers will respond to the sentiments of the following letter.]

Norway, N. Y. Feb. 15, 1820.

REVEREND AND DEAR SIR,

In behalf of the Presbyterian church and congregation in Norway, Herkimer County, I transmit to you the small sum of fifteen dollars, which sum has been contributed at different times by those who have attended the Monthly Concert of prayer. The contributors of this have specified no particular object to which they wish it appropriated; this they choose to leave to the discretion of the Board. I have been laboring in the work of the Ministry among this people for a number of months, and I have the happiness to inform you, dear Sir, that there is no disposition manifested by those, who have formerly contributed at the Monthly Concert, to relinquish that practice. The pressure of the times is perhaps as severely felt in this place, as in many others, but there are some, who appear to feel and act, as though they believed, "they are not their own; but bought with a price." They appear to realize more sensibly, that "the silver and the gold are the Lord's;" and they have come to a determination to a propriate more of the property with which they are entrusted as stewards, to benevolent purposes, than they have formerly done. The numerous objects embraced by the Society of which you, Sir, are the Corresponding Secretary, must convince all, who become acquainted with them, that liberal contributions will be necessary to carry into effect, and extensively to promote those benevolent objects. And in reviewing the last Annual Report of the Board, and seriously reflecting on the importance of every object embraced by them, who is prepared to say that any of them must be relinquished? Shall any of the fields, which now afford such animating prospect of a glorious harvest, be abandoned? Shall the laborers who have already entered them be recalled, and either of those objects be given up through covetousness? Every real Christian, and every true philanthropist, must readily answer, no; rather than have one Missionary station abandoned, or one benevolent object relinquished, we will double our diligence to promote them. What heart-felt satisfaction would it afford the Board, of which you, Sir, are a member, if, through the increasing liberality of the Christian public, they should be enabled to extend their operations; and thus reduce the uncultivated heathen lands to narrower limits. The view given us in your last Annual Report, of the divine success, which has accompanied the exertions of the Board during the last year, and the flattering prospect afforded, that the Lord is about to accomplish a great work, through the instrumentality of that Society, ought to excite the friends of the Redeemer not only to continue, but to increase their pecuniary aid, and to pray earnestly that the Lord would continue to crown your pious exertions with suc-The Missionary cause is the cause of Christ, and it must ultimately pre-May those engaged in it never relax their exertions, until, by means of the universal spread of the Gospel, these exertions shall be rendered no longer necessary, until "the earth shall be full of the knowledge of the Lord as the waters cover the sea.' In great haste, yours in the bonds of the Gospel, SAMUEL SWEZEY.

Rev. Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M.

ON EDUCATING CHILDREN WITH ASSIGNED NAMES, IN THE FAMILIES OF MISSIONARIES.

In the year 1816, the practice of providing for the education of children, in the families of missionaries supported by the A. B. C. F. M. had its beginning. It was occasioned soiely by the moving appeal of the Rev. Gordon Hall, in behalf of perishing orphans, who, as he apprehended, might be selected in India, and receive a Christian education in the families of missionaries, at a small expense.

In the plan of providing for children, to be educated in this manner, the Board followed the example of the Church Missionary Society. Soon after the plan was known, and recommended to the public, a number of children, to be placed in the families of the missionaries at Bombay with assigned names, were taken under the patronage of societies and individuals; and a pledge was given that the required sum of thirty dollars should be paid annually.

Subsequently, a similar provision was made for children at Ceylon, where they could be supported at the small expense of twelve dollars each. And more lately still, the same bounty has been extended to children to be selected in the Chero-

kee and Chocraw nations, and supported for thirty dollars a year.

It was found, however, on experiment, that the missionaries at Bombay could not obtain children, as they had supposed; and, after patient waiting, and a long trial, this part of the plan, so far as it relates to this place, is given up for the present. At Ceylon, the result has been altogether different. Children can be selected without any limitation but the ability of the mission aries to take care of them. The circumstances of the case will enforce this limitation; and probably as many are provided for, as can be well superintended at present. A considerable number of children can be still admitted, on a provision of this kind, into the schools at Brainerd and Elliot.

Since the disappointment, in regard to children at Bombay, some of the patrons of that charity have transferred their future bounty to Cevlon, leaving what has been already paid to be expended in schools at Bombay. Others have transferred their bounty, in a similar manner, to the Cherokee and Choctaw schools; and others still have expressed a wish, that in future their donations may be applied

to schools at Bombay.

It ought to be distinctly understood, that there is no limitation to the number of children who can be educated in schools at Bombay and in its neighborhood, at Ceylon, and among the aborigines of our country: no limitation, we mean, except such as is imposed by the want of funds. The Board are at this moment urgently pressed to afford means for the support of additional schools in all these places. At Bombay particularly, and on the neighboring continent, the field is large and most inviting. In providing for schools there, as little danger of disappointment is to be apprehended, as in any design of benevolence whatever.

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

A letter received by the Editor of the Panoplist, from the clergyman of Ver-

non, Ohio, dated Feb. 24, 1820, contains the following sentences:

"God has, in the midst of deserved wrath, remembered mercy. An awakening has lately commenced, in each of the three societies committed to my pastoral care; and is now very general and very powerful. We hope much fruit is already produced, which will be to the praise of God's grace. If the final result proves to be such as will be comforting and animating to God's children, I shall forward you a particular account."

A highly respected clergyman writes as follows, in a letter to the Treasurer. "It is delightful to contemplate the extending efforts of the Board. I hope they will not be straitened, in their expansive views, by the failure of resources. As the great and sure preventive of this, Zion's friends should most importunately pray for the effusion of the Holy Spirit."

ARRIVAL OF THE PALESTINE MISSION AT SMYRNA.

We are happy to inform our readers, that Messrs. Fish and Parsons arrived safely at Smyrna, in the fore part of January. They were greatly encouraged to proceed in their work. Though they touched at Malta, they were not permitted to land, unless they would stay 15 days at quarantine. They had an interesting interview with Mr. Jowett, who conversed with them from a boat, though he was not permitted to come on board. Further particulars may be expected in our next number.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 4.

APRIL, 1820.

Vol. XVI.

MISCELLANEOUS.

For the Panoplist.

ON ADVOCATING THE CAUSE OF ERROR.

There are some persons of so unhappy a cast, or rather, who have indulged such wrong propensities, that they are never satisfied, except when opposing the opinions of other men. To sit coolly down and agree with a fellow traveller affords them no pleasure. War is their element. They deem all the gratification of seeing others happy, and contributing to their happiness, a low and insipid sort of enjoyment, unworthy the ambition of noble souls. It matters not, in their estimation, how much they distort another's meaning, or injure his feelings, provided they can obtain a triumph. That such is the design of their disputations, no other evidence is needed than the fact, that they often show a perfect indifference to the side which they espouse, on all other occasions, and will change their ground, as easily as their coat, if by so doing they may expect a victory.

Of the evils arising from such a cavilling disposition, I notice the

following:

1. In the minds of unthinking men, it tends to level all distinctions between truth and error. They who have no particular attachment to Christianity, and have never examined its evidences, on hearing many plausible objections brought against it, readily conclude, that it cannot be of any great value. It is a point established beyond all controversy, that the open enemies of God and man should never be encouraged in hearing their cause defended by the professed followers of Christ. They easily find objections enough to silence their own consciences, and are ready at the low arts of sophistry. Whenever a believer in Christianity is so weak as to offer his assistance in helping them plead their cause, he sinks in the estimation of wise men, without rising in the good opinions of those whose cause he debases himself to plead. But the loss of the esteem of others is the smallest of the evils incurred. He endangers his own soul.

2. It diminishes the respect for goodness in one's own bosom, to allow himself in apologizing for vice. Even a solitary attempt to palliate the guilt of a crime leads the mind to contemplate that crime with less abhorrence. Repetition diminishes the odiousness of vice in his eyes, till he comes soon to regard it with complacency, and finally to embrace it. Let any one contend for the doctrines of error awhile, merely to exhibit his ingenuity, and insensibly he obtains a

Vol. XVI.

relish for the deceptive poison which lurks beneath a fair external appearance. To adventure on the ground of an enemy, to show him how you would use his weapons, and assist him a little, is to enlist in the support of his cause. No man ever long pursued this course, without becoming eventually a determined partizan, where he at first

pretended only a little amusement.

3. Many sober men, of few opportunities for close investigation, sincerely desire to know the truth on subjects of high importance. Such persons are occasionally guided by authority, or, in other words, receive their opinions from their friends. It is exceedingly discouraging to such minds, in their inquiries concerning religious belief, to see those, who profess to be the friends of truth, supporting the cause and defending the actions of her known enemies. The bystander, seeing how ready the sophist is at argument,—with what vehemence he opposes the plainest decisions of reason, giving to falsehood the dress of truth, and making truth appear like falsehood,—is bewildered in the maze, and to relieve the painful suspense of doubting, often adopts the sentiment, that it is safest to believe nothing.

It is descending immeasurably below the standard, by which an honest and dignified mind should fix its decisions. He who has stumbled upon the notion, that very few things can be determined with certainty; that truth is not only difficult of investigation, but all approach to it on subjects of highest interest is impossible, -is prepared to sit down in cold skepticism. No longer does he look beyond the narrow confines of time; for, scorning all the testimony of revelation, and turning his back on heaven, he says, let us eat and drink, for to-morrow we die. Some belief, however, he must have. Notwithstanding all former pretensions of freedom from prejudice, and of the superiority of his reason to all the shackles of authority, he is more easily seduced by a specious show, than any other man. Whatever best Julis him asleep, or drives eternity furthest from his thoughts, is most acceptable. He knows very well there is no comfort in uncertainty. and that none of his doubts will disprove the thing, which he refuses to believe.

4. To sport with truth and resist the remonstrances of conscience, merely for the sake of showing one's ingenuity, is an experiment of tremendous danger. He who has exerted his invention to find plausible arguments to amuse others, will at any time easily employ them in his own justification. Considering our strong affection for whatever we have once defended, and the still stronger attachment to the product of our own labors, it is not surprising, that men cling to their favorite schemes and articles of belief with a grasp so strong, that nothing but almighty power can open their eyes to their delusions, or drive them from the fortress, which they labored with great industry to render impregnable.

Although "time" in its protracted revolutions "obliterates the fictions of opinion," it does not often effect this in the individual, in regard to his own. The erroneous sentiments acquired in contest, like other plunder of war, are keenly watched, and placed among the last pos-

sessions to be relinquished.

COMMENTARY ON THE FIRST CHAPTER OF ISAIAH.

VER. 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and

Hezekiah, kings of Judah.

The former part of this title belonged perhaps originally to the single prophecy contained in the first chapter. Compare the similar inscriptions, chap ii, 1; vi, 1; xiii, 1, &c. When the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah may have been added to form a proper title for the whole book.

By vision is here intended not a common dream, nor a prophetical vision, nor any other mode of divine revelation, but something revealed from God, whatever the mode of communication may have been.—Judah denotes the kingdom of Judah, or the two tribes of Judah and

Benjamin, with those of the Levites who adhered to them.

Ver. 2. Hear, O heavens; and give ear, O earth! For Jehovah speaketh.

I have nourished and brought up children,

And they have rebelled against me.

A very spirited and sublime exordium! All nature is called upon to listen to the complaint of Jehovah. He has treated his people with the utmost kindness, and watched over them with a father's tenderness, but they are insensible to his goodness, and ungrateful for his favors. This bold apostrophe is perfectly suited to the solemnity of the occasion and the vivid style of poetry. Compare Deut. xxxii, 1. In a less impassioned, merely prosaic style, the language might have been; I call heaven and earth to witness against the ingratitude of my people. Compare Deut. xxx, 19.

For Jehovah speaketh: what is here said, being the words of God and not of the prophet, deserve the highest attention. The preterite tense is used in the Hebrew in this case to express present time, as in multitudes of instances. See Exod. iv, 22; xi, 4; xix, 8; Is. xvi, 13; xxxvii, 22. To deduce this sense it is unnecessary, with Bp. Lowth, to change

the vowel pointing.

Ver. 3. The ox knoweth his owner, And the ass his master's crib; Israel doth not know, My people doth not consider.

So insensible are the Jews, that they fall below the intelligence of

the brute creation. See a similar comparison, Jer. viii, 7.

The English word crib is more limited than the original Hebrew word, which properly denotes a stall.—Bishop Lowth, in the third line, inserts the pronoun me; Israel doth not know me. In this he follows the Septuagint, and some other ancient versions. But the expression is more significant without such emendation. Israel doth not know, is brutish, knows nothing. See Is. Ivi, 10; xliv, 18; Job viii, 9; Ps. lxxxii, 5. The authors also of the ancient versions, in supplying the ellipsis, intended to give what they supposed to be the sense, and not to follow the letter. Similar observations may be made with regard to two other emendations of the Bishop in this same verse, namely the

insertion of Vau at the beginning of the third and fourth lines, which lines he renders thus: But Israel knoweth not me, Neither doth my people consider. The poetic style, it ought to be observed, often omits to use the conjunctions.

Ver. 4. Ah, sinful nation! a people laden with iniquity!

A race of evil-doers! children that are perverse!

They have forsaken the Lord;

They have rejected with disdain the Holy one of Israel.

They have gone away backward.

This verse may be considered as an explanation of the preceding. The word rendered perverse, admits this meaning, without the emendation, which Bp. Lowth proposes, supported by only a few MSS.—The Holy One of Israel, is God, the supreme object of religious worship.—The rendering of the third line is thought by Lowth and the best critics, to be more correct, than that of our common version.

Ver. 5, 6. Why should ye be stricken any more?

Ye will revolt more and more.

The whole head is sick, and the whole heart faint.

From the sole of the foot, even to the head, there is no soundness in it:

But wounds, and bruises, and putrefying sores. They have not been closed, neither bound up, Neither mollified with ointment.

God here intimates that there is no kind of punishment, which he has not inflicted on his rebellious people, to deter them from transgression; but hitherto without effect. The body politic is described as wounded in every part, and suffering, under the divine displeasure, the most poignant distress.

Lowth here again changes the vowel points without necessity, and renders the first line. On what part will ye smite again?—That oil was anciently used in the dressing of wounds, is evident from the story of

the good Samaritan, Luke x, 34.

Ver. 7. Your country is desolate, your cities are burned with fire; Your land, strangers devour it in your presence, And it is desolate, as overthrown by strangers.

That which has been just expressed in figurative style, is now represented in plain language.—Your land, that is, the produce of your fields.—The last line has been considered by many critics as tautological, as comparing a thing with itself, and of course as unworthy of the sacred pennan. Lowth and others incline to correct the text, and then to translate thus; And it is desolate, as if destroyed by an inundation. But this is a desperate remedy. The sense, however, will be sufficiently evident, if we throw the emphasis on the word strangers. Your land is desolate, as if overthrown by strangers, that is, the desolation is such as we might expect from the most barbarous enemies, whose ravages were restrained by no tie of kindred, or sympathy of feeling.

Ver. 8, 9. And the daughter of Zion is left as a shed in a vineyard.

As a lodge in a garden of cucumbers, as a saved city.

Except the Lord of hosts had left us a very small remnant,

We should have been as Sodom, we should have been like

unto Gomorrah.

A little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, was built in the eastern countries for the watchman that kept the garden or vineyard, during the short season, while the fruit was ripening. See Job xxvii, 18. When the fruit season was past, it was suffered to fall to decay. To a hut of this kind, in its forsaken decayed condition, the daughter of Zion, that is, the Jewish state, now relieved in some measure from its distresses, is compared. In the same view it is compared to a saved city, a city that had suffered much, but yet is saved from the enemy. For this is the natural rendering, which the original word requires, rather than that of our common version. It is also suited to the context.—In the two last lines is a reference to the history of Sodom and Gomorrah, which would have been saved, if only a small number of righteous persons had been found in them. See Gen. xviii, 23-33. Except the Lord of hosts had left us a very small remnant, that is, a small number of righteous persons, we should &c.

Ver. 10. Hear the word of the Lord, ye rulers of Sodom, Give ear to the law of our God, ye people of Gomorrah.

The mention of Sodom and Gomorrah, in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of rulers of Sodom, and people of Gomorrah. The intimation is, that their character was no better, and that they deserved no better fate.—The law of God here denotes the remonstrance and admonition of which the prophet was now the messenger.

V.11,12,13,14. To what purpose is the multitude of your sacrifices unto

me? saith the Lord;

I am full of the burnt offerings of rams, and the fat of fed beasts;

And I delight not in the blood of bullocks, or of lambs, or of he-goats.

When ye come to appear before me,

Who hath required this at your hand, to pollute my courts? Bring no more vain oblations;

Incense is an abomination unto me;

The new moons, and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Your new moons, and your appointed feasts, my soul hateth.

They are a trouble unto me, I am weary with bearing them. God expostulates with the Jews on account of their sacrifices, and ceremonial obedience, on which they appear to have rested for the pardon of their sins and reconciliation with God, while they yet led immoral lives. But the Lord requires spiritual worship.

The multitude of your sacrifices, a Hebraism for your numerous sacrifices.—The blood and the fat are here mentioned, because the one was sprinkled on or about the altar, and the other burnt upon it.—To tread my courts, in the common version, means to trample upon them, to pol-

lute them, as it is rendered above.—A vain oblation is that, which proceeds from an insincere heart, or one which, on that account, is rejected of God.—For iniquity, Lowth, by another unnecessary emendation of the text, renders fast.

Ver. 15. And when ye spread forth your hands, I will hide mine

eyes from you;

Yea, when ye make many prayers, I will not hear.

For your hands are full of blood.

God now denounces punishment for their guilt .- The stretching forth of the hands is the posture of supplicants. See Ex. ix, 29; xvii, 11, 12; 1 Kings viii. Also Horace, Od. iii, 21, 1. Virgil, Æn. i, 93 .- I will hide mine eyes from you, that is, I will not regard your prayer.

Ver. 16, 17. Wash ye, make you clean,

Put away the evil of your doing from before mine eyes, Cease to do evil, learn to do well, Seek judgment, relieve the oppressed.

Judge the futherless, plead for the widow.

These verses are intimately connected with the last clause of verse 15. The Jews are exhorted to wash their hands stained with guilt. and to cease to oppress the widow and the orphan. - Seek judgment, that is, follow the principles of equity .- Judge the fatherless, that is, do them justice:

Ver. 18, 19, 20. Come now and let us reason together, saith the Lord;

Though your sins be as scarlet, they shall be as white as snow; Though they be red like crimson, they shall be as wool.

If ye be willing and obedient, Ye shall eat the good of the land; But if ye refuse and rebel,

Ye shall be devoured with the sword; For the mouth of the Lord hath spoken it.

Jehovah kindly condescends to reason with his people.-Verse 19 appears to be an explanation of verse 18 .- Fe shall be devoured in verse 20, is set in opposition to Ye shall eat, in verse 19.

V. 21, 22, 23. How is the faithful city become a harlot; It was full of equity, righteousness lodged in it,

But now murderers.

Thy silver is become dross, Thy wine mixed with water.

Thy princes are rebellious, companions of thieves.

Every one loveth gifts, and seeketh rewards,

They judge not the fatherless,

Neither doth the cause of the widow come unto them.

The wicked conduct of the Jewish magistrates and people, is again described, and that in very severe terms -Jehovah is often represented in the Old Testament, as the husband, protector, and friend of his people. His people, when disobedient to him, are represented as unfaithful, and as going astray after other gods.—Bribery and corruption appear to have prevailed in the courts of justice.-The figurative language, in verse 22, is explained by what follows in verse 23.-

Ver. 24—27. Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel,

Ah, I will ease me of mine adversaries,
And avenge me of mine enemies;
And I will turn my hand upon thee,
And thoroughly purge away thy dross,
And take away all thy tin;
And I will restore thy judges as at the first,
And thy counsellors as at the beginning.
Afterward thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed in judgment,
And her converts in righteousness.

The preceding complaint concerning the corrupt state of the Jewish nation is now followed by a prediction of the future. The wicked magistrates will be removed, and their places supplied by others, who will restore the nation to its pristine virtue, prosperity and glory.

The adversaries and enemics here mentioned are the Jews devoted to idolatry.—Tin is often found mixed with more valuable metals and has to be separated from them as dross, in the refiner's furnace.—

At the first, in the time of Moses, Joshua, David, &c.—The 25th and 26th verses express the same idea, one in metaphorical, the other in plain language.—Judgment and righteousness, often denote salvation or deliverance, which is probably the meaning in the 27th verse.

V .28-31. And the destruction of the transgressors and the sinners

shall be together,

And they that forsake the Lord shall be consumed.

For they shall be ashamed of the oaks in which ye delight, And ye shall be confounded for the gardens that ye have chosen.

For ye shall be as an oak whose leaf fadeth,

And as a garden that hath no water.

And the strong one shall be as tow, and his work as a spark,

And they shall both burn together, and none shall quench

This prophecy of Isaiah is concluded with a solemn denunciation of utter ruin to the enemies of God.

In the 29th verse there is an abrupt transition from the third person (they,) to the second person (ye.) This is frequent in the Hebrew properts. See Is. xlix. 25, 26; Deut. xxxii, 15, 17, 18; Mic. ii, 3. It is unnecessary therefore to amend the text, as Lowth has done.—By the oaks and gardens are intended sacred groves, which were furnished with altars, idols, and temples for the worship of false gods. The imagery in the 30th verse is elegantly drawn from verse 29. The prophet illustrates their punishment from their crime.—By the strong one is meant the powerful and influential characters among the Jews. Others suppose, with less probability, that the strong one means an idol, and render the next clause thus: and the maker of it as a spark, as in our common version.

The above explanation of this chapter coincides mainly with the latest efforts of the best German critics, and shows how futile the principles are, on which even Lowth, the most judicious of the English critics, has attempted to amend the sacred text. Modern criticism is, on the whole, approximating fast to our common English version.

D. E.

For the Panoplist.

ON THE LOVE OF COUNTRY.

PARTIALITY for the land of our nativity is a sentiment congenial to our nature. No man spends his earliest years in a place, without acquiring and retaining some kind feelings for the objects by which he was then surrounded. In the charming dawn of existence, when the sensibilities are alive and the heart tender, the impressions left on the memory are deep, and the features of the mind, whose strong lineaments are then marked, are rendered prominent and lasting. As the successive revolutions of time pass along, and bear away something that is dear to us, the recollection of what we once have been stiff remains; the earlier scenes of childhood are made to pass anew before the field of vision, and we hail the images as they move onward with a glow of chastened delight, and almost with veneration. The hills on which we have wandered,—the vallies and groves where we mused in solemn silence—the springs at which we slaked our thirst, the fields where we inhaled the fragrant breath of morn, or otrod the pure virgin snows"-these and their thousand associations steal softly over the mind, almost like a dream of celestial happiness. assist in moderating the intensity of disappointment at the misfortunes of life; the remembrance of the beauty and frailty of the subjects of early delight diminishes the ardor of the passions, as a summer cloud darkens the splendor of the prospect, while its cooling influence recruits the strength of the weary traveller.

In these deep impressions is laid the foundation of that almost universal feeling, called patriotism. However various are the ideas attached to the name, it has ever been a popular appellation; and nations the most degraded have claimed it as strenuously, and clamored for the honors of it as loudly, as any others. Were a picture drawn of those communities, which have made the loftiest pretensions to patriotism, it would present a most humiliating contrast to the integrity and moral elevation which alone is worthy of such an honorable distinction. Not only the most narrow selfishness, but nearly every other vice which disfigures human nature, has, by various subterfuges, endeavored to hide its head beneath the cloak of some public virtue. The vague and indefinite application of the term in question must greatly lessen its value in the estimation of any reflecting mind. Under the shuffling pretence of devotedness to their country thousands of unprincipled men, burning with the malice of fiends, have engrossed the applause and the idolatrons homage of millions. To have receivod the incense of a stupid mob, and be praised and toasted as a patriot. is passport good enough to the society, the caresses, and the highest honors, which can be bestowed by those, who are elevated to seats of

office, and distribute its gifts among their favorites.

If this pagan custom of exalting a poor mortal above all praise, although impious and absurd, went no further than he possessed a tolerably fair character, it might better be endured. But what excuse can be alleged for attempting to deify a creature, who has no other merit but that of the destroyer of his species?—whose ambition is sated only with blood—whose predominant passion is revenge? who, burning with intense hatred to God, calls out his fellow-man for a disrespectful word, and will accept of nothing less than life as a sacrifice to his nonor? Men absorbed in the grossest vice, and slaves to the vilest passions, can, nevertheless, obtain the name of patriots, provided they acted a conspicuous part in war, the great "game which kings and republics choose to play at."

The false notion, that modern patriotism is a noble principle, that it is more honorable than any other, or all other, sentiments,—that every opposing obstacle is to be prostrated before it, might be worthy of a heathen government, but is inconceivably disgraceful to a Christian people. Where it exercises uncontrolled dominion, the voice of the gentle virtues cannot be heard. The ear of the boasting patriot is closed against the demands of justice, and the cries for compassion may be urged in vain. If the sufferer cannot bend to the crooked dogma, that one's own country is every thing and others' nothing, he must be cut

off unheard and unpitied.

Some maintain the extravagant doctrine, that there can be no legitimate expatriation; that the country of one's birth has claims on him paramount to all others; that these claims can neither be obliterated by time nor cancelled by injuries. Men holding this opinion have roundly asserted, that however eminent the services of a citizen may have been, with whatever disinterestedness and zeal he may have spent his best days in the service of his country, notwithstanding all this, if, on any abuse or injustice, he should presume to throw off all allegiance to the country, and adopt another, he is forsooth to be branded

and punished as a traitor.

I intend no denial of the position, that a man is to love his country; but will insist, that this duty imposes no obligation of services, any longer than that country remains worthy of his love. So long as it affords him quiet protection of "life, liberty and property" and allows him so much freedom in pursuit of happiness as does not infringe the rights of his neighbor, he is to repay the protection thus afforded with obedience to its laws and support of its institutions. But whenever obstructed in the peaceable enjoyment of any of these, he continuing a faithful subject, he may at once transfer his allegiance to any other nation by which his fidelity will be better rewarded. To me this appears no less reasonable than that one should cease to cultivate a field when found to be unproductive, and bestow his labors on a better soil affording a prospect of remuneration. What shall oblige a man to wear out his days in a particular spot in unremitting toil, merely to suit the caprices of a thankless race, even a community of enemies, for no other reason than that Providence ordered his birth among

Most of what is commonly termed patriotism, is only a modification of the worst kind of selfishness. A self inflated being overflowing with

the most malignant passions, can prattle loudly about all sorts of virtues. He does this whenever interest prompts, or ambition stimulates him. A feeling of this nature is compatible with the bitterest malice against all nations, and a burning revenge is its principal constituent. The heart that thrills with transport at the sight of the enjoyments of others is not the soil in which this kind of patriotism can flourish. A cold and heartless collection of opinions on moral subjects;—a strong desire for personal aggrandizement, and a determination to sweep away all obstacles to this elevation, are the amount of a modern patriot's principles. So far as he has any regard reaching beyond the contracted circle of his own personal interest, it is not an effusion of benevolence, but perfectly a party feeling, and intended to serve party purposes. The moment the interests of the cause he professes to serve, clash with his own, all apparent good-will to the sect, or the nation, disappears.

The operations of this spurious patriotism are as various, as its pretensions are imposing. I mention two or three of the most common.

If a plan of benevolent operation be proposed, any part of which is to be accomplished in a foreign country, the cry is instantly raised, "Why do you transport the wealth and other resources of the country abroad, when there is so much need of them at home." "Let every one look at home first for objects of charity." Under this shelter it is very easy to escape; something of this sort may be urged in almost every instance. If the theatre of operation be in a distant part of our own land, still, it can be objected, that a nearer district needs it much more. Were the applicant to change his proposal, and ask assistance for a precise spot which he mentioned, it would avail nothing; he would then be told that "charity begins at home." But even that charity he does not well apply. No homes are so sadly neglected, as those which are substituted in excuse for not affording relief to any other.

Covetous men contrive to turn the principle to their account. Taking a single example: the same persons, who strongly object to sending the Gospel to India, because it withdraws a trifle of money from home, seem to imagine, that they have used a powerful argument. But these same people can see no harm in the transportation of many millions to those countries for procuring articles of luxury. Provided the expense be lavished on any other object it is no matter; but if it be for the support of a Christian missionary, it must be reckoned an un-

pardonable offence.

Determined enemics of the Gospel take advantage of it. They have always represented the disciples of Christ as enemies of the state, and repeat the stale accusation after it has been refuted a hundred times;—"these who have turned the world upside down have come hither also."

One of the causes of this virtue being so much counterfeited, is found in the fact of its universal popularity. The bright exemplars of it in every age have attracted great applause. Some of them have done honor to our nature. They have indeed been stimulated by the warmest praises, and received the most unequivocal testimonies of the gratitude of their fellow-men for a season. With a knowledge of this respect and veneration, unprincipled legislators have seized the occasion of

some strong excitement on the public mind, have dragged forward those venerated names, always remembered with feelings of enthusiasm, and used them to bolster up an unjust measure, and to carry into execution the darkest designs against the liberties of a nation. Indeed, there is no method in the management of a wicked cause, which has been so universally adopted, as that of mixing, in some form, truth with falsehood.

Z. Y.

For the Panoplist.

CENTURIAL CELEBRATION.

The close of this year will complete two centuries from the landing of the pilgrims at Plymouth. It is hoped and presumed, that their descendants will set apart a season for the public and solemn celebration of an event so interesting to our country and to the Church. It would afford a suitable occasion to commemorate the virtues of our ancestors, to take a retrospect of the dealings of Providence with our nation, and commend all the interests of the American church and of our rising empire to the holy and beneficent guidance of Him, without whose blessing we can never make any progress in the way of solid glory and permanent happiness.

I have heard this proposal made in conversation, and it has been uniformly received with pleasure. Should it be extensively approved, the large and respectable ecclesiastical bodies, which meet in the course of a few months, can agree upon a day to be recommended to

general observance.

For the Panoplist.

REFLECTIONS ON 2 PET. iii, 11.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?

THE Apostles, in their addresses to the primitive Christians, gave their arguments an immediate bearing on the conscience and the heart. Not content with barely convincing the understanding, they either directly or implicitly brought forward the great truths which they had proved, placed them in a strong light and in their majestic proportions before the mind, giving the hearer full opportunity to perceive the direction of his present course, and the destiny which awaited him. According to each man's reception or rejection of the divine command, he has, from infinite authority, a declaration of what he is, and an in-

fallible sentence respecting what he shall be.

Let the reader's attention be directed a moment to the argument of St. Peter in the text above quoted. In the preceding part of his epistle, he had briefly recited some instances in which the divine power had been miraculously displayed in punishing human guilt, when its enormity bade defiance to earthly power, and called for the vengeance of heaven. He infers from the examples addaced, that "the Lord is not slack concerning his promise;"—that he had, hitherto, though with much long suffering, always chastised incorrigible transgressors in due time;—that, as he had invariably accomplished all his

promises in the appointed season, he would continue to do the same according to his immutability—and, that, as "the day of the Lord will come as a thief in the night,"—the heavens pass away, the elements melt, and the earth and the works therein be burnt up,—it behooved Christians, yea all men, to regard the present world as a fleeting shadow, about to vanish away;—and that it was entirely unworthy the character of a disciple of Christ to be greatly entangled in the affairs of a world so soon to be dissolved.

The sentiment I now consider is this; the present state of the world, and the passing events of the age, are suitable monitors of the final aissolution of the material system, and of our duties as immortal beings.

In surveying the nations of the earth during only the last thirty years, the most appalling spectacles of crime have been presented, and the most tremendous visitations of retributive justice have followed in the footsteps of the transgressor. We have seen kings dragged down from their thrones, and brought in judgment before the vilest of their subjects, stripped at once of their crown and their life: while ruffians have mounted the tribunals of justice, and swayed the sceptres of kings. These have sported with human misery. They have waded in the blood of millions, and had no other pleasure so great, as that of turning fruitful vales into fields of slaughter. Proud of their disgraceful elevation, such men have loudly insulted the Most High, reared their brazen front in defiance of their Maker, and, in their infatuation, were ready to shout for the victory. But we have seen them only a little while: the triumphing of the wicked is short. While such haughty tyrants fancied their power established on an adamantine base, at the mandate of the King of kings their monarchies are dissolved, their armies melt away, and the fabric of their power falls to

Such examples of fallen greatness afford the contemplative Christian a salutary lesson. They conduct him forward in imagination to the final catastrophe, which will finish the action of this world's drama, and subsequently lead to the consideration of himself as an actor in some of the scenes. By such exhibitions of the divine power in the administration of human affairs, he cannot avoid anticipating the day of final account, and is taught to apply to himself the impress-

ive admonition, "What manner of person ought I to be!"

From events, which take place in his own nation, will be drawn a similar conclusion. Here, nearer home, he sees the struggle for power, and the iniquitous acts of legislators to increase the strength of a party, at the expense of an incalculable mass of human suffering. From the decisions of a majority he often learns, how useless are arguments addressed to the understandings of men, or appeals to their justice, when their measures are prompted by supreme selfishness. Reviewing these subjects, the humble disciple will not only mourn over the sad spectacles of wretchedness, but will seek to alleviate suffering by such means as are in his reach. Should his efforts be vain, and, in matigation of his sorrow, he be obliged to turn away from the miscrable prospect, he will seek to fix his eye on the world to come. If no refuge below is accessible to the sufferer, he will call to mind the justice and many of God; his character as judge of the nations, and defender

of the oppressed; and will reflect, that He will arise, and His enemies will be scattered. So far, then, should the Christian be removed from despondency, when he beholds the earth filled with violence, that the very evils he deplores should stimulate him to labor after increasing holiness of heart. He might well say, "Since these events are successively occurring in boundless vicissitude, I am every hour approaching nearer to the termination of the great series; the particular event connected with my departure may be near. How is my mind affected at each stage of the progress; and what is likely to be the complexion of my moral being in the ages to come? How earnest should I be in preparing for my exit; how grateful to the God, who preserves me, amidst such a scene of desolation; and how submissive to his government, which will eventually bring good out of evil."

As the present period has thrown to the winds all human calculations, and the most sagacious are involved in misfortunes as deeply as any, the instruction drawn from this state of things properly applied, would break off a wise man from the too strong grasp of sensible objects, and fix his thoughts on a treasure in heaven. Does the property, which seemed almost within a man's reach, and on which he is about to place his hand, suddenly escape him? Let him thence consider the inestimable value of a possession, which thieves cannot steal, the worth of a security which enemies cannot destroy. Do his fondest hopes prove most fallacious? Let him strive to obtain that hope,

which maketh not ashamed.

Perhaps few individuals ever had an extensive intercourse with mankind, without many painful anxieties. Events in the daily occupations of life have something to interest us; and, as we pass imperceptibly along the current, objects fitted either to amuse or instruct us present themselves, and are attended with various circumstances which give them a hold on the affections. It is so difficult to pursue any employment, or live in any spot, without acquiring attachments of an earthly nature, that most men are insensibly drawn towards their several objects so forcibly, as to forget the design of this world altogether. Overlooking the institutions of Providence, we change the order established in the universe, and consider that as the end, which was intended only as the means. A natural consequence of such perversity of conduct is, that on the exchange of instruments, which God prepared and placed in our hands, we mourn as if the foundations of our happiness were destroyed. A longing melancholy gaze is directed towards the idol thus removed from our embrace, and the language of complaining unbelief is, "Ye have taken away my gods, and what have I more?" The preservative against such excessive fondness for temporal enjoyments should carefully be sought, and its application become a part of our daily study. It is not easy to conceive of a remedy of superior power, or admitting a broader application than that proposed by the apostle: "Seeing, then, that all these things shall be dissolved; what sort of persons ought ye to be."

Has any one friends, whose interests he seeks to promote? Let him look well to the expedients adopted for this purpose. With the affecting frailty of temporal possessions full in view, let him cautiously examine the case, and decide whether any such species of ambition as

now prompts him, will sustain his fainting head on the dying pillow? whether the unhallowed passions of "honorable men" will be likely to impart confidence and hope before the last tribunal? Contemplating the grandeur of that scene, the wise man sees the affairs of this world diminished before him, and deserving his earnest attention only so far, as they stand connected with the eternity to which he is hastening.

REVIEWS.

CXXXVI. English Synonymes explained, in Alphabetical Order; with Illustrations and Examples drawn from the best Writers. By George Crabb, of Magdalen Hall, Oxford. First American, from the second London edition greatly enlarged and corrected. Boston: Charles Ewer, No. 51, Cornhill. 1819. pp. 1006, 8vo.

We are glad to see any new work, which professes to make us acquainted with our own language; a language, which has many and great excellences, mixed with serious defects, and obvious deformities. It may well be doubted, whether a disciplined mind of the highest order, like that of Bacon, would not be able to communicate its thoughts as happily, and as forcibly, in the English tongue, as in any one of the immensely diversified modes of speech, by which different parts of the human family are separated from each other. That such an opinion is not solely dependent on national prejudice for its support might easily be made apparent, had we leisure to pursue the subject. However this may be, an undisciplined mind is perhaps more apt to blunder in our language, than in almost any other. Its very copiousness and richness, which in the hands of such a master as Burke or Milton, furnish the materials of incomparable beauty and magnificence, serve only to mislead and confound many ordinary writers.

Considering how many intelligent, reflecting, and sagacious men there are in the United States;—how many deep thinkers and wise observers;—it is remarkable, that we have so few decent writers, and correct speakers. The great characteristic of many very sensible writers, able preachers, and ingenious pleaders, may, so far as style is concerned, be expressed in one word, carelessness. They often blunder along, without appearing to employ a single thought upon that, which is the grand medium of communicating thoughts among men. We hope, however, that the state of things is improving in this respect; and that, in all our principal seminaries of learning, more attention is paid than formerly to a correct knowledge of our native language.

The design of Mr. Crabb is sufficiently obvious from the title-page. He selects the principal words, which, as used by the best writers, have a meaning nearly alike. He explains the signification of each by a reference to its etymology, and by giving a definition of his own. He then illustrates the difference of the words, as he understands them; and fortifies his own opinion by quotations from standard authors.

It is doubtless true, as Mr. C. suggests, that there is a deficiency in this department of English philology. His design was a good one, and merited patronage. He has accomplished it, in such a manner as not to cause the patronage to be regretted, if he has not, as we think

he has not, fully answered the expectations of the literary public. Some of his illustrations are forcible and clear; but he obviously wrote in too much haste, and is far from possessing eminent powers of discrimination. Among the happiest instances of showing the difference between words, which are often thought to be quite synonymous, we would point the reader to the following: case, cause;—candid, open, sincere;—bent, bias, inclination, prepossession.

The comparison of conviction and persuasion is the worst specimen we have found. It has several faults; but, among others, this remarkable contradiction. "Our conviction respects solely matters of belief or faith; our persuasion respects matters of belief* or practice." p. 319. "The practical truths of Christianity demand our deepest conviction; of its speculative truths we ought to have a rational per-

suasion." p. 320.

Under the article story, tale, Mr. C. says, "the tale is always feigned;" and again, "the tale is always an invention." The author had forgotten the famous line of Shakespeare, "Mark how a plain tale shall put you down," where a simple narration of facts is intended.

In the comparison of writer, and author, there is the following unaccountable remark. "Poets and historians are termed authors, but not writers." What means this; "Cedite Romani scriptores, cedite Graii?" where the reference is particularly to poets. What means Mr Crabb's title-page, where he says his examples are "drawn from the best writers?" these examples being taken in great part from poets and historians, who, it seems, are not writers. There is no ground whatever for this distinction, either in our own language, or any other.

As a short specimen of Mr. C.'s manner, we quote the following:

"To find fault with, blame, object to.

"All these terms denote not simply feeling, but also expressing dissatisfaction

with some person or thing.

"To find fault with signifies here to point out a fault, either in some person or thing; to blame is said only of the person; object is applied to the thing only: we find fault with a person for his behavior; we find fault with our seat, our conveyance, and the like: we blame a man for his temerity, or his improvidence: we object to a measure that is proposed. We find fault with, or blame, that which has been done; we object to that which is to be done." p. 522.

On the whole, we recommend the work before us as likely to be useful, not so much by the accuracy of its definitions, or the authority of its decisions, as by its affording the materials of thought, and teaching the student to compare, reflect, and decide for himself.

CXXXVII. Correspondence between the late Commodore Stephen Decatur and Commodore James Barron, which led to the unfortunate meeting of the 22d of March. Boston: Russell & Gardner. 1820. pp. 22. large 8vo.

Our readers need not apprehend, that we are about to distress their feelings, by detailing the charges and recriminations of two bloodyminded men, deeply hostile to each other, and totally regardless of law,

^{*} The repetition of the word belief here may be the printer's fault; but our criticism has no reference to this repetition.

160 Review of the Correspondence between Com. Decatur and Barron. APRIL,

human and divine. Such is the universal character of duellists, so far as they encourage private combat, either by their approbation, or their example. They answer to the faithful description of Achilles:

"Impiger, iracundus, inexorabilis, acer, Jura neget sibi nata, nihil non arroget armis."

This correspondence does neither of the parties any credit; but we think it most dishonorable to the unhappy man, whose life fell a sacrifice to the sanguinary code, the decisions of which he felt bound to As a mere duellist, we think he appears far, very far, from advantageously. Though we cannot profess much skill in such matters, we had always supposed the principal glory, at which duellists aim, to consist in a prompt disregard of danger, a perfect readiness to fight, as perfect a readiness to be reconciled after fighting, an abstinence from abusive language, entire secresy till after the battle, the transaction of the whole business in a very gentlemanly manner as to style and temper, and the avoiding of all long acrimonious discussions, which could do no good in any supposable event, but which would seem to stand in the way of a cordial reconciliation, if both parties should happen to survive the conflict. These things we take to be among the chief excellences of duelling; but not one of them is apparent in the case before us. On the contrary, we find a shyness of danger, a backwardness to fight, a quibbling with respect to any advantage, which the challenged might claim, an abundant readiness to enter into a war of words, and a total disregard of each other's feelings, or the feelings of each other's family and friends. Considering the melancholy termination of the controversy, we should not be inclined to speak so freely of the parties, had they not written expressly and avowedly for the public, and were not their offences, on that account particularly, offences against the public of no ordinary magnitude. While they were insulting each other, they were at the same time insulting the public, by intentionally laying their quarrels, their insolent contempt of each other, and their cool vituperations, before the public. community, therefore, are bound to take notice of this offence with all its aggravations. It appears to us, that duellists of the higher order, both in this country and abroad, will look down upon this correspondence as beneath the dignity of high-minded and honorable men, and as descending into the regions of vulgarity, and personal abuse. But whatever duellists may think or say on the subject, we have more serious allegations to bring, than any which they would entertain. Our observations must be brief, and will be arranged under the following

A1. Both these champions have borne their testimony against duelling. Com. Decatur says, "I do not think that fighting duels, under any circumstances, can raise the reputation of any man; and have long since discovered, that it is not even an uncring criterion of personal courage. I should regret the necessity of fighting with any man; but, in my opinion, the man, who makes arms his profession, is not at libcrty to decline an invitation from any person, who is not so far degraded, as to be beneath his notice. Having incautiously said I would meet you, I will not now consider this to be your case, although many think so; and if I had not pledged myself, I might reconsider the case." P. 9. Com. Barron is still more decided. "Upon the subject of duelling," says he, "I perfectly coincide with the opinions you have expressed. I consider it as a barbarous practice, which ought to be exploated from civilized society; but, Sir, there may be cases of such aggravated insult and injury, received by an individual, as to render an appeal to arms, on his part, absolutely necessary. Mine I conceive to be a case of that description; and I feel myself constrained, by every tie that binds me to society,—by all that can make life desirable to me,—to resort to this mode of obtaining that recress due to me at your hands, as the only alternative, which now seems to present itself for the preservation of my honor." pp. 17, 18.

There is something so monstrously absurd and preposterous in the whole conduct of a duel;—in its plan, progress, and termination;—in the reasons assigned for it, and the excuses by which it is palliated, that few persons can have patience to examine it deliberately. Argument seems totally useless; the authority of the wise and good has no weight; the sanctions of law human and divine are contemned. What can be said on such a subject? With the duellist himself nothing can avail. With others the case is too plain to admit of statement or illustration. If we had patience to take up all the absurdities of the practice, and to analyze them one after another, who would have patience

to read

Yet we cannot but advert to one clause of the code of honor, as it was understood by Com. Decatur, which puts it in the power of any rash man, who has become expert in the art of manslaying, to murder his brother duellist whenever he pleases. The clause is that which declares, that an officer "is not at liberty to decline an invitation from any person," &c. The only question, which a challenged officer can ask, is, whether the challenger is not utterly "degraded." He may not inquire, whether there is any cause of offence. It is enough that somebody invites him to be killed. If he ventures to decide, that his antagonist is too "degraded" to enjoy the distinction of butchering an honorable man, he will be accused of making the decision under the influence of fear. He had better fight first, therefore, and consider the case afterwards. Besides, if the characters of all, who have fought duels, were fairly brought under review, it would be difficult to say, what degree of mental imbecility, professional incompetency, or moral depravity, or what union of all three, would constitute a sufficient degradation to deprive a military man of the privilege of killing and being killed. To apply these remarks to the case before us; if all that Com. Decatur says of his antagonist be true, his character must be base indeed. Yet it was necessary to accept an invitation, even from such a man. Suppose Com. Barron should conceive, that it is still necessary for him to call out two or three more. How could the invitation be declined? One man has accepted the invitation at the expense of his life. It would be hazardous indeed for another to decline an invitation, after the matter has been thus decided; and still more hazardous for a third: for it is to be remembered, that the character of a duellist always improves very rapidly, while the duelling process is VOL. XVI.

going on. The amount, therefore, of this part of the code, is, that the vilest man in the world may, for any cause or no cause, kill the best man, the most valuable man, whom he can find in the military service

Again; these men disapprove of duelling. They esteem it no proof of courage, -- a barbarous practice, -- and one that ought to be exploded. But when shall the practice be exploded, if there is no beginning of a salutary reformation? Will not the causes, which make it necessary to fight now, make it necessary to fight while the world shall stand? And how can it be said, that the practice ought to be exploded?

2. The duel under consideration bears a very striking resemblance to most of the wars, which are within the compass of history. The duel was necessary. Neither party could avoid it, if you believe his declarations. Yet we all know, that either party could have avoided it. with the most perfect ease; -- without losing any thing, without endangering any thing valuable. On the contrary, fighting was a trouble-

some business, both in its preparation and its issue.

So it is with nations. They always declare that war is necessary and unavoidable. They make a great parade of the injuries and indignities, which they have suffered; they trumpet their meekness and forbearance, and solemnly aver, that they are impelled into war. Each nation represents its enemy as a prodigy of violence, and fraud, and itself as a model of justice, integrity, and suffering virtue. All these representations are false, at least as to their extent. Both nations have acted foolishly, and perhaps unjustly; but they have not suffered so much in years of peace, as they would suffer in a month of war. The necessity was altogether factitious. It commonly exists as much at the close of the war, as it did at the beginning; and the list of injuries, which were drawn up with such gravity, as imposing an irresistible necessity, has been increased a hundred fold during the reign of violence and blood.

In every case of apprehended war, it ought to be the first object with every man, who has influence, and especially of every able writer, to examine the alleged necessity; to see if it is not assumed totally without proof; to inculcate forbearance and consideration; to explain what will certainly be lost by a war; to describe the uncertainty of its issue, and the incalculable amount of what will probably be lost; and to denounce the judgments of the Almighty Ruler upon all, whether high or low, honored or disgraced, who shall, for light reasons, and through the influence of false allegations, plunder the goods, debauch the morals, and destroy the lives of their fellow men. In one respect, wars seem more unreasonable than duels. A great proportion of the sufferers are usually innocent of the alleged causes of war, and do all they can to avoid its evils. But no duellist is shot, unless he voluntarily exposes his life in single combat.

3. How much more deliberate was the murder of Com. Decatur, and how much longer premeditated, than almost any murder, which brings its perpetrator to the gallows. More than nine months clapsed after the first letter and answer were interchanged, before the crime was actually committed. In the letter and answer the deliberate design of killing, if necessary, is apparent. Many of the murders, which bring upon the guilty offender the whole vengeance of the civil power, are

perpetrated without the opportunity of a single hour's retirement and reflection; but here two cool, collected champions sit down to the work of death with as much composure, as if they were writing a dissertation on the law of projectiles, or bringing forward some plan of national improvement; and nearly three hundred days pass over their heads, between the cruel purpose and its bloody execution. Indeed, the man who comes to the deliberate resolution of shedding blood, on duelling principles, leads a life of murder, so long as he persists in that resolution, although he should never send or receive a challenge. On confirmed duellists no impression can be made; but if any young man, who is fascinated by the word honor, should cast his eye on these pages, we would solemnly warn him of the danger to which he is exposed. However lightly men may agree to regard the killing of each other, it will never be regarded as a light matter by the Almighty Lawgiver; by Him, who formed man, and endowed him with those high attributes, which are capable of noble employment in the Creator's service.

4. In how odious and despicable a light do the officious and meddling promoters of duels appear. It would seem, that there was no small agency of this kind in the case before us. Some busybody was engaged in carrying declarations backward and forward; another was soliciting the first correspondence to show around. We think it highly probable, that the duel, though perhaps long meditated, would never have taken place, had not this course been pursued. The sport of mischievous boys, who take delight in setting two fierce mastiffs upon each other, is honorable and dignified, if compared with the foolish interference of men, for the accomplishment of so atrocious a design.

5. It is very evident, from the whole correspondence, that both parties hated to fight. In other words, each felt as though it was a serious thing to be shot through the body. Each advanced to the conflict with no small apprehension for himself, though he appears to have indulged no solicitude for the safety of his adversary. From the quickness and exactness of the fire, and the direction to the most mortal part of the body, (if the newspaper account is correct,) it would seem that each was disposed to destroy his enemy as surely and speed-

ily as possible.

Perhaps it will be asked, how these men should be induced to fight, if they really dreaded the issue? We acknowledge that there is ground for the inquiry; and it demands a good deal of reflection to answer it satisfactorily. There is no doubt, however, that many duellists have gone to the field of blood, with almost as much reluctance as the criminal to the gallows. They have passed sleepless nights in the dreadful interval, between the challenge and the meeting. They have often resorted to very mean and humiliating expedients to creep out of the difficulty, without refusing to fight on the one hand, or exposing their lives on the other. That iron-handed necessity, which leads them to the field of slaughter, seems, in most cases, to amount to no more, than that having committed themselves on the subject of duelling, they cannot even reconsider the matter. Having sold all their precious interests, their lives, the peace of their families, and even their souls, for a mess of pottage, they cannot bring themselves to annul the bargain. It

164 Review of the Correspondence between Com. Decatur and Barron. APRIL,

is indeed a strange and woeful instance of the delusion, to which the

depravity of man exposes him.

6. After it had been determined by the parties, that they would kill each other if possible, it is distressing to see how unalterably bent on evil their hearts were, in circumstances which should have occasioned a salutary change. The meeting became inevitable, on duelling principles, in the month of June. Nothing further was done in the matter till October; and the excuse, which Com. Barron assigns for the delay, was, "that he was confined to his bed, the chief part of that period, by a tedious and painful indisposition." p. 11. A considerable delay subsequently took place, and the last letter of the series is as follows:

"Sir,
Your let er of the 29th of December found me confined to bed, with a violent bilious fever, and it was eight days after its arrival before I was able to read it; The fever, however, about that time left me, and my convalescence appeared to promise a moderately quick recovery. I therefore wrote you my note of the 16th ult. In two days after I relapsed, and have had a most violent attack, which has reduced me very low; but as soon as I am able to write, you shall hear from me again to the point. I am, Sir, your obedient servant, JAMES BARRON. Com. STEPHEN DECATUR, Washington."

What a picture! A poor helpless man, distressed with pain, and almost in the embraces of death, spending all his little strength in preparation to kill his brother; -- crawling away from the sides of the grave, raising his dim and glazed eyes, and extending his feeble, trembling arm, to destroy that life, which the whole created universe could neither give originally, nor restore when lost. No proof of even occasional releatings; "no symptom of the flinty heart having been softened for a moment by the fire of affliction.

Com Decatur's time passed in a different manner. The routine of fashionable life occupied his hours. In the splendid drawing-room, and the magnificent saloon, he was preparing to become a tenant of the dark and narrow house. At a ball given by himself, in his own spacious mansion, surrounded by six hundred gay and thoughtless beings, be was about taking his final leave of elegance and beauty. putting on his shroud and extending himself in his coffin. This he was about to do, while in the deliberate act of murdering his brother, And the harp, and the viol, the tabret, and pipe, and wine are in their

feasts: but they regard not the work of the Lord, nor consider the opera-

tion of his hands.

7. The amazing inconsistency of duellists is very obvious. Their professed tenderness, and their real cruelty, form one of the most striking contrasts any where to be found. Com. Barron is tremblingly alive to the fear, that the females of his family should suspect what was in agitation. In his letter of Oct. 2sd, he says; "I will thank you not to put your name on the cover of your answer, as, I presume, you can have no disposition to give unnecessary pain to the females of my family." p. 5. And again, at the close of his long lettop of eight closely printed pages; "I can make no other apology for the apparent tardiness of this communication, than mercly to state, .bat, being on very familiar terms with my family, out of tenderness to their fortage. I have written under great restraint," p. 18. If the

females of a family would be so much distressed, at the bare apprehension that a duel might take place, with what agony would they behold a father or a husband brought home mortally wounded? Com. Barron was tender of his own family, and yet he voluntarily exposed them to the sudden and violent loss of their protector and guardian, and of all their means of support. He was tender of his own family; but he was willing to carry agony and desolation into the family of his antagonist. He was desirous not to occasion a momentary pang; but perfectly ready to inflict a wound, which can never be healed white life remains. This lively sensibility on smaller points, and an apparent disregard of heart-rending and durable anguish, remind us of Lord Nelson's testimony, on the trial of Capt. Machamara for the murder of Col. Montgomery. This murder took place in the form of a duel; and was occasioned by Col. Montgomery's striking the captain's dog, and replying to the owner's admonition, in a style of genteel, careless insolence. The counsel for the prisoner called witnesses to prove the excellence of his general character, in order to convince the jury that the killing was without malice. Lord Nelson swore, that, from a long acquaintance with the gallant captain, he did not think him capable of "hurting a hair of the head of man, woman, or child." Yet that same captain had confessedly killed a man, in the prime of life, for the single offence of a hasty reply to a rather uncourtly caution.

8. The pamphlet under consideration will tend to depress our national character abroad, in the estimation of all, whose good opinion is worth possessing. The achievements of our navy, during the last war, have drawn toward it the concentrated attention of the civilized world. Every distinguished officer on its rolls is a public character of no ordinary responsibility. What he does will be known and read of all men. It could not be concealed, were he disposed to conceal it. In the case before us, the parties designedly wrote for the inspection of all men; they fought with the eyes of Europe and America upon them. Their reasons were to be canvassed, their motives examined, and their temper and habits discovered. In this trying predicament, how miserable is the exhibition. What is there, in the whole history of the transaction, that a judicious man can respect, or a virtuous man cease to con-

demn?

9. What is the remedy for duelling? In the present perverted taste, and amid the prevalence of warlike principles, this is a question difficult to be answered. One thing, however, can be done by the virtuous part of the community, more effectually than has ever been done hitherto. All, who abhor the principles of duelling, can express that abhorrence with more unanimity and energy, than have been yet called forth. They can show by their declarations and their example, that they regard all concerned in duelling, whether principals, seconds, surgeons, or busy-bodies, as guilty of very aggravated murder, and no more to be countenanced than other murderers. They know that the laws of their country say this;—that the law of God says it;—and they will not be backward to give the declaration their hearty assent. Their united voice will not be disregarded.

One reason, why many conscientious persons do not express more pain and regret, on account of deaths occasioned by duels, is, that they regard duellists, in the mass, as a very worthless set of men, and feel as though the world could easily consent to part with them. But this is viewing the subject too lightly. Duellists are no worse by nature than other men; and the greater and the more evident their guilt is, the more urgent are the reasons for public testimony against it, and public

mourning and humiliation on account of it. At the close of these remarks, we cannot but remind the reader how unequally public justice is administered in all countries; but, to bring the matter home, how unequally in our own. A murderer in the lower classes of society is hung; a privileged murderer is unmolested:-a common murderer cannot clude the vigilance of the police, though the decd be done in secret, and he escape with all possible haste; against a privileged murderer the crime can hardly be proved, though it be proclaimed beforehand, known hundreds of miles from the scene of action before it takes place, witnessed by numbers, minutely described in the public papers, and all the circumstances as well known as the most public transactions can be known by persons not actually present. The unhappy pirate, who, in the capacity of a common sailor, prowls the ocean, and appropriates to himself a small portion of booty, is executed; but the pirate, who keeps his den in the midst of a great city, purchases or builds a vessel, procures arms and ammunition, enlists a crew, and sends them forth to indiscriminate robbery,-not only remains untouched, but, if his wealth does not forsake him, is flattered Not quite two years ago, three slaves, a man and two women, were executed in Virginia, for the murder of their master. True it was, they killed him; but it was strictly in self-defence; and he was, according to the acknowledgment of the whole neighborhood, one of the most abhorred tyrants that ever disgraced human nature. About a year since two white Virginians agreed to kill each other, if possible, in a most savage duel. One was killed, and the other barely escaped. No attempts were made, however, to punish the murderer. A short time since one slave was hung, and another burnt, for killing their master. What had been his treatment of them, is not said; as they did not live to write the history of the affair. But the crime had been contemplated but a short time; and the criminals were poor and ignorant, if not insulted and abused. Great men, however, can meditate a crime for years, commit it when they please, and never have their conduct called in question.

This seems a little hard, and not exactly fair and equal. If a deliberate murder ought to be punished with death, as we fully believe it ought, why should a poor, ignorant, unfriended man have the most rigorous sentence passed upon him, and the rich, enlightened, polished gentleman be suffered to transgress with impunity? Let it be remembered, that there is a tribunal, where is no respect of persons, where no sophistry can deceive, and no combination protect from the arm of

vengeance.

Though we view duellists as very high-handed offenders, we think the same pity is due to them, as to other criminals; and our desire is, that every practicable method should be taken, to bring them to reflection, to repentance, and to thorough reformation.

MASSACHUSETTS MISSIONARY SOCIETY.

Just as we were about taking our pen to write an article on the claims of this Society, the following appeal of the Secretary appeared in the last Recorder. We gladly lay it before our readers, and solicit from them a prompt attention to its representations.

To the Friends of our Country and of Zion.

THE design of this communication is to bring before you a Society, which, in a measure, seems to be forgotten by the Christian public; but whose claims for support are neither few nor small. The Massuchusetts Missionary Society is one of the oldest of the kind in this country, having been in operation now more than twenty years. Its income, though never large, for several years has been gradually diminishing. Some congregations indeed, from the first, have contributed to its funds with a liberality worthy of special commendation. But in the lapse of time, some of its clerical members, who annually brought to its treasury the charities of their people, have been removed, and their successors in the ministry have turned these charities into other channels. The numerous and pressing calls for charity by more recent and splendid institutions, have led other congregations to divide their pious offerings and to give only a part to aid the cause of missions in our own country. These and other causes have conspired to lessen the receipts of this Missionary Society so considerably, that its treasury can no longer meet its customary expenses. The annual subscriptions, donations and contributions for the year ending, June 20th, 1819, did not amount to twelve hundred dollars. Whereas the expenses of the Society for the year ending May 25th, 1819, were more than eighteen hundred dollars. The Trustees the last year were compelled to employ several of their stated Missionaries for a shorter term than usual, and wholly to drop others from their list of appointments; and yet they anticipated much of the receipts of the present year. They also declined to send any Missionary to several places from which very pressing applications were made for assistance. Without an increase of funds, the operations of the Society at no very distant day, will be reduced within very narrow limits. The Board must recal their Missionaries, abandon those fields they have long occupied, and where the Gospel has been faithfully dispensed, and suffer them to be overspread with error, ignorance and vice. The feeble churches, which have been planted and watered in the wilderness, under the patronage of this Society, must be left to experience a famine of the word; and hundreds of her spiritual children must be cast off, and no more receive from her hand the bread of life.

It is however believed that no cause exists why this Society should not be supported, and when it is remembered, that the Missionary Societies in the other states, which were instituted to carry the Gospel to the destitute in our own country, are supported with a liberality worthy their benevolent design. Will not the friends of Zion ask, "shall Massachusetts, which has so distinguished herself by her landable deeds in this day of Christian enterprise, suffer the eldest of the daughters of her charity to fumish and die!" Every feeling of their hearts must prompt them to answer no. The Trustees cannot allow themselves to doubt the disposition of the public to afford them reasonable aid in the prosecution of their benevolent designs; and that when their wants are generally known, they shall receive their full proportion of the charities of the day. Surely those who mourn over the state of the poor heathen, and are doing so much to send the Gospel to them, will not shut up their bowels of compassion towards their own countrymen, who are perishing in ignorance and sin. Nor will they withhold assistance, who think too much is done for the conversion of the heathen, and not enough for those whose case is equally deplorable in our own land. If any think we ought to act upon the principle that charity begins at home, and first to supply the wants of our own countrymen, before we send assistance to distant nations or isles of the ocean, an object is here presented, which cannot fail to granfy their wishes. They are here invited to act in accordance with their principles, to aid in carrying the Gospel to the destitute in our own borders, who are beseeching us to send them assistance.

Does any ask, 'why ought I to aid the object here recommended." For the information of such, the following facts are stated. Let them be seriously consid-

ered, and it is believed that every pious heart will cheerfully obey this call for

public charity.

In the State of Maine, where the Missionaries employed by the Society chiefly labor, there are about 120 Towns and Plantations, containing a population of more than 1.0,000 souls, destirute of regular, settled ministers. These people are scattered over an extensive region, and generally poor. They cannot be embodied into congregations sufficiently numerous to support a religious teacher. In many of these Towns, churches have been organized, cherished and increased by the instrumentality of Missionaries. They have hitherto and must for a time to come be who lly dependent, or nearly so, on the charity of others for the privileges of the Gospel ministry. In a communication signed by a committee of seven in behalf of the church and congregation, from one of these Towns, dated March 17th, 1820, they say, "We had been destitute of preaching for two years, when one of your Missionaries came among us three weeks ago; for whose faithful labors we render you our sincere thanks." They plead in a very toucking manner for assistance in fu ure. "We are indeed a destitute people. Our children are growing up in ignorance of the public ordinances of the Gospel. The people are becoming indifferent about the Sabbath, and some are waxing bold in sin. We fray that you would consider our case, and send us a pious, prudent, and able Missionary. We feel as though we cannot be denied. You will excuse our importunity, since we plead for the salvation of immortal souls, and the advancement of Christ's kingdom. This is but a specimen of what is annually received from many towns. In the whole county of Washington there are but two congregational ministers, and these are fifty miles apart. Along the sea-coast east of the Penobscot, from Bluehill to Machias, a distance of more than ninety miles, there is but one congregational minister, and his labors have been much interrupted by ill health. Most f the towns and settlements are destitute of any regular preaching whatever. The moral state of society consequent on such a dearth of the word of life can easily be conceived. In the counties of Somerset, Kennebec, Oxford, Hancock, and Lincoln, there are many missionary fields, which are already white to the harvest.

These facts, it is hoped, will not fail to excite your sympathy, and loudly call on your piety and benevolence to do something for the relief of those destitute regions. Will you not lend your support and co-operation in the charitable design of communicating to them the ordinances of our holy religion. Will you not give something that the bread of life may be given to those, who are famishing for it, and that it may be again said, "The poor have the Gosfiel fireached to

them."

It is believed that the friends of the destuute, will not treat with neglect this call node in behalf of those who are beseeching us to send them the Gospel. They have strong claims upon us, who possess the Gospel, and the means of sending it to them. It is as necessary that the Gospel should be preached to them as to ourselves; and Christian instruction is likely to be as useful to them and their children, as in any part of the land. Nor le, it be supposed that what is given in aid of benevolent objects, is a real loss of property to the individuals who give it. The earth is the Lord's, and the fulness thereof, and all that we possess, we have received from his hand; and to give a portion of what God has given us to help the poor and needy, is the right way to increase what we possess; for it is one of the principles of the divine government. He that watereth, shall himself be watered. He that hath futy on the proor, lendeth to the Lord, and that which he hath given will he refusy him. Give and it shall be given unto you. It is certain also the more cheerfully and liberally we give to send the Gospel to the destitute, the greater blessing will that Gospel be to us and to our children.

The clerical members of the Massachusetts Missionary Society, are particularly and respectfully requested to bring its concerns distinctly before their people; to acquaint them with the embarrassing state of the Society's funds, the pressing calls upon the Board from many destitute towns for Missionary labors, and, on a day previously appointed, to take up the collections of their people to aid the objects of the Institution. All the members and friends of the Society are desired to circulate the information in this paper, and to endeavor to awaken

public attention to the cause of Domestic Missions.

By order of the Trustees. S. WALKER, Secretary to the Board. Danvers, April 15, 1820.

MISSIONARY HERALD.

No. 4

APRIL, 1820.

Vol. XVI.

ARKANSAW MISSION.

Letter from Messrs. Finney and Washburn to the Rev. Dr. Worcester.

Elliot, Choctaw Nation, Jan. 12, 1820.

REV. AND DEAR SIR,

It is with the greatest pleasure, that we are enabled to address you from the consecrated ground of your second establishment among the aborigines of our country. To be able to rest in the society of the dear missionaries at Elliot, and thus repose in the bosom of Christian friendship in this wilderness, is like cold water to the chirsty soul, after our long and toilsome journey from the East and North.

On the 30th of August, after some unexpected delays, brother and sister Finney, and sister Minerva Washburn, left Randolph, Ver. and on the 13th of September arrived at Rockaway, N. Jer. the residence of Mr. Abijan Conger, and others destined to the mission at Brainerd. No incidents worthy of communication occurred in the journey thus far, except the continual goodness of our Heavenly Father making our way pleasant and prosperous, and giving us a safe arrival at the end of our first stage.

On arriving a Rockaway, brothe Finney found three of the children of brother Van dangerous y sick, which returded the preparation of the company, and caused a delay of nearly three weeks. Two of the sick children were removed by leath; and on the 18 h buried in the same grave. The event was met with calm resignation by the afflicted parents, and the graces of the humble

Christian shone in this severe trial of their faith.

After warting more than a week longer, for the recovery of brother Vail's remaining sick child, it was judged advisable to leave him in the care of friends, and journey without him. This must have been a great addition to the trial of brother and sister Vail; but it was borne with apparent cheerfulness for the cause of Christ. We feel it a duty, as well as a pleasure, to record the lively interest taken in the missions of the Board, and the kind and benevolent attention paid to brother Finney and family, by Col. Joseph Jackson, of Rockaway, while they were detained in that place.

On the 30 h of September, brother Finney and family left Rockaway, in company with Mr. Anijah Conger, Mr. John Vail, Mr. John Talmadge, and their families. The first Sabbath after leaving New Jersey was spent in Philadelphia. The Christian people of that city, and particularly those of the Northern Liberties in the Rev. Mr. Patterson's society, took a deep interest in the missions, and showed many kindnesses, which greatly endeared them to our hearts. We would also mention the same things of the people in Wil-

mington, Del.

[A] the seat of government, where they arrived Oct. 9th, Messrs. F. and W. with their brethren, experienced the friendship of T. L. M'Kenney, Esq the superintendent of Indian trade, who is deeply interested in all the benevolent plans for the improvement of the Indians. He gave them letters to the government.

ernor of the Arkansaw territory, and to various agents of the U.S.]

. At Alexan ma sister Vail was attacked with a b lious complaint, which for a time prevented her journeying. It was thought advisable, that the whole comp my should not be detained on expense. Brother and sis er Vail were left in har place with the small waggon for their convenience, while the rest of the company proceeded on the way. In a short time, however she was mereifully restored, and they resumed their journey. They rejoined the company soon after passing Charlottesville, about a hundred and forty miles from Alexandria

Vol. XVI.

mercy to his people.

While passing through Virginia, the company had the misfortune to lose two of their best horses; one belonging to brother Finney, the death of which could be referred to no assignable cause: The other, belonging to bro her Conger, died, as was supposed, by eating too much wheat, given him without the knowledge of the brethren at the time. After this, nothing occurred requiring particular remark, till we were about entering the territory formerly belonging to the Cherokees. Between Washington, (Ten.) and the old Cherokee line, brother Finney and company heard, that brother Washburn and Milo Hoyt were on the way to meet them, but that they had taken a different route, and of course had gone by. On the day following, however, at Mr. Brown's, a half-breed Cherokee, we had the satisfaction of meeting and embracing each other, after a year's separation at the two extremes of the United States. Having taken some rest and refreshment, and recounted some of our wanderings and toils, we proceeded on our way, hoping to arrive the same day at Brainerdthat interesting spot, consecrated by the prayers and charities of thousands to Zion's King: but on account of the roughness of the way after crossing the old line, and the time spent in getting all the waggons over the Tennessee, night came upon us while on the banks of the river, where we rested comfortably on the floor of an open log cabin till the next morning. Through the loving kindness of our covenant God, after journeying-a part of the company two weeks from Vermont to N. Jersey, and the most of us six weeks from N. Jersey, we all arrived at Brainerd, in health and safety, on Thursday, Nov. 11th, much less fatigued than was reasonably expected. Through the whole journey the L rd smiled upon us, and made the way prosperous. There was no excessive heat or cold. No distressing accident befel any of the company. No sickness. except the short illness of sister Vail, and very slight complaints in others, was experienced. The roads a great part of the way were good; not an hour's hindrance was occasioned by rain or bad weather. In all the country we passed, south of New York, a drought, which in some places was severe, had been experienced during the summer. This, while it raised the price of provisions, and especially food for horses, made the roads dry and hard, and rendered the travelling more expeditious.

Brother and sister Washburn left Georgia on the 18th of October, and reached Brainerd on the 22d. An account of their journey thus far has been previously communicated. We all met a very cordial welcome and an affectionate reception from the dear missionaries at Brainerd; but the time was short in which we enjoyed their society. On account of their want of help, brother Washburn had acted as a member of their mission family, endeavoring to assist them in the various departments of their work, till the arrival of brother Finney and the company. Consequently, no arrangements could be made for our particular enterprise. After brother Finney arrived, and brother Washburn was relieved by other help, we began without delay to make preparations for pursuing our journey. We visited Mr. Charles R. Hicks at Fortville, father and mother Gambold at Springplace, and Col. R. J. Meigs, Agent for the Cherokee Nation. These interviews were for acquaintance, and obtaining letters for the benefit of our mission. We were highly pleased with this Christian chief, and those devoted missionaries of our Lord. The latter, after laboring a long time, as they had inclined to imagine, almost in vain and alone, have been made to rejoice, during the last summer, by some mercy drops from above, and by the encouragement of more missionaries from the United Brethren. Col. Meigs received us kindly,-expressed his joy in the prospect of good to the emigrant Cherokees, and gave us, as did Mr. Hicks also, letters to the Agent, to the chiefs, and others in the Arkansaw territory. We received letters also to chiefs, principal men, and others, on the Arkansaw, from David Brown, an interesting young man in the school at Brainerd. He is brother to Catharine Brown, and to one of the chiefs of the emigrant Cherokees, and has spent about two years in the Arkansaw country. He appears thoroughly convinced of his lost estate, his need of a Savior, and of the excellence of the Christian religion. He is anxious for the improvement of his nation; and, in his letters to his brother and others west of the Mississippi, expresses himself feelingly and decidedly in favor of the school and mission at Brainerd, -of our extended mission, and of the Gospel of Christ. May the Lord renew his heart, and make him a herald of

We should be pleased to mention some interesting facts which transpired while we were at Brainerd; but they will probably be communicated in the journal of that mission.* We would only remark, that the pleasure we experienced during one hour spent in hearing the dear children, but recently called from the surrounding forest, sing the songs of Zion, answer questions on religious subjects, and in conversation with one of the natives, (father of the boy named Jeremiah Evarts,) amply compensated us for our whole journey from New England. During the two and a half weeks spent in the Cherokee Nation, after brother Finney's arrival, we rode about 250 miles, preached six times at Brainerd and elsewhere, wrote letters, visited some of the natives, and made preparations for journeying to Elliot.

On the 30th of November, all things being in readiness for our departure, the children and members of the mission family assembled in the front piazza of the mission house, and after joining in prayer and praise, probably for the last time in this world, we exchanged the painful parting salutation, and commenced

our journey from that place for the dark wilderness.

On account of the exceeding roughness of the way, we advanced very slowl. Our route, for the first half of the journey, was through a part of the Cherokee country, West Tennessee, a part of Alabama, to the military ferry, about 12 miles above Colbert's ferry. Between Brainerd and the foot of the Muscle Shoals, we crossed the Tennessee four times, several large creeks without bridges or ferries, and also the Cumberland mountain; which, both in the ascent and descent, is very steep and rocky. Much of this part of the way, especially from Brainerd to Winchester, (Ten.) was very rough and broken for waggons. However, the Lord being our helper, we were preserved in safety, and brought to

the ferry, where we crossed the river the last time.

On the 13th of December, about three miles after leaving the ferry, we passed the last settlement of whites and soon entered the country of the Chickasaws. Before this, we had several rains, and repeatedly afterwards, which filled the creeks and swamps with water, and a great part of the path with the mire of clay. Between the river where we crossed it and the Chickasaw Agency, a distance of about 120 miles, these swamps and creeks are numerous; and, in the rainy season, as when we were in them, almost impassable. The creeks are without ferries, and generally without bridges. As they were of a muddy hue, we could ascertain their depth and the obstacles in them only by attempts to ford them. Hence we were sometimes almost buried in water, and our baggage much wet. In one instance, while in the deepest part of the creek, the large waggon, which went in first, and which had in it sisters Washburn and Finney with their babes, was stopped by logs lying unseen in the water to the height of the axle tree. We were obliged to carry out the women and children in our arms, and work an hour in the water waist high, while the weather was cold and rainy.

In passing through the Chickasaw nation, we had a swamp to every creek and a creek every few miles. These swamps are mostly of a clayey consistence; and if travelled in the rainy season, the path soon becomes mire, very deep and adhesive. Our waggons and horses frequently sunk in up to the body, and in several instances so firmly, as to become immovable without a change of circumstances. In such cases, we were compelled to unharness the horses to extricate them from the mire; next to unlade the waggons, pry them up with levers, and roll them by hand to a place where the horses could stand. Instances of this kind doubtless would have been multiplied, had not the horses, with which we were furnished, been the best for such labors. In passing the swamps and low lands, we frequently crossed deep sloughs, into which the waggons fell perpendicularly nearly three feet, and must rise in like manner, while the surface of the mire much resembled the surrounding ground. In passing one of those places brother Finney's hat was brushed from his head, and carried down by the wheels too far to be found again; and that in a place where another was not to be obtained. However, a handkerchief tied round his head very well supplied its place, according to the custom of the country. We were then near the Chickasaw Agency, where we arrived on the 22d of December.

^{*} See Journal of the mission at Brainerd in the numbers for Feb. and March.

Hitherto we had resorted to no arm of flesh for aid. But while there, ruminating upon difficulties we had surmounted, and anticipating those to cone, our hearts were rejoiced by a letter from brother Jewell, informing us, that the bearer, a Mr. Ward, had come to our assistance. Never was aid more seasonable, nor, as subsequent experience taught us, more evidently providencial.

After leaving the Chickasaw Agency, we continued somewhat more than forty miles further on the Natchez track, which is nearly thirty miles further than where brother Kingsbury and Williams left the public road. This brought us to Capt. David Folsom's in the Choctaw nation, distant from this place about 60 miles. Before reaching this place, we had the pleasure of meeting brother Jewell, who was out on business; but circumstances requiring his return immediately, we could not be favored with his company and assistance the remaining part of the way. The kind attention and generous aid afforced us by Capt Folsom, has been mentioned by brother Washburn to the Treasurer. After resting with him from Saturday evening till Tuesday the 27th, we left the waggon read to proceed by a new way through the wilderness to Elliot, where we arrived Jan.

3d, 1820

Through this part of the way "the creeks and gullies with steep, and in some places, almost perpendicular banks," mentioned by brothers Kingsbury and Williams, have not, we apprehend, become less numerous, since they first came to this place. Statements respecting their journey are equally true of ours; that "in several instances we were obliged to unload" in whole or in part, "and either draw the waggons across on poles by the help of ropes, or slide them down the banks." We had also much digging and chopping to do, in order to make the way, and smaller streams passable. While on the way from the road, we had a heavy fall of rain, hail, and snow, with no shelter but such as was obtained by spreading some blankers on poles, raised at one end in form of a half root. We procured in this way a shelter for the night, fourteen times during the last hall of our journey from Brainerd The rain, changing into hail and ending with snow, fell on the 28th of December, the day after we left Capt. Folsom's The snow in the woods fell to the depth of five inches, and lay on the ground four or five days. The weather was excessively cold for this country. The ground was frozen where we had to dig banks, and covered with snow where we were obliged to build our fire, and construct our camp. The trees, brush, and canes, were loaded with snow, which was constantly falling by the wind and otherwise while we were travelling. Thus circumstanced, we could not but feel an anxiety for our women with their babes, as they were obliged to walk considerably, to go with their clothes wet and sometimes frozen, and to sheep during the night chiefly in the open air, and at times on beds wet and frozen. But the Lord was better to us than our fears, and we would keep his mercies in grateful remembrance. On the 29th we were met by brother Williams, who had come to our assist-

ance with a hired man and boy, and some provisions. This he p and the provisions, see in the Lord's time, which is always the best, were very seasonable and acceptable, as our strength had become weakness, and our food scanty; having at that time only a small quantity of frozen corn bread and a little meat. We had then advanced on our way but about 20 miles from the road which we had left. After proceeding about the same distance further, an axle tree in the small waggon was broken, which rendered it necessary to put all the baggage into the large one, and the women with their babes on horseback. Proceeding in this manner, we all arrived at this place as before mentioned, on Jan. 3d, in health as good, or better, than when we commenced our journey, though much

worn down with toil and fatigue.

N twithstanding our journey has been long and toilsome, and our exposures an i privations through the wilder ess many, our Father in heaven has indeed manifisted himself a fathful and covenant keeping God in all our wearisome pilgrimage. We have tain on the ground repeatedly, wet and cold with rains and snow; we have waded creeks and swamps and mine; we have travelled the wilderness, some part of it a trackless way, among people of barbarous tongues; yet, in all our trials, He has supported os; in all our difficulties and wants. He has aided and relieved us; in all our dangers and exposures. He has preserved our wives and our lattle ones. May we feel our obligations to our Merciful Preserver and Benefactor, and may we receive his continual goodness as an incitement to future trust in Him, and to achive obedience in his service.

The plan of procedure, which we shall adopt in what pertains to the remainder of our journey, the prospects opened to our prew, the feelings with which we look forward to the field of future labor, with other particulars, will be communicated in a future letter. May we indulge the hope of an interest in the prayers of the Pradential Committee, that we may be enabled to endure what our Heavenly Father shall allot us in his providence.

With respect and submission, yours, &c.

Rev. Samuel Worcester, D. D. Cor. Sec.

Alfred Finney, Cephas Washburn.

PALESTINE MISSION.

Letter from Messrs. Fisk and Parsons, to the Cor. Sec. of A. B. C. F. M.

Smyrna, Asia, Jan. 21, 1820.

REV. AND DEAR SIR,

THE letter which we dated at Malta, containing a concise account of our voyage to that place, was, we hope, received in due season. On the 9th inst. we set sail for Smyrna, having been previously furnished with a letter of introduction to the Rev. Mr. Williamson, and to the British Consul at Aleppo. Although we were deprived of the privilege which we most earnestly desired,—a particular acquaintance with ur missionary brethren; yet the information we received am-

ply compensated us for our visit at Valetta.

Besides frequent communications from the missionaries, we were favored with repeated opportunities for conversation with the American Consul at Tripoli, (Africa.) who arrived at Malta a few days since, and is bound to the United States. He has resided at Tripoli seven years, and, by frequent excursions into the aeighboring country, has obtained very extensive information with repart to the religious and civil state of society. The account he gave us of the Barbary states, and especially of the northern parts of Egypt, was very encouraging to the friends of missions. We could not but indulge the hope, as the American character is much respected, and plans of benevolence encouraged, that the way is preparing for the diffusion of the blessings of salvation. The Consul, Mr. Jones, had the goodness to procure for us a letter of introduction to a Greek gentleman in this city, and to another at Scio.

On the sixth day after leaving Malta, we came safely to anchor in this harbor. Our voyage was remarkably rapid, and in every respect pleasant. Passing up the Archipelago, we saw, more or less distinctly, many of the Grecian Islands, as erigo, Crete, Zea, Andros, Scio, and Mitylene. Some of the Islands were richly cultivated. The scenery was delightful, interspersed with gardens, groves of orange trees, plantations, and beautiful villages. Friday Jan 14th, at one o'clock, beheld the continent of Asia, and on Saturday, at two o'clock, terminated our voyage to the city of Smyrna. Surely goodness and mercy have followed us all the way. Our friends will unite with us in thanksgiving and praise to our gracious Preserver, and for the encouragement we have to proceed in the heavenly design of imparting the knowledge of Jesus Christ our Lord to those

who are perishing in ignorance and sin.

As it was late in the day when we came to an anchor, we deferred our visit to the city until the beginning of the week. Spent the Sabbath on board the ship, and performed the usual exercises of public worship. The scamen listened with great seriousness to an address, occasioned by the sudden death of one of their

companions.

On Monday the 17th, we visited Smyrna; were introduced to Mr. Lee, and received with every expression of cordiality and friendship. He opened his library, which contains a choice and very elegant selection of books, and observed, "these are for your use at any time when you wish for them. Any assistance, which I can give you by credit, influence, or books, will be bestowed with the greatest pleasure."

The same day we were introduced to the Rev. Mr. Williamson, the British chaplain, who enters into the design of our mission with great interest. We notice this circumstance as a very encouraging event. Other families have not been less disposed to render our situation as pleasant and profitable as possible.

Dined to-day with Mr. Werry, the British Consul, who assured us of his assistance, while we remained at Sa, rna, of letters to respectable gentlemen in Palestine, and in other countries, if we have occasion for them. Mr. Werry has been consul in this city for twenty-four years, and his observations upon the climate, the customs, and the government, are peculiarly interesting, and of great consequence to us in the prosecution of our researches in Asia.

Thus far the Lord hath prospered us. A ray of light already dawns upon our path. Everlasting praise to our Lord and Redeemer for his repeated smiles upon our feeble efforts. May we be enabled to meet every affliction with Christian boldness, and with unshaken reliance upon "the great and precious promises."

We design to take a retired room, and to prosecute our studies without interruption. In the mean time, we may converse with a few, whose spiritual state we may hope to be instrumental in improving, and may distribute Bibles and religious tracts in the different languages of the east.

With gratitude for the special favors which we have received from the Prudential Committee, and with an earnest request for a remembrance in their prayers, we subscribe ourselves, your brethren in the Lord, P. Fisk,

L. PARSONS.

JOURNAL OF THE MISSION AT BATTICOTTA.

(Continued from p. 76.)

Sabbath, March 14, 1819. For a Sabbath's exercise of my largest boys, I require them to study and recite one chapter in the Bible. They commenced to-day with the 1st chapter of Genesis, which they have recited this evening.

15. Sent a copy of my journal to Dr. Worcester, by way of Calcutta.

16. Continued to have a few cases of the epidemic mentioned in my former journal. It often proves tatal.

20. By a letter from Columbo, learn that brother and sister Richards left that

place on the 11th inst. for Jaffna, by water.

Sab 21 For some time past have observed with pleasure, that my interpreter, Gabriel Tissera, has appeared much impressed with the concerns of his soul. I have encouraged him to set apart seasons every day for retirement, that he may read the word of God, and pray in secret. He appears to be punctual and faithful in the discharge of this duty. I have great solicitude for his eternal welfare. Before this time, since being with us, he has occasionally been the subject of serious impressions; but they appeared gradually to subside. O that he may be as a brand plucked out of the burning. Should he become indeed a new man, he has talents for extensive usefulness; both on account of his good English education, and his knowledge of the languages of the Island. Although he reads and speaks Tamul, better than any other language spoken in Ceylon; yet he knows so much of the Cingalese and Portuguese, that he could soon be extensively useful to the people speaking both the last mentioned languages. He was educated a Roman Catholic in Columbo, but having examined the controversy between Catholics and Protestants for himself, his discriminating mind led him to discern clearly the errors of his own creed, and its inconsistency with the Word of God. Should the Lord give him a new heart, I have no doubt that he would also give him strength and courage to renounce the errors in which he was educated, and enable him to contend earnestly for the faith once delivered to the saints.

Murch 25. Yesterday about 4 o'clock received a letter from sister Richards. saying that brother R. herself and child arrived in Jaffnapatam in the morning, in as good health as could be expected. I was much rejoiced by the news of this event, and immediately rode to Jaffnapatam to meet them, and render them every assist once in my power in getting to Batticotta. I found brother R. quite as comfortable as I had anticipated. We had a joyful meeting after so long an absence. It will be one year to-morrow since he left Batticotta the last time. Early this morning we set out for Batticotta. Brother R. by riding part of the way in a chaise, and part of the way in a palanquin, arrived here in safety, such less fatigued than he expected to be. The voyage from Columbo to

Jaffna had been extremely unpleasant and fatiguing to him. When we reached Batticotta, we found brother Poor here to welcome his arrival. We all greatly rejoice, that the Lord has spared his life to return once more to Batticotta. He appears quite feeble; how long he may be continued with us is known only to Him, who has the lives of all men in his hands. He is remarkably calm and happy in his mind; and willing to depart and be with Christ. I trust that his

spiritual conversation will be a blessing to our souls.

Sabbath evening, 28. This has been a delightful Sabbath. Many circumstances have conspired to render it so. God is indeed kind to us under all our afflictions. In wrath he remembers mercy. He has so far heard and answered our prayers, as to bring back to us our dear brother once more, and to permit him to converse with us before he dies. His conversation is much on subjects relating to the heavenly state; and he is very faithful in reproving us plainly for any thing which he sees amiss in our conduct. In the morning brother Poor preached in Tamul, to a respectable number of natives. After this we united in commemorating the dying love of our dear Redeemer. Mr. and Mrs. Mooyart from Jaffnapatam, and brother and sister Poor from Tillipally, were present. Truly we may say, the Lord was present with us. It was a precious season, and will, I trust, be long remembered with gratitude by us all.

30. Brother R. continues comfortable, and appears to be recovering in some

degree from the fatigues of his voyage from Madras to Columbo.

April 1. Commenced living in two families. It may be proper to state here, that even before we left Columbo for Jaffna, in 1816, we calculated upon living in two families as soon as all things could be prepared for such an event. I am happy to have it in my power to say, that we have lived in great harmony in one family two years and an half; and that we do not now separate on account of any unpleasant feelings between us. We separate because, on the whole, we think it best to live in two families, though in the same house. We all meet together morning and evening for family worship, and live on terms of intimate and en-

deared Christian friendship.

April 3. Have spent a delightful evening with my interpreter and five of my largest school boys. I have before mentioned my practice of spending a part of this evening to converse with them particularly and personally about serious subjects, and the state of their own minds. They make pleasing progress in the knowledge of divine truth, and at times appear considerably impressed with its importance. But what gives me peculiar joy at this time is, that my interpreter has, for the first time, given very comfortable evidence, in the relation of his experience, that he has become a new creature—a child of God—an heir of a glorious immortality. My heart overflows with joy even at the hope, that it may prove a reality. Blessed be the name of the Lord for this token of his loving kindness and tender mercy; for any evidence that my labors have not been wholly in vain. I have observed, for some days past, an alteration in his general appearance and conversation, but scarcely dared to hope that so great a change had taken place in hom, as that of passing from death unto life, until this evening. Time will prove whether this apparent change be real conversion to God.

12. Yesterday the sacrament of the Lord's supper was administered at Tillipally; all of our number were present; also Mr. and Mrs. Mooyart from Jaffnapatam. Brother R. was able to go there, and be present in the church on the

occasion.

22. The south monsoon commenced on the 15th, which was a month earlier

than usual.

May 3. This evening being the first Monday evening in the month, we have observed the monthly prayer meeting in this place. Besides our own number, brotner and sister Poor, from Tillipally, and the Rev. Mr. Knight, from Nellore, were present.

5. Brother and sister Richards have gone to Jaffnapatam this afternoon, to spend some days with our Christian friends in that place. Brother R. finds that the society and conversation of pious friends contribute much to his comfort in

his sickness, as he is disposed to converse a considerable part of the day.

9. Sabbath evening. This evening after the labors of the day were ended, and I had retired to my study, a young man named Sandera Sakaren, belonging to my school, came to the door and knocked, and when admitted, to my great surprise he came trembling, like the jailer, to know what he should do to be

saved. With a tremulous voice and eyes filled with tears, he addressed me in substance as follows: "Sir, I am a very great sinner; I am very wicked; I am very much afraid. You must teach me every day; you must pray for me. I see that my heart is very wicked; I am going to hell; God is very a: gry with me for my sins. You must help me. How can I go to hell, and be miserable forever,"—and much more to the same effect. All this was said with an earne-tness and tone of voice, which cannot be described. I was myself so much affected, as scarcely to be able to answer him. I endeavored, however, as well as I was able, to point him to the Savior, as the great Physician of the soul, and to teach him not to depend on any human aid for relief. I conversed with him about half

an hour, and then dismissed him with prayer. He is a young man of about 17 years of age, possessing a very correct mind, and is fond of study. His relations are persons of property and influence, and very strong in their attachment to heathenism. Soon after we came to Batti-cotta, he came here to live with us as a scholar. His relations live about eight miles off, in Nellore, the parish which is occupied by Mr. Knight, of the Church Missionary Society. His father and mother are dead, and his relations were unwilling to support him at school at so great a distance from them. At his request, therefore, we afforded him a small m nihly allowance, to enable him to continue with us, as we saw him to be a promising young man. After our boarding school was established, on account of his cast he refused to eat with other boys. I did not, however, immediately turn him away, but continued his monthly allowance for some time longer, and in the meanwhile took many opportunities to converse with him, particularly on the folly and wickedness of heathenism, and to show him the excell nee of the Christian religion. He always professed to believe in the truth of what I told him. Indeed his conscience seemed convinced, but he wanted resolution to obey its dictates. About three months since, I came to the resolution to withhold his support; as it appeared to me that his object was to obtain his education, and still remain a heathen in practice, against the convictions of his conscience. I accordingly withheld his monthly allowance, at the same time advising him to go and board with his relations, and attend the school of the Rev. Mr. Knight. His reply to this proposition was, - "Sir, my relations in Nellore are all heathens, and are g ing to hell; and if I go and live with them, they will compel me to be a heathen too, and to go to hell with them. I am unwilling to go and live there." As a strong proof of the sincerity of this remark, I am happy to say, that he has ever since begged money of his relatives for his support, and appears determined to live with me.

10. Brother and sister Richards returned from Jaffnapatam this morning.

14. Sent a duplicate of my j urnal to America, by way of Bombay. Sandera Sakaren continues the subject of very pungent convictions. His mind is very tender on serious subjects, and he is commonly in tears when conversing about

his own condition. May these prove to be indeed tears of repentance.

15. Saturday evening. Have had a very solemn and interesting meeting with my largest boys this evening. The Spirit of God seems indeed to be at work in the hearts of a number of them. Among the rest, I have discovered that my principal servant is quite seriously impressed. He has lived in the family ever since we came to Jaffia. He was, for a long season, a strong heathen, but has by degrees become convinced of the truth of Christianity, and has within a few months entirely left off going to the temples, and all other heathenish practices. But it is only lately that he has appeared at all in earnest in seeking the way to heaven.

27. Almost every day I have some very interesting conversation with Sandera Sakaren. He continues remarkably serious. Indeed, I have seldom seen any person in my native land the subject of more pungent convictions. A few evenings ago, after returning from a visit to his friends, I asked him, what he had been thinking of on the way. He said "he had been thinking of the great love of God to him; that though he was born a heathen in Nellore, yet God had sent missionaries into this country, and had sent him to Batticotta to learn the way to heaven." He seemed also greatly distressed about the situation of his friends, who he said were living in ignorance and sin, and going the direct road to hell.

June 1. This evening in conversation with Sandera Sakaren, he said, "I do rejoice in the great love of God in giving his Son to die for sinners, and that he is now interceding for us at the right hand of God. Jesus Christ is my Savior; I

love to pray to him. Sometimes when I pray, I feel my heart very warm. When I think how long I have lived in sin, I feel very sorry. I pray God to forgive me. A few months ago, I thought I did not need a Savior, and that God would forgive me without one. But now I see that he will not; I must be saved by Christ or go to hell." Although I am very cautious in what I say to him on the subject, yet I cannot but trembingly hope, that he has become a child of God.

This day sent a letter to Arbuthnot, De Monte, McTaggart and Co. of Madras, requesting them to become Agents of the A. B. C. F. M. for their missionaries

in Jaffna.

8. Last Sabbath we all united at Tillipally in commemorating the dying love of our Lord Jesus Christ. Yesterday being the first Monday in the month, we united also at that place, in observing the concert of prayer. Mr. Knight was present with us. We had a very interesting season.

I am much pleased of late with the appearance of my head schoolmaster at this place, Philip Matthew. He originally belonged to the school of the Rev. Christian David. His parents were Protestants. His conduct has been very correct ever since he has been with me, and he has been for a long time the subject of some serious impressions; but never gave decided evidence of piety till lately. Now, he has confidence to hope, that he has obtained mercy of the Lord. In conversation with him one day. I said, Pailip, do you converse much with Gabriel upon serious subjects? "O yes, every day we converse together. I love to talk and pray with him; but I do not feel so much as he does. I am not so good as Gabriel." Again in conversation with Gabriel, he says, "Philip is a very good young man: I love him very much. He is much better than I am."

Since the great change that has taken place in Gabriel, I receive great assistance from him in my work. When he speaks to the people or prays with them, it now comes from his heart, and not from his lips only, as formerly. He now spends much of his time in this employment. He converses personally and faithfully with the school boys, with all our servants and coolies, and in short, with all whom he meets. His heart seems much engaged in the work, and he labors and prays ca nestly for the conversion of all around him. Certainly to human appearance, he grows in knowledge and grace very rapidly. Nor are his labors without effect. A considerable degree of seriousness prevails among some of the servants and many of the school boys; and even one of my nearest neighbors, whose brother belongs to the boarding school, appears to be the subject of some serious impressions. He regularly attends our Saturday evening meetings, and is constant on the Sabbath. Every evening the voice of prayer may be heard in different parts of the garden, when the school boys go away to attend that duty.

Sabbath, 13. A larger audience to-day than usual. The boys belonging to three of my common schools attended. Since the epidemic commenced among the pe ple, until this time, the members of my common schools have refused to

attend meeting on the Sabbath at the mission house.

21. Received a very favorable answer to my letter addressed to Arbuthnot. De Monte, McTaggart, and Co. at Madras. That house has consented to become the Agents of our Board for their missionaries in Jaffaa, on terms very

favorable for the Board.

Saturday, 26. Received a note from brother Poor giving us a painful account of the scare of his heaith. He h s had a bad cough for a number of weeks; but we have lived in constant expectation that he would recover from it. But instead of that, it has been growing worse, so that he now expectorates con-iderable matter which appears like pus. He has also of late raised some blood, which apparently came from his lungs. Brother and sister R. have gone thicher to day, as he needs medical advice and assistance immediately. He we mysterious is the Providence of God, which has now removed from their labors three of our number in this district, with pulmonary complaints! On account of our diminished numbers, we feel this affliction more sensibly than either of the two former ones.

May the Lord speedily send us assistance, or else we may be called to the painful necessity of abandoning one of the two stations which we new occupy. But our confidence is in the Lord, and we would bow submissively to his

holy will.

July 9. Brother and sister R. returned from a visit of a few days to Jaffna, He is considerably more unwell; has some symptoms of dropsy,

23 VOL. XVI.

16. Heard of the arrival of three Wesleyan missionaries at Trincomalee, and

two at Point de Galle. They are much needed on the island.

23. Mr. and Mrs. Ward, of the Church Missionary Society, have spent a few days with us, on account of their health. Mr. W. is stationed at Calpenteen, at about half the distance from this place to Columbo; but on account of his health,

and that of his family, he has come to Jaffna to spend a few weeks.

27. Have experienced quite a missionary trial to day. One of the finest boys in my school has run away. He is the boy mentioned in my former journal, as having wandered to me from a neighboring village, who said he was destitute of parents, brothers and sisters. He had made rapid advances in his studies, both Tamul and English. Though he had been here but about six months, he could read in almost any part of the English Bible with considerable fluency and correctness. It now appears, that he told me a falsehood, both with respect to his cast and relations. He is not of so high a cast as he told me he was. It appears also, that he has a father living at the distance of about 11 miles, and that he came to me unknown to his father. As soon as this was discovered, the boy probably felt mortified on account of his situation and conduct, and, fearing lest he should be punished for his falsehood, immediately ron away, to the great grief and disappointment of us all. As I had made no agreement for him, it is doubtful whether he will come back again, even if I succeed in finding where he is.

This day sent a letter to Mr. Evarts, by way of Calcutta, inclosing a copy of the annual accounts of this station, and also of the treasurer's account with the

Board for the past year.

29. Sent a duplicate of the above-mentioned letter and accounts by way of

Bombay.

Aug. 2. This evening the monthly concert for prayer was held in this place. In addition to all our own number, there were present the Rev. Messrs. Ward and Knight, of the Church Missionary Society; the Rev. Messrs. Squance, Osborn, Stead, and Bott, Wesleyan missionaries; and the Rev. Christian David. The two last mentioned Wesleyans have just arrived. It was truly a pleasant and profitable meeting to us all. To behold ten missionaries from different Societies, and of different denominations uniting with perfect cordiality in the worship of God on such an interesting occasion, was truly a pleasant sight. We were all, we trust, of one heart and one soul. The fact that no root of bitterness has yet sprung up to trouble us in this district, calls for our fervent gratitude to the Author of peace and concord. We solemnly pledged ourselves to continue to love one another, and seek for those things which make for peace; and all united in the sentiment, woe be to that missionary, who shall sow the seeds of discord among brethren.

4. About three months ago my day school at this place became so small, principally on account of the epidemic, that I thought it not worth while to employ a teacher for so few boys, and accordingly dism ssed him. The people have now requested me to open the school again, promising to send their children. I have

accordingly opened the school again to-day.

7. Learn with great concern, that brother Poor is more unwell. Were it not for the difficulty of leaving his station at the present time, we should all unite in advising him to take a voyage to Madras; but the situation of his family and sta-

tion will probably prevent.

16. Brother Poor is here to day. He is better in health at present; but whether permanently so or not, it is difficult to judge. Brother Richards appears to be recovering in a considerable degree from the ill turn which he had a few weeks since. The continuance of his life for many months we consider quite uncertain. Still, we see no prospect of immediate dissolution. His cough is not severe nor very troublesome; he has a good appetite and sleeps well. He is able to walk about the house for a few minutes at a time, and to take his accustomed exercise morning and evening in a palankeen.

30. I am rejoiced to find, that my head servant appears more and more in carnest about the salvation of his soul. I am grieved also to find, that some of the boys, who appeared serious for a time, seem to be losing their serious im-

pressions.

Scht. 1. Brother Poor has determined to take a short voyage as far as Batticaloe, on the south east part of the island, in company with Mr. and Mrs. Osborn, of the Wesleyan mission, who are to be stationed at that place. Batticaloe

is the S. E. extremity of the country in which the Tamul language is spoken. It is not spoken so far south on the western side of the island. The vessel will prob-

ably leave Jaffna on Saturday the 4th, and return in about three weeks.

4. Have this day made an agreement for a little girl of about ten or eleven years of age, the daughter of a poor widow woman in the neighborhood. This is the first girl who has been offered to us. She came here on trial the 16th of last month. She has made pleasing improvement both in her studies and in her behavior, since she came. She appears intelligent and active. We dress her in a very plain though decent manner; and she appears exceedingly happy in her new situation.

(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, IN THE MONTH OF MARCH.

Abington, Ms. A charity box for the western mission, by the Rev.	Mr. Col- \$1 50	2 0000
Acton, Ms. Two friends of missions, by Mr. C. Byington, Amesbury, Ms. The second church, for educating a child in Ceylon,	1 50	
to be named Moses Welsh, by the Rev. Dr. Worcester,	12 00	
A Soc. of females in 2d parish, for the mission at Brainerd,	16 00	35 00
Boston, United Mon. Con. of Old South, Park Street, and Essex Street		
churches, for the Palestine mission,	42 47	936 73
A lady, for the most needy, Reading Circle of Females, for SERENO E. DWIGHT, 2d payment, by	1 00	
Olivia Woodman,	12 00	01 00
Ladies' Soc. for promoting Christianity among the Jews; appropriated		24 00
solely for a school of Jewish children at Bombay,	100 00	
Brattleboro', Ver. (east parish,) Mon. concert, by Mr. A. Barber, Treas.	13 00	41 00
Bridgetown, N. J. Mon. Con. for the miss at Brainerd, -	15 00	35 00
Bridport, Ver. Fem. Cent Soc. by Hannah Doty, Camden, N. Y. Ladies, by the Rev. Henry Smith, for the mission to	9 26	193 38
Jerusalem,	10 00	
Cayuga, Co. N. Y. A lady, by the Rev. Israel F. Brainerd,	5 00	
Donegal, Penn. Lancaster Co. Fem. Miss. Soc. by Mary Whitehill, Treas.	30 00	
Fairhaven, Ms. Mr. Ansel Jenne's family mite box, Farmington, Con. The Congregational church, their first annual pay-	1 00	6 85
ment, by Samuel Richards, Esq	167 00	
Foxborough, Ms. Mon. Con. by Mr. Hartshorn,	8 51	90 56
Freehold, N. J. Soc. of Ladies, for John Woodhull, in Ceylon, four	10.00	
years' payment, by Mrs. Maria Scudder, Greenfield, N. Y. Saratoga Co. Fem. Cent Soc. by Mehetabel Wil-	48 00	,60 00
liams, Treas.	5 00	18 50
Greenville, E. Ten. Collection in a small evening circle, by the Rev. A.	D 01	
Finney, Hadley, Ms. Fem. Mite Soc. for John Woodbridge, by Pamela Por-	8 31	
ter, Treas.	30 00	
Hanover, N. H. Contribution of little boys, by the Rev. Josiah Towne,	2 00	
Hanover, Dauphin Co. Penn. by the Rev. James Snodgrass,	8 62	
Hartford, Ver. Females, by the Rev. Austin Hazen,	6 00	
Jonesborough, E. Ten. The Presbyterian church, by the Rev. A. Finney,	7 23	
Kingston, Ms. The mission box of Maj. G. Russell,	2 35	11 01
Litchfield County, Con. For. Miss. Soc. by the Hon. Benj. Tallmadge.	400 00	8,120 14
Marblehead, Ms. Soc. in the Rev. S. Dana's parish, for ed. hea. chil.	26 75	186 75
A number of ladies in the first Religious Society, for a child to be named Samuel Dana,		100 13
Monthly Con. in the same parish,	12 00	00.00
Marlborough, Ms. Contribution in the Rev. S. F. Bucklin's congrega-	5 00	39 00
tion, by Mr. C. Byington,	25 03	
Mexico, N. Y. Mon Con. by the Rev. D. R. Dixon,	8 00	
Middletown, Con. Young Men's Soc. for the ed. of hea. youth, by Rich-	05 77	00 W
ard Hubbard, Esq. Middletown and vicinity, Con. For. Miss. Soc. by Richard Hubbard,	35 75	90 75
Esq. Treas.	68 25	780 58
Morristown, N. J. Collection in a small circle, by the Rev. A. Finney,	9 70	
Henry H. Holiday, a small boy,	50	
Newark, N. J. Society composed of males, for the ed. of hea. children		
in India, by S. H. Pierson, Treas.	50 00	386 09

180	Donations to the Am. Board of Com. for For. 111	188.	APRIL
Newharthan	et, Ms. C. B. for the Palestine mission,	10 00	Total.
	for the Jews, to aid the Palestine mission,	44 18 6 82	
Sabbath se	chool, for the ed. of hea. children,	6 82	
Hon Josis	on, Ms. and the neighboring towns, For. Miss. Soc. by the	274 92	4,389 88
Norway, N	Y. Mon. Con. by the Rev. Samuel Swezey,	15 00	28 00
Otis, Ms. C	har. Soc. by the Rev. H. Humphrey,	2 50	
Parsippany	, N. J. Soc. for ed. hea. chil, for a child in Ceylon, to be nam-	28 00	58 00
	r Fem. Cent Soc. by Mrs. Julia S. Fitch, for a child to be	20 00	00 00
	Meigs's family, Ceylon, and named John Griswold, out of	-1	
	their minister,	24 00	
	H. From Rev. J. H. Church, for a child named STEPHEN second payment,	12 00	
Philadelphi.	a, Northern Liberties Individuals in the Rev. Mr. Patter-		
son's so	ociety, by the Rey, A. Finney, viz. One person, \%2;		
each: ai	, \$1; a third, 50 cents; a fourth, \$2; two females, \$1 other, 38 cents; children in Union Sabbath School, 34 cts.;		
a studer	ot in divinity, \(\hat{\chi}_2, - - - - - - - \qq \qq	10 22	
A collecti	on after an evening lecture in the Rev. Dr. Wilson's	97 50	
Juv Mite	from people of several congregations, Soc. in the Northern Liberties, for two children in Ceylon,	97 30	
named S	SAMUEL LOYD, and HUGH DE HAVEN, by Hugh De Haven, jr.	24 00	
Plymouth,	Is. Mon. Concert,	17 00	36 70
Fem. Cent	dies, by Mrs. Howard, t Soc. for the Palestine mission, by the Rev. Wm. T. Torrey,	5 00 14 00	79 00
Rochester,	Ms. The family mite box of Elisha Ruggles, Esq. for the		
Palestin	e mission.	3 00	
A friend of a	missions, n, ('o. N. H. by J. Burley Hill, Treas, for the instruction of	3 00	
Indian y	youth in America \$25 14		
Foreign m	issions, - 1 62		
J. Web	in Hampton, N. H. for Cherokee mission, by Rev.		
Char. box	of Mr. Moody Stockman, of Hampton, by do. 2 50-	35 41	328 75
Rutland, V	er. William Page, Esq. by the Rev. A. Finney,	2 00	
ERSON.	Soc. of females, for ed. of two children named Brown Emand Ellas Cornellus, remitted by Rev. Dr. Worcester,	36 00	121 00
A female	friend, by the Rev. Dr. Worcester,	50 00	
		oh the T	nacionima of
this Societa	ic been requested to give a summary of the dinations, thron, within the year ending Oct 12, 1819. They were as follows	: viz fi	om
Belchertow	n, by the Rev. Experience Porter,		550 00
Chesterfield	. Union Society, for educating heathen children,	en .	- 1 00 14 55
Lasinumpio	n, contributed at the annual meeting, at prayer meetings,		11 25
Hadley, Mi	te Society, by N Coolidge, jun	w	30 00
	per Mills, Fem. Char. Soc	400	9 17
Montague	Monthly concert, by J. Stockbridge, collected by Dea. Martin Root,	_	7 50 5 00
Northampte	on, collected by Mr. D S. Whitney.		120 70
	by Miss Abigail Clark, for the Foreign Mission School,	ha nahaa?	14 25
	an unknown female, under the signature of Cornelia, for to	\$20 00	
	Missionaries,	10 00	
	Brainerd and Elliot Mission, \$15 each,	30 00-	
Norwich a	A friend, for American Indians, lady, by the Rev. Mr. Woodbridge,		1 00 1 10
South Hadl	ey, Cent Society, by Mrs White,		44 00
	a lady, for the Cornwall school,		50
Southampto	n, collected by Dea. Edwards, collected at the monthly concert,		21 50 13 47
	Female Juvenile Soc. by Miss Eunice Edwards, for the	herokees,	15 39
S'4	Mr. Isuac Parsons,		2 00
spencertow	n, N. Y Fem. Char Soc. for David Brainerd at Tillipolly, for the Sandwich Island Mission, by Mrs. Sophia 1	. Niles.	12 00 5 00
Sunderland	, subscribers, by N. Smith, Esq		31 50
	allected by Dea. Sanderson.	ina	12 50
Williamshu	Mrs. Sanderson, for heathen children in N. Amer rgh, children for the school fund,	icity	10 00
	Sing constitution for the section facility		
			\$500 18

† This name is given in honor of the two Moravian missionaries in Germany, who offered to sell themselves as shaves in the West Indies, in order to gain access to the slaves, and preach the Gospel to them.

181

46	O	0	0	
Ŧ.	25		u	

22.	00201	.0.		
A mother's thank-offering, for the birth of a fourth son; by Rev. Dr.				
Worcester,	5	00		
A friend, for the support of a native preacher at Bombay, Salisbury, N. H. Male and female subscribers, by the Rev. Thomas	80	00		
Worcester, Savannah, Geo. Juv. Hea. School Soc. 2d annual payment, for CARO-	35	00	170	00
LINE ELISABETH SMELT, by L. Skellman, Treas.	30	00	78	75
A lady, one half for the Cher and the other for the Choctaw school, Miss Soc. by Mr. L. Mason, Secretary, half a year's salary of the Rev.	20	00		
Pfiny Fisk,	222	00	582	00
Stow, Ms A lady, by Mr. C. Byington,		50		
Vernon, Ohio, Juv. New Year's Gift Soc. by Mr. Selden Haynes, Treas.				
for the mission at Brainerd,	39	00	64	nn
Washington, Dist. Col. A collection, by the Rev. Alfred Finney,		00	O.F	00
White Bluff, Geo. Mon. Con. Fem. Hea. School Soc for Thomas Goulding, 2d annual payment, by		37	53	93
Anne Nichols, Treas. Whitesborough, N. Y. Mon. Con. for the western Indians, by the Rev.	30	00	60	00
John Frost, Wilmington, Ms. A young lady, for the mission at Elliot, by the Rev.	7	00		
F. Reynolds.	1	00		
A young lady, for the mission at Bombay,	1	00		
Wilmington, Del. A collection in the evening, by the Rev. A. Finney,	27	44		
The residence of donors of the following sums is unknow	n.			
March 3. Several persons in various places, by the Rev. A. Finney, March 24. Persons unknown, by Mr. N. Willis, the avails of fines im-		7 5		
posed on each other for bad pronunciation of English, 28. A friend to the promulgation of the Gospel, for the Sandwich	10	00		
Island mission,	3	00		

Donations of clothing for Indian Missions.

Amount of Donations received in March, \$2,485 87.

A box from Portland.

Three boxes have been received at Elliot, from Guilford, Windham, and Durham, (state not mentioned, but supposed to be N. Y.)

A box from Gorham, Maine, Fem. Benevolent Society, by Hannah Hunt: articles valued at

\$23 75.

A box from the Cherokee Mission Society, Norwich, Con. valued at \$30, and containing, besides, some articles from Griswold, Con.

A box from Bridgeton, Maine.

A bundle from Brooks, Maine.

A box from Coventry, Con. containing 75 pieces, valued at \$37, for the mission at Elliot, by Harlan Page.

A bundle of stockings from Greenfield, N. H.

Deposited by some unknown person at the Augusta Bank,

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

A FEMALE friend of missions, in an interior town of Vermont, writes as follows as the organ of a little missionary society of females recently formed there.

"While contemplating the sorrows and sufferings of Him, who was wounded for our transgressions and bruised for our iniquities, we feel ashamed and confounded, that we have thus been slumbering in the vineyard; we mourn and lament, that the cries of perishing millions have not sunk with more weight into our minds; that our slothfulness and short-comings in every duty have caused us to make so tardy progress towards Zion. Stimulated by a desire to awake from our lethargy, we have formed a society, and now present you a few articles of clothing for the missionary stations, as a token of our interest in your labors. We cannot boast of numbers, nor of wealth; but we humbly hope, that in us dwells the spirit of love."

The following note accompanied a donation received some months since: .

"As the donor has been for a long time past in heaviness through darkness and doubts, respecting his spiritual state, he feels desirous of mentioning here, to the praise of divine grace, and for the encouragement of others, that, having lately obtained mercy of God, his heart has been enlarged to make this freezwill offering to the Lord."

A lady who engages to give thirty dollars annually for the education of a child, accompanied her first donation by a letter, from which the following sentences

are taken.

"I wish as much good to result from my small means as possible. My circumstances are far from affluent. Still it is in my power to do something for the cause of religion; and if I can be the instrument of contributing to bring one soul to Christ I ought not to deem any sacrifice too great. Unless Providence should greatly frown upon me, I shall continue to educate one child; and, should my income increase, I hope I shall feel that I have additional duties to discharge."

A venerable clergyman, from whom a remittance for the education of heathen children was received some months ago, urges upon the conductors of Sabbath Schools the importance of giving rewards for proficiency, which rewards are to be collected at regular periods, and devoted to the education of heathen children. He had witnessed the good effects of such a plan. It gave an excellent opportunity to an instructor to press upon the consciences of his pupils some of the most important and salutary truths. He had seen a hundred young persons hang upon the lips of their teacher, as he explained to them their own privileges, and the wants and miseries of the heathen. The necessary money to furnish these premiums could easily be afforded by parents.

The following suggestions were received, some time ago, from a young clergy-

man now deceased, in a letter to the Editor.

"Would not a short article in the Panoplist, showing the propriety of accompanying our prayers for missions and missionaries with contributions, as a test of our sincerity, be likely to have a favorable influence on the minds of readers, and prove beneficial to the cause? This cause must be supported, in a great degree, by Christians; and if they feel the importance of praying for it, they must feel it equally important to cast in their mite to support it. If they have it not in their nearts to do this, they have lamentable testimony in their own feelings, that they love mammon more than they love God."

A respectable clergyman, in a remote country parish, writes as follows, in a

letter inclosing \$34 for the Board of Foreign Missions.

"You may perhaps thick we do not our part. But when you reflect, that forty dollars were contributed by the Female Charitable Society in this town to make me a member of the Education Society; that the ladies are also sending twenty dollars to make me a member of the Fract Society; and that the society which now makes you a remictance, expended thirty six dollars in assisting pious young men, now fitting for calege, with a view to the ministry, you will form a more favorable opinion. Hence, the whole sum, contributed by societies and individuals the last year, amount to \$130. I wish we were able to do more, and hope we shall do more another year; for the cause is great and glorious, and every person ought to be engaged in promoting it.

"Besi les, we have formed a Juvenile Domestic Missionary Society in this state; and about fifty dollars are subscribed to it in this town. A branch of the

American Education Society is now forming.

"The benevo ent spirit, which generally prevails at this day, to convert the whole world, is, in my view, one sign of the approaching millennium. Had I proposed, ten yeurs ago, to the people in this place, to contribute annually \$180, for such religious purposes, they would have thought it a thing impossible. But now they do it, without much complaining. It is really the work of God and wonderful.

"M w the blessing of God attend the exertions made, and Satan speedily be bound, and all brought to a saving knowledge of God, and his joyful presence be

with you, is the daily prayer of your affectionate friend."-

A clergyman, in a letter which mentions the donation by a Grand Jury, writes as follows:

"Though the sum is not large, yet I think you cannot fail to recognize it, under the circumstances of the case, as a taken for good. It has been hitherto, the ieve, an invariable practice with our Grand Juries to expend the money, which they collect from their members, at the tayern-bar. At the last court

a resolution was adopted, pledging the money to some charitable object; and, at the close, they appropriated it to the Choctaw mission, and put it into my hands to forward to you. I hope the example may be followed. If all Grand Juries would do the same, the members would return home, not only in better health, but with the heart felt satisfaction of having done something to meliorate the condition of their fellow men, and to promote their salvation.

We understand, that there is a work of grace at present going forward at Rochester, Ver. in which upwards of forty are thought to have experienced a change of heart.

We sometime since received a very pretty letter from a child in Baltimore. inclosing \$2 for the purchase of missionary publications, from which we extract

the following sentences:

"She, that takes this freedom to ask so much of the stranger, began this letter with a trembling hand. She is indeed young in years, and in knowledge too, and is not able to talk much with a gentleman on religion. But her mother has taught her to say, "thy kingdom come," now almost eleven years; and she believes she cant be saying it sincerely, if she does nothing to help it on among the heathens. This thought emboldens her to write to a stranger almost as though he were a friend.

"It would be of great service to our Society, if some Juvenile Society in the north would write to us: and do you not think, Mr. Editor, that both they and we

might animate each other in this good work?"

REVIVAL OF RELIGION IN OHIO.

A letter from a clergyman in Ohio to the Editor of the Panoplist, dated

March 30th, contains the following paragraph:

"I have lately returned from the eastern part of the Reserve, where I spent nearly two weeks as a missionary. There is a powerful work of the Divine Spirit in a number of towns in Trumbull county. The places most highly favored are Kinsman, Vernon, Hartford, Westfield, Bazeta, Howland, and Warren. Twenty two were added to the church in Warren on the last Sabbath. In Kinsman, Vernon and Hartford, which are under the pastoral care of one minister, it is supposed that not less than one hundred and thirty are indulging hopes, that they have passed from death unto life within the period of five or six weeks. Let the friends of missions, who have contributed to send ministers of the Gospel into this western country, bless God, that the seed, which has been sown by means of their liberality, is now springing up and bringing forth a rich harvest,'

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 125.)

Jun. 11, 1820. John Arch, having continued about two weeks with Mr. Eagle on at Kingston, (Ten.) and then visited some of his relations in the nation, returned to us. His joy in getting back to Brainerd, the place where he found the Savior, was very great. He said he did not wish to see his father, or any of his relatives, half so much, as to come back and see us. It was suggested before he went with Mr. Eagleton, that possibly his father might object to his going out among the whites; and we concluded that after a short stay with Mr. Eagleton, he should go and visit his father and other friends, and learn their feelings. He had been about half way to his father's house, saw some of his relations, who, he says, advised him to continue with us, if we would keep him; and his desire to return was so strong, he thought he would not spend time to go to his father's.

He speaks very favorably of Mr. and Mrs. Eagleton, and of their kind attention to him while there; says he will go back, if father Hoyt thinks it best; that he is willing to do that, which will tend to the greatest good; but, if we think it will do as well, and we are willing to keep him, he had much rather stay here.

We therefore conclude to let him remain.

15. Brothers Conger and Talmage returned from Augusta with the teams. By the blessing of God they have had a very quick and prosperous journey, having been absent but three weeks and three days.* Machinery for the saw-mill, blacksmith's tools, &c. are now all here, and we hope to have at least some of

them in operation soon.

They brought with them six boxes and one package of clothing, donations to this mission from the following places; viz. one from Lansingburg, N. Y. containing some articles from Troy; one from Tyringham, Berkshire Co. Ms.—York-town, West Chester Co. N. Y. Ashburton, N. Y.—Dorcas Society of South Salem, N. Y.—Hartford, Con. and Oglethorpe County, Geo.† Thus have the charities of the friends of missions from north to south united like the hearts of Christians, and in one vehicle found their way into this wilderness. O may they be as the messengers of the living God, testifying that the religion of Jesus is from him whose nature is love.

16. Two boats containing 1500 bushels of corn for the mission arrived at the new ware house. The delay of this corn has occasioned much trouble and some additional expense; but through the kind providence of our God we have not

lacked bread.

17. Brother Vail, with the hired men and several boys, went for the purpose of unloading the corn boats. He found the corn very wet, and, as he supposed, much injured. The owner was not with it. The boatmen did not choose to deliver any, unless he received the whole, as good according to contract. This he thought he could not in justice do, and all hands returned, leaving the corn as they found it.

18. Brother Conger, with two men who had often seen corn wet in boats, and had experience both of saving and losing it when in that state, went to examine the corn. They are all of opinion, that the corn is much injured, and advise not to receive it as it is; but think, if the owner were present and would consent

to sort it, there is at least some part of it uninjured.

20. The owner of the corn arrived, and brought a drove of fat hogs, which we had agreed to take of him. He speaks well on the subject f the corn;—says if any part of it is damaged he has more at home and will make his con-

tract good. He does not wish us to receive an ear of damaged corn.

Brother Butrick and David Brown returned from Knoxvide. They have been detained longer than they at first expected; have made some addition to their manuscript for the Cherokee spelling book, and got it printed. The people of Knoxville and Maryville received them very kindly, and entertained them free of expense while there. Rev. George Erskine, (a man of color) belonging to the Presbytery of E. Tennessee, came from Knoxville with brother B. to make us a visit.

Brother Chamberlain left Brainerd this morning to visit brother Hall at Tal-

lony, and attend to some business in preparation for a school there.

The U. S. Agent informs us, that the Osage boy is placed with us by order of government, and cannot be removed except by the same authority. He also sa s, there is a fine Creek boy in the upper part of this nation, who was made captive by the Cherokees in the late Creek war; and he will obtain him for us, if we will take him.

21. On examining the corn in the presence of the owner, it was agreed to take it into the ware-house (sorting out the poorest,) and see what effect time will have

upon it. He engages to make good all loss.

Sab. 22. Our colored brother preached to great satisfaction, and we hope not without profit to the hearers.

* As Augusta is 250 miles from Brainerd, and the waggon returned heavily loaded, the journey must have been performed with extraordinary expedition; especially considering that Mr. Conger made many purchases of articles necessary for the extended operations of the mission.

† It is desired that all boxes of clothing, sent as donations to the Indian missions, may be described, in letters to the Treasurer of the Board, at the time they are sent from the places, where they have been collected. Most of the boxes above described in the journal, have not been mentioned to the Treasurer, in any manner whatever, before this acknowledgment arrived. Several boxes have been received at Brainerd without any accompanying description, or any means of knowing whence the donations were communicated. Beside the notice to the Treasurer, every box should contain a description of its contents, and a notice of the place where they were collected.

23. David Brown left us to visit his father, who sent for him and Catharine last week because he was sick. Catharine went with the messenger, who left directions for David to follow as soon as he returned. David seems unwilling to leave us, and says he shall come back as soon as possible. He was very thoughtful for some time before he went to Knoxville, and at times appeared exercised with pungent convictions. Now he thinks he has found the Savior, and we hope he is not deceived.

24. Brother Erskine left us early this morning to return to Knoxville. Brother Chamberlain returned this evening from Tallony. From various causes the buildings there have not advanced so fast as we could have wished; but the people still feel anxious for a school, and brother Hall wishes us, if practicable, to

send some workmen to build the school-house.

25 Had considerable conversation by an interpreter with a Cherokee, who came about 60 miles to place a son under our care. From his dress, general deportment, and conversation, he appears to rank high in natural intellect, and much above the ordinary class of his people in improvement. He gave very serious attention, while we talked to him on the subject of religion and a future state. On being asked what his views had been on this subject, he answered, that he was a child; and until what he had now heard from us, he had never attained any ideas concerning these things more than when he was a little child. He was then asked, what had been his thoughts respecting the Good Spirit, our Creator? He answered, the same that they had been on other subjects of our conversation. He had thought but little about it, and knew nothing more than when a child. Said he was very glad to hear what we had told him, should think much upon it, and never forget it.

Similar to this is the statement of most with whom we have conversed, so far as they appear to give a frank disclosure of the darkness of their minds. How deplorable must be the state of an immortal soul shrouded in such darkness! Quick to perceive and distinguish in all things that come within sight of the eye; sagacious in all subjects pertaining to time and sense; yet hastening to an eternal state of existence with scarce a thought about it, and without one correct idea concerning what that state will be, or what constitutes a happy preparation for it. Thousands of such are in the bosom of the United States, surrounded

on every side by a population called Christian.

It has been said and thought by many, that it is not in our power to instruct them. This is now demonstrated to be incorrect. They are willing to be taught; they ask for instruction. And if we do not teach them, their blood may justly be

required at our hands.

30. Our hearts were gladdened by the reception of a fine looking Creek boy, apparently about 10 or 11 years old, who has been several years a captive in this nation, and is now liberated by the U.S. Agent, and by him placed under our care. The Agent writes, "He is a very fine child of nature. I find that he has a sound mind in a sound body, which only wants cultivation to make him one day a very useft, member of the great community, and especially of the tribe, to which he belongs. His Indian name is very difficult to pronounce or to write; and as he is now beginning a rational existence, I have given him a name, which in time may be found to be appropriate.—I have named him Joseph. If agreeable to you, I wish he may retain that name, to which you may perhaps think proper to add a surmane. It is not improbable, that I shall obtain one or two more Creek children."

Thus, in the good providence of God, are collected in this one family the children of three different tribes. The Lord grant, that they may yet be instrumental of bringing their several tribes to the knowledge of that one and only Savior, in whom the whole family of the redeemed in heaven and earth are

named.

Feb. 7. Brother Conger set out for Rhea county, (Ten.) to hire laborers, and

do some other business for the mission.

9. A respectable Cherokee called to invite one of the missionaries to ride out to-morrow about 10 miles, and officiate at his wedding. He and the intended bride have both been taught to read, and are very decent and respectable in their moral deportment, and at times manifest a serious attention to religion. We readily accepted the invitation.

Vol. XVI.

10. Brother Butrick, accompanied by some young people of the mission family

and school, went out to attend the wedding.

16. Brother Conger returned. He has engaged two carpenters, and laborers, who are expected soon. He saw the Agent, and mentioned to him that we proposed to add the surname of Meigs to that of Joseph which he had given the Creek boy. The Agent was pleased with it.

Sat. 19. After preparatory lecture, John Arch, who has continued to give increasing evidence of piety, was examined in respect to his general knowledge of Christian doctrines, and especially of the nature and design of baptism. The church being satisfied on these points voted unanimously, that he be admitted to

baptism to-morrow, previous to the administration of the Lord's supper.

Sab. 20. After sermon, John Arch was baptised, according to the vote of yesterday. He received the ordinance with great solemnity and apparent joy. When we consider the manner of his coming to us, but little more than a year ago, from the most distant and most ignorant part of the tribe, without any one to encourage him, having barely heard that there were people here that would teach him,—added to his diligence in the study of science and theol gy, the progress he has made, and his apparent devotedness to God.—we are led to hope, that he may in due time prove a blessing to the church and his people.

24. Milo Hoyt and Lydia Lowry, were united in the solemn covenant of matrimony at our usual place of public worship, in the presence of the mission family,

children, and some neighbors.

26. Dr. Strong, of Knoxville, Ten. came into the nation to visit the school.

28. Dr. Strong left us, having expressed much satisfaction in the progress of the children and the general concerns of the mission.

The man whom we sent about the first of this month to build the school house at Tallony, returned. Most of his time has been spent on the dwelling house, as there were no boards prepared for the school house. He says, they have put up most of the logs for the body of the house, and made shingles for the roof; but it was not thought advisable to proceed any further till they could get boards. Sister Hall was very unwell, and could obtain no help in the kitchen.

March 3. The Rev. Mr. Stewart, a licensed preacher from the South Carolina Presbytery, now on his return from a mission in Alabama, called to make us a visit. He preached yesterday in the nation near fort Armstrong; found the people very attentive to a missionary, willing to hear, and anxious for a school. They told him, that they had applied to us several times for a school, and intended in a few days to send again. He thinks that situation a very eligible one

for a local school.

4. Brother and sister Conger left us early this morning to go to father Gam-

bold's, partly on a visit, and partly to get some fruit trees.

Sister Catharine and her brother David returned. Their father, whom they went to visit on account of his ill health, has so far recovered, as to be able to come up with them. Catharine says, David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother and other members of the family, exhorting them all to at end to it as the word of God; to repent of their sins, which he told them were many and very great; to believe on the Lord Jesus Christ and become his followers, &c. By his father's consent, he manutained the worship of God in the tamily morning and evening and at table. He conversed freely with their friends and neighbors, and was not ashamed to own himself a Christian, or afraid to warn others to flee from the wrath to come. Several in that neighborhood appear serious, and disposed to inquire after the way of truth and life.

Their tather brought us a letter, signed by himself and others, head men and chiefs in that district, in which they say, they are daily witnessing the good effects resulting from education, and have held a council to devise means for a school in that neighborhood, and wish our advice and assistance on the subject. Mr. Brown states verbally, that they said, if we could only furnish a single man to teach their children, they would be very thankful for the favor. They added, that they had been trying to begin a school themselves, and had engaged a teacher; but before the time of commencing the school, he stole a drove of hogs, and

ran off.*

^{*} This is but a specimen of the renegadoes, who fly from civilized society, take a temporary refuge among the Indians, promise to instruct their children, and then betray the confidence which had been reposed in them.

David Brown appears very anxious to acquire an education, preparatory to becoming a minister of the Gospel. He has obtained his father's consent to go to the north for this purpose.

Mr. Stewart preached to our satisfaction, and we hope to our edifi-

cation.

Mr. Stewart left us early to pursue his journey homeward. He said he had travelled 60 miles out of his way to visit this establishment, and felt well paid. Brother Vail set out with a waggon to go to father Gambold's after trees, &c.

In the monthly concert of prayer, John Arch and David Brown both prayed in

their turn. Their expressions were appropriate, fervent, and devout.

Many anxious thoughts respecting the establishment of a school at Creek Path. A special meeting was called to deliberate on the subject. In a consideration of the proposal, the following particulars were brought into review.

Last June, encouragement was given in the national council, that teachers would be furnished for such schools. They were told, that one school, if desired. would be put in operation immediately; and soon after it was determined to have this school at Tallony. It is known through the nation, that that school is not yet in operation, but the causes of the delay are unknown. Some are telling the natives, that we are deceiving them, and never will give them schools according to our promise. If, under these circumstances, we barely tell the people of Creek Path, that we will write to the north for a teacher, and get one as soon as possible, they may be discouraged, and we cannot tell what evil may follow.

And further, there appears to be some serious inquiry after the way of life amongst adults in that neighborhood, and this may be a favorable time in that respect. Therefore, resolved, that brother Butrick go to Creek Path, and if he find circumstances for beginning a school as favorable as have been represented, and the people will prepare a house, that he commence a school as soon as practicable, with the expectation of being relieved from this charge, as soon as a proper person can be found to fill the place. Also, resolved, that he have leave

to take John Arch with him.

Received by way of Baltimore and Knoxville, five boxes and two trunks. which were shipped at Boston by the Treasurer in November last. The boxes were from Greenfield, South Hadley, and Bridgewater, Mass. and from Middlebury. Ver. and Claremont, N. H. sent by Windsor, Ver. The trunks contained various articles from Boston, Salem, and Cummington, Mass. with paper, slates,

&c. purchased by the Treasurer in Boston.

Opening these boxes and trunks we find them filled with valuable articles. which we look upon as testimonials of love to Christ; and sure indications that many prayers are offered for the success of this mission. These prayers have been heard, and we trust will continue to be heard until those, who now receive these charities, will join their benefactors in the mission ranks, and aid in spreading the trophies of the cross to the western ocean. We cannot but consider our situation, as almoners of these charities, to be highly responsible; and do humbly beg an interest in the prayers of God's people, that He will grant us grace to be found faithful.

11. Brother Butrick, having John Arch in company, left us, expecting to preach to-morrow at brother Hicks's, then to go down to Creek Path, and, if circumstances appear favorable, to make preparations to commence a local school as soon as possible. As brother Butrick has spent much time, and made very considerable progress in the study of the language, that he might be better prepared to act as an evangelist among this people, and as a wide door is opened for his usefulness in that office, we hope and pray, that some one qualified with gifts and grace for a school teacher, and who is willing to devote himself to that service, will soon be sent to occupy the place brother B. is now taking. Nor is it one schoolmaster only that we desire. Numbers might now find immediate employ, were they disposed to enter this whitened field.

Brother Vail returned from father Gambold's, having been detained there by high water, from the 5th inst. He left brother and sister Conger there; they being detained by her ill health. Before her departure she had severe ill turns, and had not fully recovered from the last of them when they left us. Brother V. left her convalescent, and they expected she would be able to return in two cr

three days.

Sab. 12. In the morning prayer meeting we were enlivened by the fervent supplications of David Brown. After prayer meeting, he, together with Catharine, and our aged sister McDonald, collected a little group of their people, who had come to spend the Sabbath with us, and held a religious conference with prayer and praise all in the Cherokee tongue; none but David and the two sisters understanding the English.

Mr. J. Ross, who has lately returned from fort Armstrong, says the people in that vicinity again spoke to him on the subject of a school. They are quite anxious for it; and he thinks a number sufficient for a good school might be col-

lected, who would board with their parents or friends.

We know not what to do in regard to this place. The people may think their claims quite equal, if not superior, to those of Creek Path. We have no one that can possibly be spared to go to them, except Milo Hoyt; and his assistance here

is much needed.*

15. Crossing the Chickamaugah with a waggon load of corn, the boat was driven by the current with such violence against a tree, as to throw the horses out of it. Their hinder parts being kept upon the edge of the boat by the harness, their heads were plunged under water; and before they could possibly be extricated, one of them, a fine mare from N. Jersey, was drowned.

(To be continued.)

LETTER FROM MESSRS. WINSLOW, WOODWARD, SPAULDING AND SCUDDER.

Brig Indus, Bay of Bengal, Oct. 13, 1819.

REV. DR. WORGESTER,

Sin, --- Wishing to embrace the first opportunity of communicating to the Prudential Committee a general account of our voyage, we direct the following

to you, hoping soon to meet a vessel bound to America.

The kindness of our dear friends in Boston, and the attention, assistance, and instruction of your Committee, to whom we look as to fathers and guardians—we shall ever hold in grateful remembrance. We consider them as so many obligations to make us faithful in the cause in which we are engaged, and believe they were given, not so much for our benefit, as for the sake of Christ and the heathen.

Soon after you left us in the bay we came to anchor. The next morning, with a fresh breeze we enjoyed a beautiful prospect as we would our course among the islands; but at eleven we lost sight of land. Our course was then S. E. till, passing about 4° west of Cape de Verdislands, we came to the 7th degree of N. Lattude,—thence S. W. crossing the equator in Long 27°, and passing near the coast of Brizil, when we again turned our course S. E. leaving the Tratto D'Acanha island a little to the right. After reaching the thirty sixth degree of latitude we sailed east, till coming to the 80th degree of long, we again changed our course, and bore north for the bay of Bengal.

Our sea sickness was an some instances severe; but most of us in a fortnight were rearly recovered. Sister Woodward continued in a feeble state till the matter for the form of ster Winslow less been confined to her room about three seeks and a few days was so low as to excite our fears. These two instances

excepted, we have all enjoyed very good health.

Soon after we begin to recover from sea sickness, we agreed, in addition to our morning and even agreeous, and public worship on the Sabbath, to meet in Tuesday for improvement in singing; on Wednesday evening for a public conference in the ratio; on Friday for prayer and free remarks on experimental if higher, or care impropriate seen in the conduct of each other; and on Saturday for reading the public jurnal and for prayer. We have also observed the mostly concert. In the course of our voyage, we have set apart two days as cased at fining and prayer, and two for seasons of thanksgiving. Other meetings for prayer have been frequent.

If we will some its determined by the brethren, that Milo Hoyt and his wife should a one to the more demond of Fort Armstrong, for the purpose of teaching a school till they to be a first day another teacher, and be restored to their present station in the mission locally

Our labors among the seamen have been considerable. The particulars you will find in our public journal. We only remark here, that we are not left to mourn that we have labored in vain, but are called to rejoice, that the pleasure of the Lord has prospered in our hands.

Agreeably to your directions, Dr. Scudder has devoted all the time he could to the study of Theology, in which the rest of us have assisted him. The course of our other studies has been shaped by each individual, so as to prepare him for

future usefulness.

For eight weeks after we left Boston our passage was very pleasant. Not a gale of wind or sea-swell, except in one instance, occurred to alarm us. Public worship in the cabin and on deck was uninterrupted. While doubling the Cape, it was different, and for seven weeks after the first Sabbath in August, we were deprived of the privilege of public worship on deck. During all this time we had high winds, a rough sea and unpleasant weather.

Of Captain Wills we have reason to speak with much gratitude. He is a Christian brother dear to us. From him we have had many favors to render our situation agreeable and our passage pleasant. We shall ever remember him with affection. The other officers have been obliging. The seamen have treated us with great respect, and listened to our instructions with much attention.

Though our passage has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth—our accommodations good,—and our long passage the journey of a day. We have much reason to speak of the mercy of God, and to bless him, that he ever inclined our hearts to be missionaries to the heathen.

We remain affectionately, your servants in the Lord Jesus,

MIRON WINSLOW, LEVI SPAULDING, HENRY WOODWARD, JOHN SCUDDER.

PALESTINE MISSION.

SINCE our last number was published, letters have been received from Messrs. Fisk and Parsons, dated at Malta. From a letter of Mr. Fisk to the Treasurer, by the Arab, the following extract is made.

"Malta Harbor, Jan. 7, 1820.

"Dear Sir,

You will learn by a letter from brother Parsons, and by our joint letter to Dr. Worcester, both sent by the brig Frances, how the Lord has hitherto prospered us. It is not easy to tell you how much advantage we have derived from our intercourse with the missionaries here. We have been the whole time in quarantine; yet they have met us almost every day, though every visit has been attended with expense to them. We have received from them a number of books, which will be of great use to us. We have become members of the Malta Bible Society."

"Our circumstances and our prospects are, on the whole, more favorable than

we anticipated."

EXPLORING TOUR AMONG THE INDIANS.

It is a source of joy with the Christian community generally, that our National Administration are so cordially disposed to promote the civilization of the Aborigines within our borders. The funds appropriated to this object by Congress are not so large, as the wants of the Indians and our resources would seem to require. It may be hoped, however, that the Legislature will hereafter greatly increase the appropriation for a purpose so noble in itself, and preferring such irresistible claims on our pity and benevolence, as well as our justice.

The Rev. Dr. Morse, late of Charlestown, (Mass.) has received from the Department of War, which embraces all Indian affairs, a commission, authorizing him to visit as many of the Indian tribes as possible, with a view to collect information, and report to the government every thing, which may have a bearing on the civilization of these tribes. That this is a most important subject no

wise politician, no philanthropist, no Christian, can hesitate to admit. It is a delightful consideration, that men of intelligence and enlarged minds are now employed in making journies and voyages of benevolence. While the Hendersons and Pinkertons of Europe are hailed as messengers of mercy to ignorant and supplicating nations, we hope our own countrymen will not be backward in the same work of compassion to the destitute and perishing. The Rev. gentleman, to whose mission we are now adverting, will be aided by the good wishes and prayers of all true friends of their country and of mankind; and, it may be hoped, that this system will be pursued, till we shall be thoroughly acquainted with the condition of all the Indians within our reach, and till their great interests for this life and the life to come shall be effectually consulted.

The plan of Dr. Morse's first journey is, to visit the remnants of tribes in the state of New York, take the steamboat at Buffalo, stop at Erie and Detroit, pass up to the entrance of lake Superior, then down to the bottom of Green Bay, on the west side of lake Michigan, up the Fox river, and down the Ouisconsin to its junction with the Mississippi, down the Mississippi to St. Louis, and homeward through Illinois, Indiana, Ohio, and Pennsylvania. The whole distance will be

nearly 4000 miles, and will occupy the whole summer at least.

In the autumn a second journey is contemplated to the southwestern parts of

the United States, in which all the larger tribes will be visited

"His instructions from the government require of him to direct his attention, among other things, to the actual condition of the Indian tribes that he shall visit, as it respects their moral, religious and political character—to ascertain their numbers—the extent and description of country which they severally occupy, their modes of life, customs, laws, and political institutions—the character and disposition of their most influential men—the numbers, situation, and character of their schools and teachers, their plans of instruction and education—and the success that has attended the attempts already made to educate their youth—the feelings of their chiefs with regard to the introduction of education and civilization among their people—the state of trade with them, &c."

REVIVAL OF RELIGION ON BOARD THE INDUS.

In our last number we gave a brief account of a work of grace on board the vessel, in which the missionaries sailed for Ceylon last year. Soon after the number issued from the press, the vessel itself arrived at this port. All the letters from the missionaries, their journals, the letters of some of the ship's company, and the verbal statements of Capt. Wills, perfectly accord with the accounts first received, as to the facts which had transpired when these accounts were written. After reading a private journal, kept by one of the missionaries, we have a higher opinion than ever of the fidelity and earnestness, with which they discharged their duties to the seamen.

It is prinful to state, that the hopes, which the missionaries and the captain were at first led to entertain with respect to all the crew, were not realized. Soon after the arrival of the vessel at Calcutta, it was found that a part were not proof against the temptations that awaited them; and that they gradually lost

their seriousness.

While the missionaries staid at Calcutta, they were faithful in admonishing the whole number, those who remained stedfast and those who did not, and were heard by all with deep solemnity and with many tears. One seaman disappear-

ed at Calcutta. The rest returned in the vessel.

On their return the case seemed to be as follows. The two mates, clerk, steward, and two seamen appeared to remain stedfast, and to have led a consistent religious life for the six months since their hopeful conversion. There were two doubtful seamen, whose external deportment was much improved. The rest appeared to have lost their interest in serious things.

Capt. Wills fully agrees with the missionaries, that during the early part of October, there was no one, whose piety he was inclined to suspect, more than that of other new converts. All were deeply solemn, apparently penitent, hum-

ble, mild, tender-hearted, and resolved to serve God.

Passages will be published hereafter from the journals, which will illustrate the progress of the work.

It would be wrong to mention this subject, without a tribute of thanksgiving for what God has wrought in thus bringing a number, as we trust, to the knowledge of himself, by the labors of our devoted brethren.

REVIVALS OF RELIGION.

In Boscawen, N. H. there has lately been a remarkable interposition of the divine power in renewing the hearts of sinners. In the summer of 1815 there was in that place, to use the words of the Rev. Mr. Wood, "a very refreshing shower of the divine influences." In the spring of 1819, appearances indicated that a revival had begun, and four or five obtained a nope; but the work seemed to be either silent, or to have ceased, till about the middle of September. Then it first appeared in a school, the teacher of which was very useful in promoting the cause. From this school it extended through the parish, till it reached nearly every family.

No special events of Providence have effected this revival. During all the time the inhabitants enjoyed a remarkable season of health and tranquillity. Adopting the language of the venerable pastor above mentioned, "the work has been carried on by the Holy Spirit operating in the word, as a still, small, but powerful voice. The leading truths, which have been applied, are the fallen, lost, and ruined state of man; the holy and pure nature of the divine law; the evil of sin; the justice of God in the sinner's condemnation; the sinner without excuse, and without hope, except in the mere mercy of God in Christ Jesus.

"The church in this parish now consists of about three hundred members, of whom one hundred and thirty-six have been added as the fruit of this late work. Fifty or sixty more are considered as converts, who have not yet made a public

profession.

"At present, there is but a very small number of those, who usually attend meeting on the Sabbath, who are not professors, or have a hope of themselves, or give reason for others to hope for them. The work has extended to almost every family, even into the most remote corners of the parish. All classes of people have been the subjects. But for the benefit and warning of others, it may be observed, that of all the vices which abound, intemperance forms the strongest barrier against attending to religion."

At Sherburne, N. Y. a revival commenced about the 1st of October, 1819, through the instrumentality of a surprising death. It soon after appeared in Smyrna, N. Y. and persons of all descriptions and character were the subjects of it. One hundred and seventy-five have been added to the two Congregational churches, and more are daily presenting themselves. Some have united with other Christian denominations. Homer, Smithfield, and many other towns in the vicinity have shared in this revival.

At Peterborough, N. Y. it is reckoned that one hundred and twenty have lately been the subjects of conversion. The solemn season continues, and examples of hopeful conversion are frequent.

At Plainfield, Con. a revival commenced about the 1st of Jan. last. The church at that time was reduced to about thirty members, of whom only four were males. Among the females eight or ten had observed the monthly prayer meeting, which in April, 1819, was changed into a weekly prayer meeting. In Dec. the Rev. O. Fowler began to labor in the town, and God has greatly blessed his ministrations. In some instances whole families, parents, children, and servants are, in the judgment of Christian charity, monuments of renewing grace. Persons of various ages, from fifty down to nine years of age, are subjects of the work. The little boys have a weekly prayer meeting, which is attended also by some young men. Among 1700 souls in this place, it is stated that very few had ever before called on the name of the Lord. The prayer meeting of the females has increased till it now contains forty or fifty members. The good work seems still advancing, and the greatest solemnity pervades all religious meetings.

MISSIONARY JOURNAL.

Brief notices extracted from Mr. Winslow's private journal on board the Indus which sailed from Boston June 8, 1819.

Sab. 13. The weather was too boisterous, and the missionaries too sick, to have public worship on board. A heavy swell struck the vessel, and carried away the fore-topmast, with its spars, the main top-gallant-mast and the flying gib-boom, with all their sails.

16. All the late damage repaired.

17. All our number pretty well recovered from sea-sickness. A little more life in religion appears manifest. Some pleasing signs among the sailors. Walking on dock this evening about sunset with dear H. when the weather was very fine, I found most of them collected forward around one, who was reading a tract aloud. Took this opportunity of conversing with them, and distributing some tracts. Afterwards prayed with them. They seemed attentive and interested. O may the Divine Spirit descend by his blessed influences to touch their hearts, and form them for his service. We all do long and sometimes hope to see a work of grace commenced among this neglected class of people. What a glorious event a revival of religion here.

18. A most delightful day. Held our first meeting for prayer as a body of missionaries. The spirit of prayer seemed to be somewhat prevalent. The poor seamen were affectionately remembered, and we agreed to distribute to each of them a Bible from our mission stock, as there are but two in the ship's company.

Sabbath, 20. This sabbath has been pleasant to me, though separated from the great congregation of God's people. In the morning we had a public service in the cabin, which reminded us of our former privileges, and in the afternoon we had preaching on deck. Our American friends would have rejoiced to see us assembled in this before untrodden sanctuary; the preacher standing by the capstan for a pulpit, and his audience to the number of more than twenty, seated around on all the variety of seats which a ship's deck affords. The thought of erecting an altar for God on the great deep, at the distance of more than 1200 miles from our native country, and uniting in the worship of Jehovah with those who have rarely joined in his worship, was very interesting; while the concern beginning to manifest itself among some on board rendered the season peculiarly solemn.

July 20. This morning we were all alarmed by the cry of "a man is overboard!" Those who know the danger of falling into the water when a ship is under sail, especially with a good breeze, may well conceive, that our emotions were the same as if it had been said "a man is dying." There was a great bustle on deck to save him: the sails instantly thrown aback,—and the boat prepared to be let down. Providentially the man fell into the bite of a rope, called the main-brace, which had dropped into the water in tacking ship, a few minutes before. This probably saved his life, as he was a poor swimmer, and we were going through the water at the rate of four or five miles an hour. It was likewise providential, that the man in fulling did not strike the deck; as he was on some rigging aloft, from which a fall on any thing solid would probably have killed him instantly. We have this evening addressed the seamen on this providence, and do hope it will not pass without exciting some attention.

23. Crossed the equator to day in 26 W. Lon. Wind light. Thermometer at

31 below deck. This is the greatest heat we have had. A constant circulation

of air, even in a calm, makes a tropical sun quite tolerable.

28. This evening I enjoyed a pleasant hour with the sailors. They seem interested in religious subjects. One of them named Brown, inquired, "Can any man keep the commandments? Are they not too strict?" Ans. "No one ever does keep all the commandments; but he could, were it not for his wicked heart."-"But when I see another have a thing I want, I can't help wishing it was mine, and that is coveting."-"That is only because your heart is bad; and your being so wicked that you cannot keep the commandments, shows how much need there is of a new heart, and a Savior to intercede for you." All seemed to feel a little their need of Christ.

31. Another day and week and month has passed, and we are still protected on the deep waters. Our passage continues to be uncommonly pleasant. There has been no storm with violent wind, no thunder and lightning since we star et

and we have had every comfort and convenience we could expect.

(To be continued.)

PANOPLIST,

AND

MISSIONARY HERALD.

No. 5.

MAY, 1820.

Vol. XVI.

REVIEW.

CXXXVIII. A Sermon preached at the meeting of the Church Missionary Society, (Eng.) on the Eighteenth Anniversary of the Society. Br the Rev. Professor Farish. London: L. B. Seeley and J. Hatchard. 1818. DD. 32.

A Sermon preached at the parish Church of St. Bride, Fleet Street, on Monday evening, May 3, 1819, before the Church Missionary Society. Br the Hon. AND Rev. Gerard T. Noel, M.A. Vicar of Bainham, Kent. London: L.

B. Seeley and J. Hatchard. 1819. pp. 35.

THE highly respectable Society, before which these two discourses were pronounced, has now just completed its twentieth year. Under the name of "the Society for missions in Africa and the East," it commenced its foreign operations among the long injured and neglected children of West Africa. Its first missionaries were sent out to the Susoo country, in 1804. With advancing years it has received great accessions of talent and wealth, in the primary officers who manage its concerns and in many honorary members; its resources have increased with a steady and firm movement; many of its missionaries and agents have been men of very considerable attainments, have, so far as appears, produced on the public mind highly favorable impressions, and done much towards elevating the missionary character. The proceedings of the Society are managed with great ability; in the number of its missionaries,* it holds a prominent place among those institutions now supported by all Protestant denominations, and in resources it unquestionably surpasses all others.

But not all the dignity of character, nor a long life of unimpeachable integrity, nor the excellent spirit of their labors,—can exonerate the members or friends of this Society from reproach. Like the patrons and supporters of missions in other countries, the Church Missionary Society has been obliged to contend not only with the vices and prejudices of Pagans abroad, but with a strong current of opposition at home. However, as we intend to notice this hostile spirit in another place, we shall for the present only remark, that if the Established Church of England, cannot exert herself to extend the blessing of the Gospel among seventy or an hundred millions of British subjects, without encountering the storms of persecution, and that even from members of her own communion, we know not by what precedent, or

Vol. XVI.

^{*} The number of missionaries employed by the Church Missionary Society, at the latest intelligence was 105.

on what authority any Christian denomination can rationally hope to undertake this great work without a struggle.

The text of the first discourse is in Luke xi, 2. Hallowed be thy name, Thy Kingdom come, Thy will be done as in Heaven so in earth.

We certainly have encouragements enough, as is shown in the first discourse before us, to use all the means which God has placed in our reach for diminishing the quantity of misery in the world. The remedy for this misery is not now to be discovered. It has been applied thousands of years, and examples of its efficacy are witnessed

every day.

If the pursuit of great objects be itself ennobling; -if its tendency be to expand the mind and clear up the intellectual vision, -if in travelling onward in high pursuits, and seeing before us a prize of sufficient magnitude to stimulate the most unwearied exertions of a good man, -and further, if we have every desirable evidence that the good proposed is fairly attainable, and that the infallible efficacy of certain means to be employed is established on the most unquestionable testimony,—there would seem to be an unaccountable blindness or perversity in the refusal to engage in such an undertaking. But such, however, is the fact. At this hour one of the most difficult duties to be performed, by those who seek to convey the Gospel to all nations is, to encounter a determined opposition at home. This opposition is made by people gravely calling themselves Christians, some of them professing to be the disciples of that Savior, whose last and peremptory command to his followers was, that they should preach the Gospel to every creature.

"The first great object is the HIGHEST GOOD OF MAN.

"That good is spiritual; and those who have not felt their own fallen state and that of all mankind, and the glorious deliverance wrought out for them by the humiliation and exaltation of the Savier, are not in a condition to appreciate that

spiritual good.

"Many are ready to acknowledge the excellence of the precepts of the Gospel, and to admit the utility of being guided by its upright and beneficent laws: they own not only the temporal advantages of obedience, but the blessing that is prepared for it in another life. But if they have not felt their own lost estate by nature, and the power of the Gospel to deliver their souls from destruction, they cannot feelingly understand the state of those who are yet unenlightened by the truth of Christ; nor can their hearts be warmed with zeal to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ.

"It is not our province to judge the Heathen. They are in the hands of a righteous and merciful Judge. But we must remember, that the passage of Scripture just recited is the description of their state, and of the means of their deliverance, given by that Judge himself. Such is his decision of this question. He has not indeed told us how he will deal at the last day with those who have had no opportunity of hearing the Gospel: but he has told us, that they are under the power of Sutan—aliens from God; and that preaching to them the Gospel is the way to procure for them the fergiveness of their sins, and to make them

heirs of heaven." pp. 21-23.

To minds accustomed to take an expansive survey of the human family, the natural and moral evils which they suffer, their strong desire for happiness and the small degree of it found below-might all be supposed to urge a powerful argument for evangelical

Judging from fair principles, one unacquainted with his own heart would be ready to conclude, that the temporal blessings alone. which are scattered over the face of nations by means of Christianity. would plead effectually for endeavors to introduce this heavenly soother of earthly sorrows into every corner of the globe. Is it not strange, that even worldly men can see all that is valuable in civilized society, all that is tolerable in human governments, or softening to the ferocious bosom of the savage, entirely the result of revelation, and still oppose every measure taken or proposed for imparting to heathens such a treasure. If it be said that unrenewed men do not discern this transcendant excellence, and that such a view of the subject belongs exclusively to the real Christian, is it not passing wonderful, that such an one will not, does not, put forth his mightiest energies for such a work?

"How great is the utility of missionary exertion, even if we carry our prospect no farther than the temporal good of those to whom the Gospel is to be preached! How high the object, then, when we add to this the spiritual blessings which are conveyed to those who are truly converted!

"What is man when ignorant of his Creator?—guilty; but with no instructor to bring him to the knowledge of his guilt-alienated from God; but ignorant of all means of reconciliation? Ted captive by Satan at his will-without any reasonable ground of trust-without hope-without a ray of light shed on the darkness

of the grave!

"How great the contrast of this man with him who is translated into the kingdom of Christ! The Christian trusts in one who died to redeem him—in one, to whom all power is given in heaven and in earth—in one, who has engaged to make all things work together for his good—in one, who is his great High Priest before the throne; and who has promised to send his Spirit to render him meet for his eternal inheritance—that Holy Spirit, who will enlighten his understanding, renew his heart, subdue his lusts, implant in him every gracious disposition, and fill him with comfort and joy; and whose grace will be in him a well of water, springing up into everlasting life.

"And is it not a high object to be the instruments of thus bringing nations from darkness to light, and from the power of Satan unto God? Such is the first great object pursued by this and other missionary institutions—the highest good of man, disinterestedly sought by the Christian." pp. 24, 25.

All who wish for the universal reign of righteousness must understand their duty. They must be taught that every thing which has yet been done is but a small beginning; and that far greater efforts than any hitherto made are indispensable. While the Christian devoutly ascribes all the praise to God, for the success hitherto given. he will consider such success as a strong inducement to a mighty increase of labors, of self-denial, and of prayer. If professors of the religion of Christ do not display more activity, and far more unyielding perseverance than any we have yet seen, the work, so far as it depends on human agency, must stop. The millennium will not be introduced by means of men's endeavors, unless such endeavors assume a character very different from the present. Provided that not only all the outposts of Satan's empire are to be taken by storm, but that the victory is to be pushed into the strongest fortresses of his dominions, this must be done by soldiers of the cross possessing something of the spirit of Paul, and their hands will need to be strengthened by the prayers and contributions of their brethren at home. Unless those little bands be supported, now they are, at such expense and hazard.

well fixed in their stations, with what propriety can we pray for the coming of the Lord's kingdom, or with what reason expect, that the great revolution is ever to be accomplished?

"Yet, after all that has been done, how little is it, when compared with the exigency of the case!—the case of six or seven hundred millions of our fellow-creatures, waiting to be called out of darkness into light, and from the power of Satan unto God! Do we speak of the magnitude of our Bible Society subscriptions, and of other funds connected with this object? Let them all be added together, it would be found that they would not be sufficient to afford, on an average, a single penny in the year among a hundred perishing souls! While, on the other hand, all that is raised is, comparatively, but a trifle, hardly felt by this great and opulent nation. This is a loud call on the Church, and on every one to whom the name of Jesus is dear, and who has any bowels of mercies toward his perishing brethren, to exert himself yet far beyond what has hitherto been done, and to pray to the Lord of the harvest to send forth laborers into his harvest.

"Yet let not this view dishearten any one. Christian missions in heathen countries, though feeble at the beginning, may, by the blessing of God, increase so far as to be able to support and extend themselves; and, acting with the zeal and energy of new institutions, they will grow in a still accelerating proportion, till they embrace a range almost too large to be calculated: as the preaching of a few individuals, in the early times of Christianity, filled the Roman Empire, within a century or two, with Christians, in spite of every opposition from all that was powerful and authoritative in the world. The effect of such accelerated progress is far beyond what, at first sight, might be imagined." pp. 34—35.

No doubt some persons may offer themselves, and be persuaded by others still less judicious, to tender their services as laborers in such an honorable field, who may, notwithstanding their real hearty love for the cause, possess very few of the qualifications for such an employment. The incalculable mischiefs to be expected from the ill conduct of one incautious person, who should be sent among the heathen as a teacher of the Christian religion, would be alarming enough to excite the utmost vigilance on the part of all conductors of missions, and closest scrutiny in their own motives and qualifications on the part of all candidates for such an office. Suppose an improper person to land on missionary ground,-imagine his derelictions from duty to be what you please; those unhappy beings, whom he should instruct and win to the cause of his Master, he confirms in prejudices against his religion ten times stronger than before. Seeing the discrepancy between his doctrine and his life, their eyes are closed, and their ears stopped, not only against his instructions, but against the Bible which he recommends, and against the persuasions of all his associates. Months and years, perhaps centuries, will be required for a succession of devoted servants of God to counteract and overcome the false impressions received from the noxious example of one man.

Of the difficulty of making a wise selection of agents for such responsible stations, no conception can be entertained without some acquaintance with the subject. Let any one who thinks the duties of a missionary casy, or his temptations small, beware how he approaches such an untried enterprize. Let it be recollected, that here at home, when the contracting parties have frequent opportunities to learn a man's private character, after hearing his performances as a candidate as long as they please, with the advantage of much personal acquaint-

ance—churches and parishes find occasion to exercise all their prudence in the selection of a teacher. Add to all this, their opportunities for personal observation of the man,—the facilities for his dismission if incompetent to his duties, and then let the situation, or the responsibilities of a parish be compared with those of the conductors of missions. In the case of the latter, the most thorough acquaintance with the candidate, in regard to his disposition, talents, and habits, which one finite being can possibly have of another, seems almost indispensable. For the acquisition of this knowledge the directors of a Missionary Society are often under great disadvantages. They are obliged to rely somewhat on the recommendations of others. Sometimes, however reluctantly, they must yield so far to the exigences of the occasion, as to depend almost wholly on testimony. Their overwhelming toils exclude the possibility of such personal knowledge of their functionaries as would be highly desirable. They cannot follow the missionary to the place of his destination, and see either his faults or sufferings; they cannot be on the spot in the moment of his difficulties, nor shape their counsels according to occular evidence of his precise condition.

"How necessary is it for those who are THE CONDUCTORS OF OUR INSTI-TUTIONS, who have the office of selecting and sending forth laborers into this harvest to be wise in the choice which they make!

"It is their duty to look well to the disposition, the character, and the qualifications of those who are to carry on a work so important and so difficult. How much evil will arise, if those whom they send, into foreign lands to propagate light, should turn out to be dispensers of darkness!

"Such unhallowed missionaries need not be sought out. They will be easer of themselves to press forward into a situation, the duties of which they have no

ability, perhaps no intention, to fulfil.

"The vain and giddy novice knows not what he is entering on. The fickle and discontented worldling may wish to change a scene which has palled upon him; or in which he has met with pains and crosses, that have made him wish for any situation rather than that in which he has been placed. The man who has ruined himself by his vices, may be very willing to undertake an office which he is to exercise far out of the sight of those who have authority over him; and he may think to make a temporal advantage through the medium of hypocritical pretences.

"Many such persons may be brought forward by interested or ignorant patrons; but it is the arduous duty of the conductors of such Institutions as ours to deter and reject all such pretenders. Some such may, indeed, after all their care, creep in; as there was a Judas among the Apostles, and a Diotrephes among the ministers of Christ. Whenever such discovery is made, it is their duty, as far as possible, to put down the evil." pp. 40-42.

We give the following paragraphs, closing Professor F.'s discourse, as peculiarly worthy the attention of all who call themselves disciples of Jesus Christ, and who profess to love the souls he died to redeem, -of all who think his commands are binding on his follow-CI'S.

"Do you love the Lord Jesus Christ? Look, then at these petitions-measure them with the other petitions of that most excellent prayer, which he has given for your daily use and comfort—look at the place in which they stand—and tell me, ye Christians, what your Lord had most at heart-what he would have you to have most at heart. Tell me, and blush for shame at the coldness and backwardness of the Christian world!-at the dulness and stupidity of the ages that are past and wonder, after all the comparatively great things that have of late been done, that you yourselves have had so little zeal, compared with that which Christ purposed to excite. Ask his grace, to stir you up to greater zeal. Ask his blessing on all who are engaged in this labor. Ask, and ye shall receive: seek, and ye shall find: knock, and it shall be opened unto you.

"A great and effectual door is now set wide open for your exertions. Make use of the opportunity which your God hath given. Do not retard the times which he hath promised; as the Israelites retarded the time of their being put into possession of the promised land, by their backwardness and unbelief, at that

period when they suffered the spies to discourage their hearts.

"While you pray to the Lord of the harvest to send forth laborers into the harvest, fear not lest the necessities of your own country should not be supplied. Fear not, that so many faithful laborers sent abroad will diminish the number of Christian ministers at home. Put away such fears. The greater call, the more

abundant will be the supply.

"Has the progress of religion in this country been injured by sending abroad a Brown, a Buchanan, or a Martyn? Not—they have returned tenfold into our bosom what we lost by their absence. The brightest characters that now adorn the country have been nursed in their school. The echo of their distant voice has been heard at home; and it has awakened a spirit, which has animated and enlightened our country—which has warmed our pulpits, and excited the

people.

"Shall I mention names highly revered—of laborers in the same work who are yet alive? I will restrain myself, but I will direct you to the Ganges—to the Antipodes—to the forests which shade the injured children of Africa—to the islands and empires of other hemispheres; and let each man's heart give the answer to himself. Be it yours, Christian brethren, to covet one thing, that ye may be humble instruments in awakening the hearts of men to desire earnestly the glory of God in the highest; and, on earth, heace and good-will towards men; and cordially to ask of Him, who has given you a title to do so as His children, that His name may be hallowed, His kingdom may come, and His will be done, as in heaven so in earth; in other words, that Missionary Societies may prosper and increase, and be effectual instruments in the conversion of the world." pp. 45—47.

The sermon of the Rev. Mr. Noel is founded on Isa. lii, 13, 14, 15. As it is a production of no ordinary merit, and is not likely to fall into the hands of our readers, we shall not hesitate to make very liberal

extracts from its pages.

Men deem it an honorable character which enters with enthusiasm into the pursuit of almost any object purely temporal. If any one's attention is so far absorbed by his own affairs belonging to the passing moment only, as to be almost insensible to every thing else, it is estimated kindly, and relished well enough; but the moment an attachment is shown to the interests of his soul, or any endeavor to rescue those of his fellow men from perdition, he is regarded as a poor fanatic, whose imagination has overpowered his reason. From the discourse now before as we are glad to present the following remarks in the exordium, as a happy illustration of the sad truth which we deplore.

"It is among the most affecting proofs of the degraded state of man, that, not unfrequently, the same mind, which, on subjects purely temporal is keen and sagretions, on questions that are spiritual and eternal is reluctant, and dull, and cold. Men of even great and commanding intellect, can, without hesitation, arrest their thoughts on this side the limits of those grand and momentous subjects; and can bound their speculations within the details of individual or national, but still earthly aggrandizement: the pursuits of human science have the decided preference over those of religion: the narrow range of politics and of the arts is again and again traversed, while the ampler Crids of revelation lie neglected and interestical.

"The indifference which men have evinced towards the progress of Christianity, and the jealousy which they have manifested toward missionary exertions,

are intelligible only on a reference to this fact.

"What we value at a low price for ourselves, we shall be slow to transfer to others, if the execution of that transfer should demand any considerable expenditure, either of time or of substance. If we are careless of our own eternal destiny, we shall be averse to the contemplation of that destiny for others. If pardon of sin and intercourse with God form no part of our own scheme of felicity, it will form no feature in our plans of benevolence toward other men.

"The cause of Christian missions finds its unshaken support, only in the deep recesses of a penitent and converted heart. The more gratification of communicating the arts of refinement and civilization—of pouring forth at the feet of the destitute all the riches of philosophy and of letters—will prove but a feeble and

inconstant stimulus to exertion among an ignorant and heathen people.

"The charity which bends its steady efforts to the enlargement of the kingdom of truth, is the fruit of heavenly culture alone. It is the love of Christ, diffusing its hallowed warmth and vitality through the faculties of the renewed soul, which lights up the flame of holy and generous compassion for the never dying

interests of the children of men.

"The man, who, drawing his views of religion from the book of God, has discovered that the world is in a state of spiritual disease, ignorance and ruin; and that the mercy of God has planned and executed a process of healing and recovery—the man, who, tracing his own participation in this wretchedness, has gladly fled to that remedy for its relief—the man, who has, in good earnest, carried a guilty and wounded conscience to the cross of Christ, and there felt the soothing influence of the blood of the everlasting covenant—the man who has often and often stretched his aching sight far beyond the dreary shadows of the grave, to the distant realms of immortality and love—this man it is, who is prepared to measure the worth of missionary efforts by the standard of truth—this man it is, who is prepared to admit that all interests detached from those of eternity are utterly vain and transient—this man it is, who, catching the sacred sensibility which lived and glowed, intensely and without intermission, in the bosom of the divine Savior, has no hesitation in believing that there may well be joy, even in the presence of the angels of God, over one sinner that repenteth." pp. 17—20.

But it is not with indifference alone that missions have to struggle. Sometimes they are met, and in Christian countries too, by the spirit of bitter hostility. Objections of every kind are brought forward and industriously circulated. In some places the clamor is loud and the threatening violent; in others, where a sentiment in favor of evangelical exertions has gained some ground, the warfare is carried on by inuendoes and artful insinuations. Others talk of arresting the progress of the Gospel by laws, and confidently utter their opinion, that the subject demands the interference of legislatures. Such men must fancy themselves occupying an elevated ground, when they propose to stop the course of missions. Have they calculated on the quantity of power requisite for successful opposition to a cause which the Almighty Savior promised to support, even to the end of the world? When they imagine themselves able to do this, have they ever examined the authorities by which the friends of Christianity are commanded to attempt its universal diffusion? Have they at all considered the foundation on which the hopes of the friends of missions rest, or looked at the reasons for expecting ultimate success?

"But let us turn again to the prophetic record. That which had not been told them, shall they see; and that which they had not heard, shall they consider: that is, THE NATIONS SHALL FIX THEIR ANXIOUS ATTENTION ON THE TRUTUS DECLARED TO THEM. And let me ask, is there no symptom of the

approaching reign of Christ, of this very character, now before our eyes? If the servants of God are becoming active in the cause of their adorable Lord, is no corresponding emotion manifesting itself on the part of the heathen? If the fertilizing dews are beginning to fall from heaven, are there no thirsty lands panting

for the shower?

"Surely the reports from Pagan nations are of the most cheering kind. On every hand there is, more or less, a shaking of old opinions. The kingdom of Satan is dividing against itself. A sense of its weakness and of its folly pervades the minds of numbers, and the superiority of the Christian revelation is more than suspected. There is a growing appetite for knowledge, as well as a growing impression that the religion of Christ will one day be the religion of the world. That which they had not heard, the Gentile nations are beginning often and eagerly to consider. They have found no rest—no healing—no comfort—no elevation, in their own systems. For many a long year, they have sacrificed to devils, and not to God—they have prayed to Baal, and not to Jehovah—and no wonder that a reply of mercy has never yet been afforded. A death-like silence settles round the idol throne, broken only by the accents of despair from those who still, as of old, cry aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushes out upon them: and still it happens, as in that elder time, that mid-day is passed, and they prophecy unto the time of the evening sacrifice, and there is neither voice, nor any to answer, nor any to regard.

"But numbers appear now prepared to admit the absurdity of their own expectations, and to shrink from the exposure of their own religious creeds. For where, in all their ceremonies or sacred books, can they find that which can sustain a sinner going down to death, or give him reasonable hope of a happier

scene beyond?

"Again and again have the devotces of idolatry sought some asylum from the

pangs of conscience, and never have they found any refuge!

"They may pass from one method of pilgrimage to another method, from one form of ablution to another form, from one species of self-torture to another species; but the wounded and immortal spirit can derive neither balm nor solace from any such vicissitudes.

"To soothe the throbbings of the festered part, And stanch the bleedings of a broken heart,"

belong to Him, and to Him alone, who himself bore our griefs and carried our sorrows; and who now stands, as it were, amids the ruins of the world, and exclaims, Come unto me, all we that labor and are heavy laden, and I will give you rest. Oh! ye ambassadors of God, missionaries to perishing nations, it is your high and hallowed office, to give wings to this voice of kindness, and to bear on these gladdening sounds to the darkest regions of death and of sin." pp. 32—34.

"I trust it will not be unprofitable, if, in the conclusion of my discourse, I offer a few suggestions in reference to those, who are carrying into effect this high enterprise.

"Let me then, in the first place, suggest to you, in special allusion to the success of our missionary cause, the importance of conducting all our measures in

a spirit of prayer.

Every earthly interest, in truth, depends for its result on God: and He baffles or succeeds every plan which we form. The race is not to the swift, nor the battle to the strong. But missionary efforts seem, if possible, more emphatically connected with the divine blessing. The Christian charity, which pours its liberal stream into this particular channel—the Christian feeling, which qualifies the missionary for his work—and the effects of that work on the minds of the heathen—these are gifts directly imparted by the Holy Spirit. They are exactly proportionate to the measure of his grace. To Him, therefore, should our eyes be ever directed, in the conducting of this holy cause. His are the wisdom, and the prudence, and the patience, and the activity, and the faith, which must unite their efforts in every successful mission.

"But, my brethren, there may be a secular mode of conducting a spiritual work, and there may be a sort of mechanical process, by which a solemn duty may be fulfilled. It is for us to guard against the inroads of such a secular spirit. It is for us, to come to the details of this consecrated work, with hearts awakened, by secret prayer, to humility and self-abasement and dependence upon God. It is for us, to keep steadily in view, that our brightest prospects will be overcast, and the fairest fruits of our labor blighted, unless God shall shed continually upon them His light, and warnth, and life! It is His express command—I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence; and give him no rest, until He establish, and till He make Jerusalem a praise in the earth.

"In this rugged journey of life, we have each of us abundant need for unceasing prayer. Exposed to a thousand dangers, and desolate by a thousand bereavements, we have, alas' often occasion out of the depths to cry unto the Lord. But, amidst our private griefs, let us still think of the world's sorrows. Let us contemplate immortal souls, shrouded in moral darkness, and perishing by sin. Let us contemplate a spiritual degradation, from which Christianity alone can raise; and an inward wretchedness, which Christianity alone can alleviate. Oh! let our prayers be more urgent, and less selfish. Let our supplications often refer to sufferings, keener far than our earth-begotten woes; yet sufferings, which the blood of Christ streamed from the cross to heal! So shall the united prayers of the faithful reach to heaven; and return to the earth, laden with God's richest and most substantial blessings!

"2. Let us be diligent in the cultivation of personal godliness.

"We live in a day, when religion has many avowed, and I trust real friends. The schemes of Christians begin to fill a large space in the public eye; and the shaft of a profane ridicule now falls almost harmless to the ground. But such a state of things has its own dangers. It is possible to mistake zeal for piety—activity for devotion—the machinery of beneficence, for a love which comes down from heaven. If then we would seek the blessing of God for our cause and for ourselves—if, while we are instrumental in benefitting others, we would participate in those benefits ourselves—if we would execute the will of God, in the way and with the feeling which He approves—let it be our strenuous endeavor to seek the establishment of His dominion in our own hearts. Let us, in very deed and spirit, each draw nearer daily to heaven, while laboring to do the work of heaven in the world!

"3. Let us cherish a warmer sentiment of gratitude, for the gift of the

Gospel.

"In a world of idolatry and of imposture, the lines are fallen to us in pleasant filaces; yea, we have a goodly heritage. It would be well for us to give this truth a prominence in our contemplations. Let us contrast our civil and religious advantages, with those of Heathen and Mahomedan nations. Let us contrast our pure and peaceful Sabbaths, with their unhallowed festivals of cruelty and superstition—our resources in sorrow, with all their unheeded sadness—our consolations in death, with all their dark and cheerless agonies—our assured prospects into eternity, with their cold heart-sickening theories of the transmigration or the absorption of the soul!

"What a theme is here for gratitude! what an argument for praise! Who hath made us to differ, and what have we that we have not received? Oh let it be our care to value and to improve our mercies. May the blessing never be withdrawn!

May the light never be extinguished!

⁶⁴. But, once more, in reference to this great cause, it seems to be of essential importance, that we cherish a spirit of Christian union and mutual charity.

and these been too long the just reproach of professing Christians, that they have wasted their strength, and time, and feeling, in mutual attack and recrimination—and these, generally, on the non-essentials of Religion. The glory of Christ and the interests of his Church, have too frequently been but the ostensible grounds of all this mournful controversy; while party-spirit and indignant selfishness, have been its true though hidden springs. Mean time infidelity has stood by and sarcastically smiled; while genuine charity has blushed, and held down her head. Oh, it is reserved for the glory of the latter days, to merge minuter differences in those

Vol. XYI. 26

grand questions which are the heart and life-blood of the Christian cause—dear to one church as to another, because dear to God and essential to the repose of man. Then Ephraim shall not envy Judah, nor Judah vex Ephraim

"And truly it has been pleasant, during the progress of these few best years, to watch the orient beams of this blessed unity of the spirit in the bend of reace;

and to hail them as the harbingers of a brighter day.

It was the great subject of our Savior's last prayer to his Father, that is disciples might be one, even as He and his Father were one; and the was to this one needs of Christendom. Further, that the glory of the church is her assimilation to Christ: and never will her usefulness and her splendor reach their merids on until the love of a common Savior shall bind together every heart and unite every hand. Jealousy and dissension scatter her resources and palsy her exertions; but when, through the abundant out-pouring of the spirit, arm shall be linked to arm, and heart to heart, and prayer to prayer—when to love Jesus Christ, and to anticipate heaven, and to save immortal souls—when these shall be the grand terms of Christian communion, oh then what a firm and swiul phalanx shall go forth from the Christian church against the powers of darkness and the enemies of man!

"Much has, of late, been accomplished toward this desirable end: but much, very much, remains yet to be accomplished. My brethren! let it be the subject of our daily prayers, and the example of our daily practice. Let the missionaries of each Christian Society drink deeply at home, of this great prin iple; and then enter on their hallowed work abroad, with an incessant regard to its prevalence and its growth. Let their mutual trials and their mutual joys—their mutual anxieties and their mutual successes—embracing always the same objects, endear them to each other, and fasten the feelings of brotherhood on their hearts. So shall the various converts, from the East and from the West, whom divine increy shall, by their instrumentality, gather into the fold of Christ, be all baptized into the self-same spirit, and become possessors of a charity wide as the world and

fruitful as the dews of heaven!

"5. Lastly, my brethren, let us cultivate a more tender compassion for the

miseries of the heathen.

"The man who lives among idelaters, and who actually beholds their degradation and their sorrow, has sometimes, if his own heart hath received mercy from God, become conscious of a sympathy, deep, and piercing, and effective. Such a sympathy dwelt in the boson of a Swartz, a Brainerd, a Buchanan, and, though last in time yet not last in zeal, a Martyn! These men, the love of image, tal souls linked fast to human welfare. Their spirits were, indeed, stirred in item; and much had the cause of charity to mourn, when these men went down to the grave! Long shall their memory live, and widely shall their example simulate those, who, through the grace of God, in after time shall follow in their hallowed steps.

"But, dwelling far from the scenes of idelatry, encompassed by European comforts, blessed with the cheering ordinances of Christianity, and rejucing in the tender and enlightened charities of Christian friendship—it is plat' very possible for us, my brethren to overlook, in a great measure, the termble spectacle of a world APOSTATIZED FROM GOD! It is possible, even under all the admonitions and signs of the present times, and annulat the very labors of cur dary tenevolence, to rest contented with a very lukewarm interest in factor of the heathen. Oh, then, let us solomnly and deliberately cultivate a spirit of the measure and compassion towards them. Let their actual situation of car rest on our remem-

brance, and have a place in our prayers.

"Degraded, bein inted, ruinza-si have they are follow-men; cap die of recovery, and destined with ourselves either to death or to lik! Its my overbren-in the words of a feeling advocate in this rightness cause, there is a total as sky of their unbroken might, he canced the elements of al. that is given an' exacted in our common nature—the materials whence the divine Primir dor can elicit spurks of heavenly fire—the introductions, which he can harmonize to the touch of holy love—the souls which the can arm are a few heirs of God and must traf-

^{*} See Sermon before the Edinburgh Missionary Society, by the Rev. Henry Grey.

ity? Oh, when once His Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us from the regions of darkness and the shadow of death."

"Toward this great and promised Era, let us lend, my brethren, our wishes and our toils. This future day lives before the view of Christ, and, ere long his faithful and eternal love will realize it, in all its brightness, before our enraptured sight! The reward of his astonishing mediation, the disclosure of his transcendent glovy, shall be accomplished in the restoration of Israel, and in the salvation of mankind. Then will the mystery of mercy be fully unfolded. Then will grace recent through righteousness unto eternal life. Then will the victory over death an hell be achieved, and the desolation of time be forgotten in the gladness of eternity!

"Come then, and, added to thy many crowns, Receive yet one as radient as the rest, Due to thy last and most effectual work, Thy word fulfilled, the conquest of a world." pp. 40—49.

MISCELLANEOUS.

For the Panoplist.

OCCASIONAL REFLECTIONS.

I was walking just now on the margin of a mighty river, whose waves rolled in solemn silence towards the same ocean whence its springs were supplied, and in reflecting how long a period the same banks had been washed by this stream, how uniform was its motion, and how strong the resemblance between its appearance now and that of centuries past; I was forcibly reminded of the extreme tenuity of human life, the fickleness of our prospects, and the readiness, the frequency with which earthly objects change their masters, and the fragile tenure by which we hold them. Hundreds of generations have appeared and vanished from the earth since the waters began to roll in this channel; successive lord's of the soil have arisen, sported on the stream, and boasted of their possessions; but the seats of their residence cannot now be found, and even their names are forgotten.

Aided by the silence of the evening, and the calm magnificence of nature, an impression of tender melancholy dwelt on my mind; and I willingly prolonged my ramble, that I might improve the reflections excited by the solemnities of the hour, and the majestic solitude around me. In such a scene there is a wonderful adaptation to a certain class of feelings. It is suited also to show man his exceeding insignificance. to contrast his own puny interests and possessions with the incomprehensible works of God. To one who is day and night immersed in the toils of business, a few hours of total seclusion from the bustle of active life are urgently demanded for the duty of self-examination; such hours sought for and improved by a devout aspiration after the presence and blessing of God, may prove, through the influences of the Divine Spirit, as the dawn of a new condition of moral being. Although diligence be necessary, and a series of regular employment a needful preservative of morals, -yet as those having constant occupation usually plunge to immeasurable depths, and relinquish all their time to the dving enjoyments of sense, seasons of complete retirement from such labors become as useful for the health of the soul, as rest is necessary to an exhausted body.

To the minds of depraved beings instruction is not most effectually communicated, unless accompanied by some degree of suffering. species of discipline, which renders good lessons lasting, by means of the deep impressions pain makes on the memory and perception, is most likely to attain its end. Now though I would not be understood to advocate the severities of the inquisition, nor the extreme corporal punishments practised by some nations, I insist on the position, that the self-complacency, with which men are accustomed to look on themselves, must be destroyed; the deep festering wound of human pride must be probed to the bottom, before the haughty temper, that scorns all external aid, will yield to the humbling doctrines of the Gospel. This is not accomplished but by the powerful agency of the Holy Spirit in setting before the eyes of the sinner a faithful representation of his own heart. How inexpressibly painful to the feelings is such a view, none who has been the subject of sincere penitence needs be told.

But in the infinite variety of conditions of those who are eventually brought to repentance, Providence sees an equal diversity of character, and adapts its dispensations to the case of the individual. Were it a possible event, it might afford a vast fund of instruction, to read now an exact history of all the intelligent beings who once inhabited this single spot. To consider the place and circumstances of their birth,—their childhood with all the pleasing dreams of happiness to come,—the riper years, with the thousand disappointments accompanying the march of time—and the cheerless wane of life,—saddened with deepest gloom in many of them, by the ingratitude and the reproaches of those on whom they leaned for support,—and the cheerless prospect with which they entered the dark valley—these, and a thousand events connected with them, would give ample employment for the meditations of one who should love to trace the path of a fellow being in the dangerous journey conducting from the cradle to the tomb.

A soul of extraordinary sensibility to suffering is sometimes found united with a body of such a feeble structure, that it trembles at every blast which sweeps over the landscape. To its possessor such a susceptibility to injury is a source of inexpressible anxiety; and to its intimate friends scarcely less so. A rainy day, a hazy atmosphere, or an unpleasant morning, discomposes the temper of such an one, and greatly embitters his existence. Disappointments, by others felt only for the passing moment, and scarcely remembered, come to the soul of sickly sensibility with a tremenduous power, and fix an impression on the memory as ineffacable as the bloody spot on the hands of lady Macbeth. In its halcyon days it shudders at the prospect of ap-

proaching tempests.

Now looking but a moment at such an example, or forming a conclusion respecting its value from the instances in which perhaps we have met with it, there might be some difficulty in judging of its intrinsic worth in a region where it seems an exotic, to be kept alive only by extraordinary care, and to flourish only in the full sun-beams of the most devoted and constant attention which disinterested friendship can ever bestow. Notwithstanding this difficulty, there can be no reasonable doubt, that He, who attunes "the music of the spheres"

and directs every movement in the evolutions of an immortal mind, can as easily assign to a being of this description its place in the system of his works on earth, as to any other subjects of his universal government. It seems indeed less fitted for action than other dispositions of a sterner temperament. Perhaps its proper place is by the side of a masculine understanding of great boldness, whose rigidity of features require some mitigation. But in a combination of such opposite feelings, infinite caution is requisite to preserve any tolerable degree of harmony, when notes are touched of natural tones so widely distant from each other. It is the high prerogative of the Divine Mind, to modulate all vibrations of such a mysterious instrument, as is formed by the combination of men's jarring passions:—the display of his power is conspicuous in the grand movements produced and the purposes accomplished, by his control of such rebellious subjects, fitted in their nature for mutual destruction.

In considering this amazing diversity among men, and the uses to which God has applied it in his holy administration, I have been forcibly struck with the capability of some intellects to adapt themselves to the particular spot assigned them. Within my observation, instances have fallen, of persons educated with great delicacy of feeling and accustomed only to the better circles of highly polished society, who eventually sustained the toils of arduous warfare, with others of a disposition in every respect the complete counterpart of theirs. Once. "the winds of heaven might not visit them too roughly,"-assiduous tenderness was ever at their side to anticipate their wants,-keen desire to them was unknown, for parental and filial love watched the moment of its beginning, and satisfied its longings before they became painful. A change of circumstances has in a moment reversed the scene. The death of a father, a failure in business, or some disastrous revolution in a family, has shut the doors of affluence upon them, and turned them houseless and unguarded on the mercy of a thankless world. Destitute of practical knowledge concerning the untrodden paths to be now attempted, they seem vastly less able to sustain such a contest with poverty, than those whose early and only lot has taught the severe discipline from infancy. Notwithstanding, amidst all these disadvantages, under these apparently hard lessons of Providence, I have sometimes seen such persons make a surprising proficiency. They have faithfully applied their minds to the task of bringing down their desires to their condition; have seized the opportunities placed before them; have noticed with gratitude the hand of the Supreme Disposer in transplanting them so kindly from a soil unfriendly to many virtues, and placing them in another more congenial to the growth of unaffected picty; although the stroke which dissolved the charm of earthly dreams, and effected the mighty separation, might come attended by a voice of thunder; though the whirlwind which swept away their idolized enjoyments seemed to have blasted the face of nature, and to wither the heart, while it cut off the sources of its nourishment below; still subsequent experience has shown, that what appeared terrible expressions of divine anger, were but a different voice uttering the accents of infinite love. A merciful God, through all the mysterious process, was dissipating the cloud which

obscured their views of a world to come, stripping off the thick veil cast over the mental eye by sin, and, in the judgment of an enlightened charity, is preparing them for an incorruptible crown.

Zeta.

ADULTERATIONS OF FOOD AND DRINK.

The following from "The Observer," an English paper, is extracted from a late work by Mr. Accum.

Or all the frauds practised by mercenary dealers, there is none more reprehensible, and at the same time more prevalent, than the sophistication of the various articles of food. This unprincipled and nefarious practice, increasing in degree as it has been found difficult of detection, is now applied to almost every commodity which can be classed among either the necessaries or the luxuries of life, and is carried on to a most alarming extent in every part of the United Kingdom.

It has been pursued by men, who, from the magnitude and apparent respectability of their concerns, would be the least obnoxious to public suspicion: and their successful example has called forth, from among the retail dealers, a multitude of competitors in the same

iniquitous course.

To such perfection of ingenuity has this system of adulterating food arrived, that spurious articles of various kinds are every where to be found, made up so skilfully as to baffle the discrimination of the most

experienced judges.

Among the number of substances used in domestic economy which are now very generally found sophisticated, may be distinguished—tea, coffee, bread, beer, wine, spirituous liquors, salad oil, pepper, vinegar, mustard, cream and other articles of subsistence. Indeed, it would be difficult to mention a single article of food which is not to be met with in an adulterated state; and there are some substances which are scarcely ever to be procured genuine.

Some of these spurious compounds are comparatively harmless when used as food; and as in these cases merely substances of inferior value are substituted for more costly and genuine ingredients, the sophistication, though it may affect our purse, does not injure our health. Of this kind are the manufacture of factitious pepper, the adulterations of mustard, vinegar, cream, &c. Others, however, are highly deleterious; and to this class belong the adulterations of beer,

wines, spirituous liquors, pickles, salad oil, and many others.

There are particular chemists who make it a regular trade to supply drugs or nefarious preparations to the unprincipled brewer of porter or ale; others perform the same office to the wine or spirit merchant; and others again to the grocer and the oilman. The operators carry on their processes chiefly in secrecy, and under some delusive firm, with the ostensible denotements of a fair and lawful establishment. These illicit pursuits have assumed all the order and method of a regular trade; they may severally claim to be distinguished as an art and mystery; for the workmen employed in them are often wholly ignorant of the nature of the substances which pass through their hands, and of the purposes to which they are ultimately applied.

To elude the vigilance of the inquisitive, to defeat the scrutiny of the revenue officer, and to insure the secrecy of those mysteries, the processes are very ingeniously divided and subdivided among individual operators, and the manufacture is purposely carried on in separate establishments. The task of proportioning the ingredients for use is assigned to one individual, while the composition and preparation of them may be said to form a distinct part of the business, and is entrusted to another workman. Most of the articles are transmitted to the consumer in a disguised state, or in such a form that their real nature cannot possibly be detected by the unwary. Thus the extract of coculus indicus, employed by fraudulent manufacturers of maltliquors to impart an intoxicating quality to porter or ale, is known in the market by the name of black extract, ostensibly destined for the use of tanners and dyers. It is obtained by boiling the berries of the coculus indicus in water, and converting, by a subsequent evaporation, this decoction into a stiff black tenacious mass, possessing in a high degree, the narcotic and intoxicating quality of the poisonous berry from which it is prepared. Another substance, composed of extract of quassia and liquorice juice, used by fraudulent brewers to economise both malt and hops, is technically called multum.

The quantities of coculus indicus berries, as well as of black extract, imported into this country for adulterating malt liquors, are enormous. It forms a considerable branch of commerce in the hands of a few brokers: yet singular as it may seem, no inquiry appears to have been hitherto made by the officers of the revenue respecting its application. Many other substances employed in the adulteration of beer, ale, and spirituous liquors, are in a similar manner intentionally disguised; and of the persons by whom they are purchased, a great number are totally

unacquainted with their nature or composition.

An extract, said to be innocent, sold in casks containing from half a cwt. to five cwt. by the brewer's druggists, under the name of bittern, is composed of calcined sulphate of iron (copperas,) extract of coculus indicus berries, extract of quassia, and Spanish liquorice. * * *

During the long period devoted to the practice of my profession, I have had abundant reason to be convinced that a vast number of dealers, of the highest respectability, have vended to their customers articles absolutely poisonous, which they themselves considered as harmless, and which they would not have offered for sale, had they been apprised of the spurious and pernicious nature of the compounds, and of the purposes to which they were destined.

The baker (he continues) asserts that he does not put alum into bread; but he is well aware that, in purchasing a certain quantity of flour, he must take a sack of "sharp whites" (a term given to flour contaminated with a quantity of alum,) without which it would be impossible for him to produce light, white, and porous bread, from a

half spoiled material.

The wholesale mealman frequently purchases this spurious commodity (which forms a separate branch of business in the hands of certain individuals,) in order to enable himself to sell his decayed and half-spoiled flour. Other individuals furnish the baker with alum mixed up with salt, under the obscure denomination of stuff. There are wholesale manufacturing chemists whose sole business is to crystallise alum, in such a form as will adapt this salt to the purpose of being mixed in a crystalline state with the crystals of common salt, to disguise the character of the compound. The mixture called stuff, is composed of one part of alum, in minute crystals, and three of common salt. In many other trades a similar mode of proceeding prevails. Potatoes are soaked in water to augment their weight.

The practice of sophisticating the necessaries of life, being reduced to systematic regularity, is ranked by public opinion among other mercantile pursuits; and is not only regarded with less disgust than formerly, but is almost generally esteemed as a justifiable way to wealth. It is really astonishing that the penal law is not more effectually enforced against practices so inimical to the public welfare. The man who robs a fellow subject of a few shillings on the highway, is sentenced to death; while he who distributes a slow poison to a whole commu-

nity, escapes unpunished.

Thus devoted to disease by baker, brewer, grocer, &c. the physician is called to our assistance; but here again the pernicious system of

fraud, as it has given the blow, steps in to defeat the remedy.

Nine tenths of the most potent drugs and chemical preparations used in pharmacy, are vended in a sophisticated state by dealers who would be the last to be suspected. It is well known, that in the article of Peruvian bark, there is a variety of species inferior to the genuine; that too little discrimination is exercised by the collectors of this precious medicament; that it is carelessly assorted, and is frequently packed in green hides; that much of it arrives in Spain in a half decayed state, mixed with fragments of other vegetables and various extraneous substances; and in this state is distributed throughout Europe.

But as if this were not a sufficient deterioration, the public are often served with a spurious compound of mahogany sawdust and oak wood, ground into powder mixed with a proportion of good quinquina, and

sold as genuine bark powder.

Every chemist knows that there are mills constantly at work in this metropolis, which furnish bark powder at a much cheaper rate than the substance can be procured for in its natural state. The price of the best genuine bark, upon an average, is not lower than twelve shillings the pound; but immense quantities of powder bark are supplied to the apothecaries at three or four shillings a pound.

It is also notorious that there are manufacturers of spurious rhubarb powder, ipecacuanha powder, James's powder, and other simple and compound medicines of great potency, who carry on their diabolical trade on an amazing large scale. Indeed the quantity of medical preparations thus sophisticated exceeds belief. Cheapness, and not genuineness and excellence, is the grand desideratum with

the unprincipled dealers in drugs and medicines.

Those who are familiar with chemistry, may easily convince themselves of the existence of the fraud, by subjecting to a chemical exam-

ination either spirits of hartshorn, magnesia, calcined magnesia, calo-

mel, or any other chemical preparation in general demand.

Indeed, some of the most common and cheap drugs do not escape the adultering hand of the unprincipled druggist. Syrup of buckthorn, for example, instead of being prepared from the juice of buckthorn berries, (rhamnus catharticus) is made from the fruit of the blackberry bearing alder, and the dogberry tree. A mixture of the berries of the buckthorn and blackberry bearing alder, and of the dogberry tree, may be seen publicly exposed for sale by some of the venders of medicinal herbs.

Instead of worm-seed (artemisia santoniea) the seeds of tansy are frequently offered for sale, or a mixture of both.

A great many of the essential oils obtained from the more expensive spices, are frequently so much adulterated, that it is not easy to meet with such as are at all fit for use, nor are these adulterations easily discoverable.

Most of the arrow root, the fecula of the Maranta Arudinacea, sold by druggists, is a mixture of potatoe starch and arrow root. The same system of adulteration extends to articles used in various trades and manufactures. For instance, linen tape, and various other household commodities of that kind, instead of being manufactured of linen thread only, are made up of linen and cotton. Colors for painting, not only those used by artists, such as ultramarine,* carmine,† and lake; Antwerp blue, chrome yellow, and Indian ink; but also the coarser colors used by the common house-painter, are more or less adulterated. Thus, of the latter kind, white lead** is mixed with carbonate or sulphate of barytes; vermilion++ with red lead.

Soap used in house-keeping is frequently adulterated with a considerable portion of fine white clay, brought from St. Stephens, in Cornwall. In the manufacture of printing paper, a large quantity of plaster of Paris is added to the paper stuff, to increase the weight of the manufactured article. The selvage of cloth is often dyed with a permanent color, and artfully stitched to the edge of cloth dyed with a fugitive dye. The frauds committed in the tanning of skins, and in the

manufacture of cutlery and jewelry exceed belief.

For the Panoplist.

ON INJUDICIOUS ZEAL.

MISTAKES of no inconsiderable magnitude among people of small observation, arise from their drawing false conclusions from unques-

* Genuine ultramarine should become deprived of its color when thrown into concentrated nitric acid.

† Genuine carmine should be totally soluble in liquid ammonia. ‡ Genuine madder and carmine lakes should be totally soluble by boiling in a concentrated solution of soda or potash.

§ Genuine Antworp blue should not become deprived of its color when thrown into liquid chlorine.

|| Genuine chrome yellow should not effervesce with nitric acid.
| The best Indian ink breaks splintery, with a smooth glossy fracture, and feels soft and not gritty, when rubbed against the teeth.

** Genuine white lead should be completely soluble in nitric acid, and the solution should

remain transparent when mingled with a solution of sulphate of soda.

† † Genuine vermilion should become totally volatilised on being exposed to a red heat; and it should not impart a red color to spirit of wine, when digested with it. Vol. XVI. 27

tionable truths. The great principles acknowledged by almost all being held in high estimation, men of weak minds often build upon them a variety of false theories; and because the universally received truth, from which they started, remains unshaken, they seem to flatter themselves, that all their notions, which they suppose to be parts and

legitimate inferences from it, are equally indisputable.

To mention one example: The plain truism, that "no one can be too good," is not questioned by any man in the possession of common sense. Notwithstanding its simplicity, from this self-evident truth there have been drawn many erroneous inferences. Since it is impossible for any one to possess too much piety, men sometimes conclude, that those external acts which belong to the worship of God, and those forms and ceremonies which are usually connected with the duties we owe Him, cannot be overdone. Hence arises an opinion, that a good sermon can hardly be too long—that so solemn a duty as prayer cannot occupy too much time;—that provided the person who officiates has a degree of fervor, and enjoys some freedom of thought and fluency of expression, he is not to apprehend any weariness in his audience;—forgetting that among its members are the infirm, the weary, the volatile, and many others who cannot go along with him.

Now these opinions are connected with others of similar complexion. So far as can be gathered from the practices of some persons, their sentiment on the subject of public exercises seems to be, either that the Almighty will hear because of our much speaking; or that a religious performance is profitable in proportion to its length. Of the former of these errors, I take no other notice, than to remind the reader, that it was one of the faults of the Pharisees for which they were reprimanded by our Savior. On the latter belief,—that the several parts of wership are more valuable in proportion to their duration, I offer two

or three remarks.

1. Any man acquainted with his own mind, or who has attentively noticed the operations of those of others, knows very well, that it is not easy to confine the attention closely to one subject for a long time: That on giving an unbroken application to the most attractive subject, the body soon becomes weary,—the imagination begins to run astray;—and the memory refuses to perform its office. Any partial, and divided attention, which may be forced, after having come to such a state of feeling, is of little value. This is true when the individual is engaged in hiterary pursuits, in which there is no opposition from the bias of a corrupt nature.

2. When man's natural dislike to the pure and spiritual worship of God is considered, and the readiness with which that blame is attached to religion itself, which belongs exclusively to its professed friends, too much caution can never be exercised by those, whose profession places them among the friends of Christ—and who assume the character of his disciples. They should remember, that the enemies of Christianity look on them with keenest eyes,—that their minutest actions are watched with close inspection, and that any fault is seized with

amazing avidity, and used as a weapon against religion itself.

The enemies of the Gospel are glad of any occasion to do it an injury. They rejoice to find any color of excuse for their opposition,

or a shelter from that opprobrium, which more or less rests on them where religion has a respectable place in public institutions. Such infidels, discovering evident defects in the character of those whom they are accustomed to abuse, never fail to make use of it. They are equally ready to grasp at every instance of imprudence, or injudicious management, in those who conduct religious meetings, whatever ecclesiastical rank they may hold, or whether they are merely private Christians, who perform religious services in a somewhat public manner. Although they should not be able to affix the harsh appellation of crime, to the unfortunate proceedings, which they could not approve; still in the most favorable construction, those proceedings were clearly the result of an ignorant or a weak mind, and of course, men of cultivated minds but unhumbled hearts looked down upon the author of them with that disdain, which a haughty temper feels towards a supposed inferior.

3. A discriminating understanding will find opportunities for exercise, on many occasions, where a loose and careless one observes none. It will not overlook the circumstances of time and place, nor neglect the condition or prejudices of the company among whom it is employed. I have known a person of ardent zeal, who would undertake to lecture a mixed company of strangers on religious subjects. Being unavoidably ignorant of their peculiar habits of thinking, of the circumstances of their life, and their prejudices, he very soon, as might have been expected, drew the full current of those prejudices powerfully against himself; and afterwards all his endeavors to gain their good attention were ineffectual. The irritation or disgust, produced in several of them was so great, that every thing, which he afterwards proposed for their approbation, was viewed as with a jaundiced eye. While he spoke, they either listened with the silent

scowl of disapprobation, or contradicted his assertions.

Young persons, and especially children, whose active dispositions cannot endure long restraint, should not be driven, by tedious religious services, to wish the speaker would close. More than that of any other persons is their attention difficult to be secured. If they remain serious and attentive a sufficient time to receive a full and solemn impression on their hearts respecting the momentous concerns of a future world, and their situation as candidates for that untried state, with a forcible admonition of danger and their duty, it must surely be a very ill-timed measure to weary them by sermons or prayers of extraordinary prolixity, and thus efface every good idea from their memories, and every penitential feeling from their hearts. Yet some persons seem to imagine, that there is no other test of a good religious exercise so infallible as its duration, and almost force upon us the conclusion, that they expect to compensate for the paucity of ideas by the abundance of words. The unhappy effect of such methods of conducting the services of religion has been seen by almost every person of mature age.

Such mistakes probably originate from various sources. One man may have an exalted opinion of his own powers of persuasion, much beyond the estimation in which those powers can be held by any other person. Thinking that none can rosist his arguments, he imagines that nothing more is necessary than to pour them forth on every occasion, and in every place where he can find hearers. Another supposes, on equally slender grounds, that "talking about religion will make people religious;" and especially, if he talks about those events of his life, or those circumstances in his experience, which are indeed interesting to him, the conversation cannot fail to be as instructive to all the company as agreeable to himself. A third, with less purity of intention than either of the former, makes use of the forms of religion as a species of recommendation to certain companies. If his appearance may speak for him, he will so accommodate himself to external circumstances as to pass current with many people for a man of great devotional feeling. Having acquired certain forms of expression, and a few particular phrases among the circle of his associates, he incorporates them with his own scanty vocabulary, and deals them out on all occasions, without much discrimination. Now such forms of expression are not inherently bad,-but were first used by, and continue in the use of many sincerely pious men, to convey with perspicuity an idea of the heartfelt sorrows or joys of eminent Christians. The mischief is, that they should be used unconnected with any distinct idea in the speaker's mind, and of course, without imparting any indefinite meaning to his hearers.

But the greater evil, arising from such ill judged attempts, is their tendency to produce quite the opposite extreme of conduct. Those persons, who have frequently heard how miserably the conversations are managed on the subjects above referred to, have lamented that themes of surpassing dignity should be rendered so dull, so insipid, by the low conceptions of narrow understandings. Being satiated with these colloquies, and having learned how far the grandest ideas ever entertained by the human imagination may be diminished by the medium through which they are conveyed,—they determine to follow a contrary course. Instead of entering with easy cordiality into the topics which relate to the moral condition of man, the immortality of the soul, its destinies, its degradation by sin, and the means provided for its ransom, these people revert to any thing else which can occupy a vacant mind, and relieve them from what they reckon the tediousness of religion. S.

From the Christian Observer.

LORD BYRON'S POETRY.

EVERY reader who combines a love of religion and good morals, with a taste for the beauties of poetry, must have been gratified with the solemn reprobation expressed in your last number, of the licentious abuse of splendid talents on the part of a nobleman, who might have been one of the greatest ornaments to his country, had he not seen fit to commute the virtues which so peculiarly become his exalted rank, and which we instinctively look for in a British gentleman, for a nauseating display of impiety and indecency, which even France or Italy might well have blushed to own. There was a time when your journal stood almost alone, in the strong view which you took of the injurious tendency of Lord Byron's writings; or at least, many of your warmest

auxiliaries were to be found chiefly among those who had as little taste for the real beauties as for the exceptionable qualities of his Lordship's poetry. Lord Byron's writings were loudly reprobated for their profligate tendency by many religionists who would not have found any charm in them, even had they not been profligate: while too many of those who could find a charm in them forgave the offence for the sake of the pleasure. It is pleasing, however, to perceive that the scene has considerably improved. Whether it be that Lord Byron's principles, which were tolerated in their vernal bloom, have assumed a more rank and disgusting odor in their full developement, or that more men of taste are now found in the ranks of religion, and more religious persons think it no crime to cultivate good taste, I cannot pretend to determine; but certainly a far more moral and religious strain of criticism has been of late employed, by many of our literary journals, in speaking of Lord Byron and his poetry, than was customary some years since. I have just been perusing in "The Edinburgh Monthly Review," for last October, a critique on this subject written by no common pen, and in no ordinary style. The deep tone of grave and severe reprehension which the critic assumes, is rendered more impressive by the display of a vigor of imagination, and an energy of genius, which prove that even minds the most capable of appreciating Lord Byron's powers, and of coping with him on his own ground, will, if justly attuned, shrink with abhorrence, from the principles and scenes which he unfolds, and sacrifice the high pleasures of taste and intellect, to the still higher satisfaction of virtuous abstinence from his contagious pages. I think I should not be greatly mistaken in attributing this critique to a Northern writer, whose efforts to improve the temporal condition, and to promote the eternal welfare of his fellowcreatures, have been as conspicuous as that powerful intellect and sacred eloquence, which enabled him to fix and retain his convicted auditors with the scriptural truths which he so forcibly displays. If men like this see it their duty to utter their solemn protests against such works as those under discussion, it surely becomes a question for grave consideration by society at large, how far they ought to be read or tolerated. I say by society at large, because I take it for granted. that all consistent Christians have determined the matter long ago; and as for the authors themselves of such productions, it is to be feared they are far beyond the effects of ordinary suasion, and can only be convinced by him with whom it is the duty of the Christian to supplicate for those whom he most condemns.

Your limited pages, I fear, will not allow me to transcribe much of the spirited sketch, given in the abovementioned critique of the peculiar characteristics of Lord Byron's poetry; but the following extract will plead its own claim to admission.

CREDE BYRON.

"One unhappy characteristic of the mind of Byron, too conspicuous in the greater part of his poetry, is that dark and dreary scepticism which has been observed and lamented by all classes of critics. It is not merely that his doubting soul is painfully suspended betwixt the hope of future existence and the dread of annihilation, but that, with an apparently fixed disbelief of futurity, he seems to mingle the most

bitter scorn of all its bright promises. His is not a spirit agitated with doubts, and breathing out its sadness in low and melancholy The sentiment of infidelity is, in the mind of the poet, not diffident and quiescent, but fiercely and vindictively active-not a dreary shadow oppressing and darkening the intellect, but a foul and pregnant cloud to which the spark of passion is unceasingly applied. It is not the dream of a speculative intellect, prisoned in the toils wrought by its own fitful activity, and struggling for liberty and life in the grasp of the subtle enchantment; but the dark and troubled movement of a wayward imagination, grappling in proud defiance with the terrors of that eternity which it dares not meet in the sobriety of reason. This attitude of defiance and contempt is not the natural one of calm and assured scepticism; there lurks a thick drop of believing terror in the inmost recesses of that bosom which discharges the poison of its contumely against the awful truths of religion. It is the dead weight of perverted passion alone that could have degraded the mounting spirit of Byron into the scorner of the lofty destiny of his nature; and his upward energy, suppressed but unextinguished, yet heaves and palpitates beneath the incumbent load. The scepticism of Byron is not like the philosophic wandering of Lucretius, through the dark regions of speculation, where the bewildered spirit clasps some disordered phantom sprung from its own chaotic agitations, as the creative and upholding power of universal nature. The spirit of the modern poet does not pretend to have completed, or even attempted, the giddy round of philosophical speculation, returning from the cheerless voyage with the usual freight of fictions and The infidelity of Byron is a very repulsive species of bold, uninquiring, contemptuous dogmatism. It is not the trembling ague of the understanding, but the bad and burning fever of the heart. Hence it is, that it developes itself-not in modest doubt and compassionable hesitation—not under the type and with the symptoms of a disease purely intellectual—but in starts of phrenzied and infectious profanity; -- in grumbling reproach and deep resentment, compared with which the levity of Voltaire himself is but the sting of an insect to the rabid ferocity of a tiger.

"It is impossible, we should think, that Byron can be ignorant how much he thus loses as a poet and a man of genius. He must know that the loftiest and most magnificent field upon which his spirit could expatiate, is that which is displayed—not by the truths of religion themselves, for they are too solemn and awful to be touched with impunity even by the most vigorous efforts of profane inspiration, but by that countless multitude of elevating and ennobling associations which they create, and to which the highest spirit of poetry loves to give form and reality. There is no theme which may not be exalted, by the proper use of such associations-and none which may not be degraded by their exclusion. The sentiments of religion, indeed, form the noblest elements of the poetry of human nature, for they announce that lofty aspiration after other than the vulgar and sensible things of this world. which is characteristic of humanity in all its gradations of existence. The rude and early periods of society have been supposed, and with justice, to be propitious to the more genuine, unconstrained, and imaginative flights of poetry: they are, as it were, the cradle of the divine art, where it is seen in all its innocence and simplicity. Yet these are the periods when that scepticism which is generated in the laborious trifling of a disciplined but enfeebled understanding, is unknown, and where the voice of nature speaks, even amid the most fantastic mythological aberrations, of that immortality which civili-

zation dares to doubt or to despise. "But if this be true, even of the uncouth and often unintelligible fictions of heathen mythology-if the great poets of classical antiquity would have forfeited in a great degree their hold over the spirit of mankind, had they been coldly indifferent towards the elements of grandeur and sublimity which mingled themselves even with the superstition of their age-how much more is that poet to be pitied for his infatuation, who not only neglects to avail himself of all the lofty resources which are opened to him in the system of a purer religion. but contemptuously excludes them, and strives to cast ridicule on all the higher mysteries of revealed faith, as well as upon the unextinguishable sentiments of natural religion itself. Let Lord Byron beware, and not exult too much in the popularity which his genius has achieved, but which his temerity may yet forfeit. He is a great poet indeed: his country has owned his claims with deferential homage and respect; it has cherished his rising glory with unexampled ardor. But let him not, intoxicated with adulation, imagine for a moment that he is among the very greatest of English poets, or that we could not afford, to allow his name to perish in that neglect which he has appeared to brave by his audacious pollutions."

ORDINATIONS.

AT West Springfield, Mass. Aug. 25, 1819, the Rev. WILLIAM B. SPRAGUE, colleague pastor with the Rev. Joseph Lathrop, D. D. Sermon by the Rev. Abel Flint, D. D. of Hartford.

At Portland, Sept. 29th, the Rev. THOMAS J. MURDOCK. Sermon by the Rev.

Dr. Porter, of Andover.

At Newton, Mc. Oct. 20th, the Rev. OLIVER BROWN, as an Evangelist to labor in R. Island, in the service of the Society for promoting Christian Knowledge. Sermon by the Rev. William Greenough, of Newton.

Oct. 13th, the Rev. HEZEKIAH HULL, as a missionary to labor west of the Mississippi, at N. Haven, Con. Sermon by the Rev. Samuel Merwin, of New

At Poultney, Ver. the Rev. STEPHEN M. WHEELOCK. Sermon by the Rev. Ebenezer Hubbard of Brandon.

At Pequea, Lancaster Co. Pen. Sept. 29th, the Rev. WILLIAM MODERWELL. Sermon by the Rev. Robert White.

At Waterford, Ver. Oct. 6th, the Rev. REUBEN MASON. Sermon by the Rev. David Sutherland of Bath, N. H.

At Bridgewater, Oncida Co. N. Y. the Rev Alpha Miller. Sermon by the Rev. Asahel S. Norton, D. D. of Clinton.
At Norwich, Ver. Nov. 24th, the Rev. Rufus W. Bailey. Sermon by the

Rev. Nathan Perkins, of Amherst, Mass.

Nov. 17th, the Rev. John Goldsmith, was ordained by the Presbytery of New York, and installed to the pastoral charge of the church in Newton, L. Island. Sermon by the Rev. William Rowan, of Greenwich.

At Newburyport, Dec. 8th, the Rev. LUTHER F. DIMMICK. Sermon by the

Rev. Professor Stuart.

At Mount Vernon, N. H. Dec. 8th, the Rev. EBENEZER CHEEVER. Sermon by the Rev. Richard Hall, of New Ipswich.

At Charleston, S. C. Dec. the Rev. Samuel Gilman. Sermon by the Rev.

Mr. Tuckerman of Chelsea, Ms.

At Randolph, Ms. Dec. 29th, the Rev. David Brigham. Sermon by the Rev. Mr. Ide, of Medway.

At East Barnstable, Ms. Dec. 22nd, the Rev. EDMUND QUINCY. Sermon by

At Nantucket, Ms. Dec. 16th, the Rev. Abner Morse. Sermon by the Rev. Phineas Fisk, of Marshpee.

At Charleston, S. C. Rev. Messrs. Jonas King and Alfred Wright were ordained as Evangelists, by the Congregational Association of South Carolina. Sermon by the Rev. Mr. Floyd.

At Geneva, N. Y. the Rev. SAMUEL W. BRACE, Dec. 29. Sermon by the

Rev. Mr. Porter, of Ovid.

At Limerick, Me. Jan. 19th, the Rev. CHARLES FREEMAN. Sermon by the Rev. Edward Payson, of Portland.

At Sturbridge, Ms. Nov. 30th, Rev. ALVAN BOND. Sermon by the Rev. Mr.

Mills, of Sutton.

At Southwick, Ms. Feb. 2, the Rev. CALVIN FOOT. Sermon by the Rev. Alfred Ely, of Monson.

POETRY.

For the Panoplist. THE COMPASS.

Dark is the night, and loud the wind, The Seaman's dreary watch I keep, And strive in this lone waste to find Some solace for the weary mind, Denied the balm of sleep.

And is there not a lesson taught Each Sailor, as his course he steers? Behold his precious Compass fraught With document for serious thought, And quiet for his fears.

The needle, see, its aim maintain! Though mountain high the billows roll, And foam, and burst, and pour again Their briny torrent, 'twill remain Aye steady to the pole.

Why? With the magnet's magic power, An artist touch'd the quivering steel. It knew no guidance till that hour, Nor since hath wandered. Storms may lower, 'Twill still that influence feel.

Thus I, though rude, may learn to know The power of Grace upon the soul.

Dark storms may rise, and tempests blow-The Christian's hope no change will show-Aye steady to its pole.

And oft I've thought, since first my heart Obedient own'd the Gospel's force, That He, who made me, would impart, In times of need, the precious art, That guides a Christian's course.

I trusted Him; He lent an ear To every sigh and each complaint. And when my heart has sunk with fear, And help was far, and death was near, He bade me never faint.

Oh that experience of His love, Which I so oft have known and tried, Might ever raise my thoughts above, And bear me safe, as on I move Across life's billowy tide.

This storm will cease, my voyage be o'er, And hushed the sea, and calm my breast; And I may reach a welcome shore— When reach—ah when!—to leave no more, The port of endless rest.

From the Evangelical Magazine. Hymn composed for the anniversary of the London Missionary Society. By J. Montgomerr, Esq.

Rev. xix, 6. 1 Cor. xv, 24-26.

Hark! the song of Jubilee; Loud as mighty thunders roar, Or the fulness of the sea, When it breaks upon the shore:-HALLELUJAH! for the Lord God Omnipotent shall reign; HALLELUJAH! let the word Echo round the earth and main.

Hallelujah! hark! the sound, From the depths unto the skies, Wakes above, beneath, around All creation's harmonies:-See Jehovah's banner furl'd, Sheath'd his sword: He speaks,—'tis done; And the kingdoms of this world, Are the kingdoms of his Son.

He shall reign from pole to pole, With illimitable sway: He shall reign, when like a scroll, Yonder heavens have pass'd away:-Then the end:-beneath his rod, Man's last enemy shall fall; HALLELUJAH! Christ in God, And God in Christ, is All in All.

MISSIONARY HERALD.

No. 5.

MAY, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

TWENTY-FIRST ANNUAL NARRATIVE OF MISSIONS, DIRECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

To the Christian Public, the Trustees of the Missionary Society of Connecticut fresent the Twenty-first Annual Narrative of Missions under their direction.

FRIENDS AND BRETHREN,

A FEW reports of service performed in the earlier, as well as later parts of 1818, were not received in season for acknowledgment in the last annual narrative. The Trustees are constrained to fix their eyes upon a frontier already extended several thousand miles, and annually enlarging. So great is the distance, that a number of weeks—perhaps of months—must clap-e, after the journals are prepared, before they can arrive. It is also a frequent fact, that the time of labor, allotted in a missionary commission, includes the close of one year and the beginning of the next. Such journals of service, whether performed in dis ricts comparatively near or remote, must embrace a part of two years. It will be readily perceived, therefore, that the narrative of a given year must, of necessity, comprehend, in some instances, a portion of the preceding. It will be equally obvious, that they cannot exhibit an account of services rendered during the closing weeks of the year to which they principally refer.

It is, however, their uniform purpose to communicate, by the earliest statement in their power, an exact outline of all the services performed under their direction. They both wish and rejoice to publish a complete view of their exertions, together with the interesting results, as far as these can be known upon

earth.

Numerous are those friends of Christ, who, by their prayers and their property, have come "to the help of the Lord" in this divine cause. It is with no ordinary pleasure, that the Trustees make known to them, and to the public at large, the manner in which their benevolent offerings are applied. Those missionaries, who are employed under commissions of recent date, cannot have transmitted journals seasonably for notice in this publication. An account of them may, con-

sequently, be looked for in the next.

The present narrative recounts the labors of thirty-one missionaries. According to appointment, their duties have been discharged in the States of Vermont, New-York, Pennsylvania, Ohio, Indiana, Illinois, Mississippi, and Louisiana, and in the Territory of Missouri. The Trustees commence their present narrative with a statement of labors in the northern section of the vast missionary field. Thence they will proceed westerly and southerly, guided chiefly by the course of the frontier line, until they shall have reached the most distant settlements to which they were able, the last year, to send the blessing of a preached Gospel.

VERMONT.

In this service the Rev. John Lawton spent thirty-two weeks. He labored, the principal part of that time, in the counties of Windsor, Caledonia, and Orleans. In several of the towns which he visited, the Lord's work had been powerful. He found numbers very deeply impressed with a sense of their sinfulness. Some also were rejoicing in peace of mind; trusting, that they were reconciled to God, through the blood of the everlasting covenant. Individuals met him in the spirit of open and bitter hostility to the Gospel.—He was much affected by observing a Vol. XVI.

deplorable want of intelligent, correct, and faithful ministers. Souls, convinced and anxious, had none to guide them in safety. To him it seemed as if no reagions of the globe could be more decidedly the suitable objects of assistance by missionary societies, than several of the settlements in which he preached, attended conferences, and administered ordinances.—He exerted himself to promote the Sabbath school institutions, and he thought he saw proof that the results were remarkably happy. In some instances, the instructors themselves appeared to experience effects in the highest degree salutary. Persons who began to teach in those schools, without any cordial affection for divine truth, were made experimentally certain, that the word of God is the sword of the

In the more central and southern parts of the State, the Rev. Justin Parsons labored twenty-six weeks. He was active and zealous in establishing and maintaining Sabbath schools. He attended them diligently himself; and, though every anticipated benefit was not realized, he saw much good result from their operation. Children and youth became better acquainted with the holy Scriptures. Their respect for the Sabbath was increased. Their general demeanor, on that sacred day, was improved. The habitual appearance of the rising generation, where such schools were supported, was much better in the view of considerate and serious people. In one instance there was pleasing evidence of saving conversion. Numbers, however, in several places, conceived the most unfounded and even malignant prejudices against those schools-persuading themselves to believe, or at least to say, that they were engines of party policy and craft—and, by such wretched pretences, greatly impeded their salutary progress. On the subject of religion, pious people had many and severe trials. Errors, pleasing to the unrenewed heart, were industriously propagated, and by numbers eagerly embraced. Nevertheless, he was convinced, that on the whole, the cause of Christ was advancing. The distinguishing truths of the Gospel were more extensively believed. Amidst much surrounding darkness he found no small cause of encouragement and gratitude.

STATE OF NEW-YORK.

The Rev. Simeon Snow was employed twenty-six weeks, chiefly in the counties of Oneida, Otsego, and Delaware. The people in those parts were much divided by sectarian prejudices. Notwith-tanding this unpleasant fact, he found, in most of the settlements which he visited, numbers that were hungry for the bread of life.—Several towns were favored with special and powerful revivals. There was an affecting want of evangelical teachers. The Missionary Society of Connecticut had, for many years, sent them ministers and done them much good. This benevolent kindness had been uniformly received and acknowledged with fervent gratitude. It had been apparently instrumental of salvation to many souls. Such assistance they continued to need, and earnestly to request, their churches being feeble, and their congregations generally small.

The Rev. Eleazar Fairbanks was twenty two weeks in the Holland Purchase,

The Rev. Eleazar Fairbanks was twenty two weeks in the Holland Purchase, and in the county of Ontario. Many of the settlements afforded much that was encouraging. Churches, destitute of pastors, were constant in the maintenance of meetings for worship and instruction on the Sabbath. Stated seasons of prayer, at other times, were observed. In one settlement a Sabbath school and a Tract Society had been established, and their prospects of accomplishing much good were animating. Some gross and dangerous errors, once alarmingly prevalent, appeared to be losing their influence. In a few places he found an unusual

seriousness, and converts were added to the churches.

At Lewiston, on the western border of the same Purchase, the Rev. David M. Smith has a pastoral charge. A part of his time is spent in missionary service. The population of that district is already numerous, and is rapidly increasing. Well informed and able ministers are few. Multitudes of the people seem to have little or no sensibility on the solemn swiject of their guilt in the sight of God, and their need of salvation. When the small number of praying people have been cheered with the prospects and hopes of a revival, a sectarian spirit, under the impulse of ignorance and a passionate zeal for prosclyting, has grievously disappointed their pleasing expectations. Faithful missionaries are greatly

needed and earnestly called for by the condition and wants of the inhabitants.-Sabbath schools were established in some of the villages, and appeared to be laying a foundation for durable improvement. In multitudes there was, indeed, a deplorable indifference on subjects infinitely important, and sectarian zeal, about things of inferior value, unhappily prevented union among the thoughtful. Still, it was manifest, that the public sentiment was gradually becoming more favorable to religious institutions, and to a system of instruction strictly evangelical; and true mi isters of Jesus Christ would find in that region, a very wide

and inviting field for usefulness. The Rev. John F. Bliss has a pastoral charge in Murray, county of Gennesee. He was employed sixteen weeks, chiefly in that county. In former missionary excursions he had acquired an extensive acquaintance with the settlements and the people. He was received with great cordiality in every place that he visited. The inhabitants of many towns were now generally attentive to preaching, when opportunities were enjoyed. He often had crowded assemblies, and he found it easy and delightful to speak to them about their salvation. Through the whole period, he delivered from seven to ten sermons in a week. Numbers, in various places, were subjects of serious impressions. But these statements were not all of them applicable to every section. The country, through an extensive range on each side of the Ridge, was full of people, but, in a spiritual view, deplorably destitute and desolate. There were thirty-four churches in the county, and only twelve pastors. Sectarian bigotry divided the people, and consequently rendered them weak.—Able ministers would be of incalculable use in strengthening the feeble, and thus laying foundations for the permanent enjoy-

ment of evangelical privileges.

It may be remembered, that the Rev. John Spencer has, many years, been wholly devoted to missionary employment in the Holland Purchase, especially in the western and southern parts, and the surrounding settlements. During the last year, he travelled twenty-seven hundred miles, delivered three hundred and seven y-one sermons, admitted numbers to the fellowship of the churches, often administered baptism and the Lord's supper, and with great diligence attended to the laborious duties of a missionary and minister of the Gospel. He was the happy witness of revivals in two settlements. Worshipping assemblies were generally increasing. The people, in many places, were exerting themselves more than formerly for the support and enjoyment of Christian institutions and the means of salvation. Professors of religion, with few exceptions, appeared to walk in love, and to adorn the doctrine of God our The state of society, for a number of years, has been gradually ameliorating. Amidst numerous scenes that were unpleasant and trying, he found many encouragements. He has long lamented very feelingly and deeply the want of good and faithful ministers in that extensive portion of the Redeemer's vineyard.

PENNSYLVANIA.

In different periods of the year 1818, the Rev. Ebenezer Kingsbury labored twe ty-five weeks as a missionary. His pastoral charge is in Harford, county of Susquehanna. He spent several weeks in the county of Broome, State of New-York, and bordering on Pennsylvania. The greater part of his labors, however, was in the counties of Susquehanna, Wayne, Luzerne, and Bradford. In some places iniquiry abounded and the love of many seemed to have waxen cold. In several others he witnessed special revivals of religion. He was often struck with evidence, that the Lord had very graciously regarded missionary labors. They were made instrumental in promoting sobriety and social order. Nor could he doubt, that they had been means in the divine hand of bringing many sinners to repentance, and pardon, and life eternal. A great increase of these labors was needed and importunately requested. Generally, in the places which he visited, the meetings were more full and solemn, than in any preceding year. Appearances were thus highly encouraging to continued and augmented exertions in this heavenly cause.

The Rev. M. Miner York has a pastoral charge in Wysox, county of Susquehanna. His travels and labors were, a considerable part of them, over the same ground and in the same places with those of Mr. Kingsbury. He spent about therty-two weeks in missionary service. In this amount of time, however, the latter months of the year before are included. He found a general, though not a universal desire to attend the preaching of the Gospel. Several revivals of attention to religion filled him with solicitude and joy. Numbers were anxiously inquiring the way to Zion. O hers were rejoicing, there was reason to hope, in that divine peace which is inseparable from true repentance, and which "pass-

eth all understanding." The Rev. Oliver Hill was employed nineteen weeks in the counties of Susquehanna. Bradford and Luzerne, and in the adjacent county of Broome, State of New-York. He felt more sensible than ever of the difficulties, which inevitably attend the inhabitants of new settlements, especially on the great subjects of education, morality and religion. Discordant opinions among those who professed to feel the importance of these subjects, and deadly heresies adopted by many others, were evils extensively prevalent. They tended to weaken the hands and discourage the hearts of missionaries. Numerous, on the other hand, were the encoaraging and animating circumstances. While, to the spiritual eye, that large extent of country exhibited proofs, not a few, of devolation, numbers of people might be found, who loved Zion and her glorious King. They prayed for the prosperity of Jerusalem. They gratefully rejoiced in that Christian benevolence which sent them missionary aid. With much feeling and earnestness they solicited the continuance of this kindness-hoping and praying for the arrival of faithful ministers sent by the pious liberality of the Redcemer's friends in the older and, for the present, more favored settlements. In a number of instances, he found precious evidences of the Lord's gracious work, manifested in revivals of religion, and in hopeful conversions.

OHIO.

On the Connecticut Western Reserve, there is a respectable number of missionaries, of whom nearly every one has a pastoral charge requiring by contract a part of his time. The remainder is devoted, by direction of the Trustees, to the destitute settlements. Several of the missionaries in that quarter do, of course, and often, succeed each other, travelling over the same ground, and laboring in the same places. They are many of them, witnesses of the same important facts pertaining to revivals and hopeful conversions; the formation of churches and the installation of pastors; the progress of literary, moral, and religious improvements; and, generally, the successful exertions of missionary and other charitable societies. They severally report the same interesting facts. and their representations, though various in language and style, are substantially harmonious. To mention such facts under every name would be repetitions and impossible.

On the 19th of last August, the Rev. Ephraim T. Woodruff was installed pastor of the church in Wayne, county of Ashtabula. He labored twenty-six weeks as a missionary. This period embraces time both previous and subsequent to his installation .- The people of one town were miserably divided by sectarian feelings and prejudices. In a goodly number of others there was an affectionate unanimity among those who felt the importance of religion. These, in the language of grief which the heart feels, lamented the absence of those privileges enjoyed by people who are favored with the regular means of grace, and they very often repeated their expressions of gratitude to those, who, by missionaries, sent them the preaching of the Gospel. In several places were souls, under serious impressions of their sinfulness and ruin, inquiring the way to salvation.

In the town of Tallmadge is the pistoral charge of the Rev. Simeon Wood-He labored twenty-two weeks as a missionary, and principally in the southern parts of the Reserve. People were rapidly increasing in that section of the new set lements. Many churches were recently formed. He observed no great revivels of attention to the things of eternal life. The fruits of former reviv.d., however, were in general happy. Numerous charitable societies were nostinger. Meetings for public worship and instruction were, almost universally, . Haft raded. Individual instances of seriousness, under religious impressions,

were frequent, and the cause of Zion was evidently prevailing.

The Rev. Joseph Treat has a pastoral charge in Sharon. He spent thirty-seven weeks in missionary service, including the latter parts of the preceding year. He labored a considerable time in the western divisions of the Reserve. Settlements were then lately commenced in the county of Huron. Eight churches were organized, but not one of them had a pastor when his journal was transmitted. Many missionaries were needed in that portion of the frontier. In December, 1818, the Portage Missionary and Education Society was formed. It comprehended the pastors and churches, and others friendly to its benevolent purposes, in the four western counties. Among the people of several towns, especially those of the older settlements, there was a prevailing seriousness. Saints were cdified, sinners were alarmed. Though the year was not a season distinguished by revivals, yet in one of the towns there was a powerful work of the Lord; and many, in proportion to the whole population, were hopefully

brought out of darkness into marvellous light. In Aurora is the pastoral charge of the Rev. John Seward. Fifteen weeks were devoted by him to missionary emptoyment. During that period, his travels were extended from the river Ohio, to Upper Sandusky. On his way thither, he passed one night in a village of Mohawks. Several of them came from Canada, and had been favored with something of a religious education. They assembled in the evening and spent an hour in sacred singing. The humns or psalms which they sung were in their own language. The tunes in which they expressed the praises of God were Wells, Bridgewater, and others of a similar character used for ages, without being impaired, by Christians in Europe, and in every part of the United States. Those Indians were connected with the Methodist church, and some of them appeared to be much engaged in religion .- While traversing regions thus remote in the West, he beheld a vast tract of wilderness filling rapidly with people, and yet almost entirely destitute of those spiritual means which Christ makes effectual to salvation. The call for more missionaries was, consequently, great and constantly increasing. Some of those, that had been, a number of years, on the ground, were almost worn out with the hardships and fatigues of a missionary life in the wilderness. Let more be, therefore, speedily sent into the immense field. The numerous churches already planted were in their infan-Unless cherished and nourished by faithful ministers, they would wither and die.

The Rev. Caleb Pitkin has a pastoral charge in Charlestown. During the labors of twenty-five weeks, he found the minds of many very seriously impressed. In a few towns he witnessed remarkable revivals. The general state of religion did not, however, essentially differ from that of the foregoing year. By many, in all the places which he visited, missionaries were very thankfully received. "When can you come again?" was an affectionate inquiry and often repeated .-Much ground was already gained from the enemy. To preserve it, would require continued and energetic exertions. The efforts must, also, be augmented, if the friends of Christ would see the benign influences of the Gospel more widely diffused. By the divine blessing on labors hitherto performed, through the benevolent charities of God's people, the cause of evangelical truth had eviden'ly acquired much strength. In numerous sections, the face of things in a moral view, had been greatly improved. The clamor raised by the unrenewed heart against the distinguishing truths of the Gospel had, in some places, considerably subsided. This fact appeared the more remarkable because sectaries, of different and very diverse creeds and denominations, had combined to check. and to stop if possible, by ridicule and slander, and other methods of opposition, the progress and the propitious effects of such truths.—By means of a missionary society, established in the midst of that country, the good people intended and hoped to do what was in their power, as helpers, in the advancement of the Redeemer's kingdom. They could employ a few missionaries for short periods of time, and thus assist in the good work of promoting the best interests of man-

The pastoral charge of the Rev. William Hanford is in Hudson. His journal specifies the labors of eighteen weeks. In sundry places he found individuals whose minds were seriously impressed with a sense of their sinfulness, and the necessity of religion. Some were rejoicing in reconciliation, peace, and hope. With the exception of two or three towns, he witnessed nothing of genuine revisions.

vals. Where revivals had been enjoyed, a goodly number exhibited the Christian spirit. By their works they manifested their faith. Some who, two years before, had embraced and trusted very dangerous opinions, and whose practice had been correspondent, now appeared to be truly humble, and rejoiced to comply with the self-denying rules of the Gospel.—By the civil authority he was called to preach at the execution of two poor Indians, in the county of Huron. On the first of July they were hung for murder. Under circumstances the most favorable, such a scene must be trying. It was, in that instance, peculiarly so. On the subject of religion the malefactors were ignorant as brutes. They had hearts of stone. They could understand nothing of the English language. The missionary knew nothing of theirs. The interpreter assured him, that it was impossible to make any leading sentiment of the Gospel intelligible to their minds. He could communicate to them nothing correctly concerning the true character and mediatorial office of Christ. He could convey to them no conception of atonement. Their language had neither words nor phrases to express such ideas. They knew nothing of repentance or forgiveness. They had no words that conveyed such a meaning, nor could the sentiments of evangelical prayer be rendered, in the smallest degree, intelligible by any translation, of which their language was capable. They offered sacrifices, it was true, the interpreter said. But if they had any idea of a meaning in such services, it was only that of thanksgiving for favors received, or of rendering invisible powers propitious in future. Of repentance, forgiveness, atonement, holiness, or prayer, they had no idea. "They never pray," said the interpreter.—No withstanding these affecting embarrassments, he attempted, through the interpreter, to make them understand, that they were sinners. In the plainest methods he could devise, he endeavored to give them an idea of repentance and pardon, to gether with the way in which they might be forgiven. He labored much to make them understand the duty of themselves praying to the Great Spirit, that he would forgive them and make them happy. But he could perceive no evidence, that they comprehended his meaning. Sometimes they appeared dejected, and sometimes careless. He retired with a heavy heart, and felt, that he could do nothing but supplicate the throne of mercy in their behalf, and there leave them.

The Rev. Jonathan Lessie is paster of a church and congregation in Harpersfield. He spent thirty-eight weeks, including part of the year before. In the places which he visited, the last year, he had not the satisfaction of seeing powerful revivals. The happy effects, however, of missionary labors were extensively obvious. He felt an entire conviction, that if the benevotent founders and supporters of the Connecticut Missionary Society ever desired to establish the enjoyment of Christian institutions in that section of our country or ever hoped to be instrumental of the greatest good to multitudes of souls, their desires were in a great measure, thus far, fulfilled, and their hopes very happily answered. It has not been in vain, that they have sent the ambassadors of Christ into that

distant wilderness.

The Rev. Luther Humphrey, whose pastoral charge is in Burton, spent thirty-three weeks as a missionary. A part of the time was in the preceding year. About three months of the last season he was afflicted with sickness and wholly unable to labor. To be deprived entirely of strength to labor in a cause so great and good, especially when calls for exertion were almost unceasing, was severely trying. Though in some places wickedness greatly abounded, and the profanation of God's name and Sabbath was awfully prevalent, yet, with these exceptions, the state of society through the settlements was growing better. Intelli-

gence, morality and piety were advancing.

In Austanburgh is the pastoral charge of the Rev. Giles H. Cowles. Including a part of 1818, he spent thirty-seven weeks in missionary service. During the last year, four ministers received pastoral charges on the Reserve. A considerable number of churches were formed, and many additions made to those previously established.—Heretics were diligent, and in some places too successful in the propagation of their delusions. Not a few of the people were careless and hardened on subjects most interesting to man. These were causes of humiliation and grief. Fat much greater were the causes of rejoicing. Evidence had often appeared, that the labors of missionaries were rendered effectual unto salvation by the influences of the Holy Spirit. There has, doubtless been joy in heaven among the angels, over sinners by such instrumentality brought to repentance.

The Rev. Alvan Coe was thirty-two weeks in missionary service. Much of his labor was west of the Cuyahoga. He visited Upper Sandusky, and the Wyandots and Mohawks of that region.—He was conversant with the revivals which prevailed in those western settlements, during the autumn of 1818, and the winter following. In the ensuing spring and summer, those awakenings had very much disappeared. Their continuance was, of course, short. The effects, however, on several towns were pleasant. Numbers of those, who had been classed with the most profane, and heretical, and hardened transgressors, gave evidence of the new birth, by a thorough reformation in their manner of life. In many places meetings for devotion and religious instruction were holden on the Sabbath, and at other times. A few instances could be named, in which it appeared manifest, that the revivals received an early check by the very injurious, and, it may be added, unhallowed, introduction of sectarian controversy. As in every Christian country, so in that wilderness, the King of Zion testified, that his Spirit is a Spirit of love and peace. He retires from scenes of discord and strife.

The Rev. Abiel Jones has the care of a church and congregation in Farmington. He labored twenty-six weeks, chiefly in the vicinity of that town. In the early part of his travels, there were outpourings of the Holy Spirit on several places. At the time of his last visits, these favors seemed to have been withdrawn.—One instance had occurred, which exhibited a signal display of divine sovereignty in the employment of means for awakening the hardened in sin. A little boy, whose father was a profane infidel, went daily, with some other children, into the woods. His mother inquired of his sister, where they went? She replied, "Into the woods, to hear her brother pray." "And what does he pray for?" said the mother. She answered, "He prays for his father, and for the whole family, that they may have religion." The father was deeply affected. The consequences to himself

and others were apparently such as good people delighted to benold.

In Euclid the Rev. Thomas Barr has a pastoral charge. His journals of the last year, and of antecedent periods, recount the labors of forty-eight weeks. He spent much time in the destitute vicinity of his charge. Twice he visited the southern parts of the state. Once he went to Chillicothe, and labored a considerable time in the neighboring towns. Those sections of Ohio had been very little favored with the means of useful education. He was often distressed by finding children, and youth, and families, unable to read, and especially to read with intelligence. Many of the schools were such as poorly deserved the name. Their teachers combined immorality with gross ignorance. The people had enjoyed still less, if possible, of advantages for sound instruction in the doctrinal and practical truths of the Gospel. The prevalence of profanity, intemperance, and Sabbath breaking, proved, that the influence of moral and religious principles was, at best, with multitudes extremely feeble; and in many instances, such influence was utterly imperceptible. An unconcerned neglect of religion, rather than direct opposition, was a prevailing trait of character. A few pious and intelligent people there were, who deeply deplored this state of society, and hoped and prayed for the much needed means of improvement. Frequently to families and small collections of people he read Tracts, and, as he trusted, with happy effect. He also distributed them, where they were likely to be useful. These remarks were applicable to the more thinly settled and retired parts of the state. He endeavored to awaken their exertions for the speedy attainment of the most useful and important improvements.

In the same desolate parts of the state, the Rev. Matthew Taylor labored twenty-eight weeks. He found occasion to lame at the same evils, that are mentioned by Mr. Barr. In the great body of the people there was extreme indifference about the concerns of the soul, and preparation to meet God. Even professors of religion, many of them, seemed almost entirely conformed to the world. Concerning numbers of them it might be said, that if they manifested any degree of zeal, it was rather for particular and unessential forms, than for the vital experience and power of godliness. In most of the places he visited, however, he found individuals who were anxious to know the truth that is unto

salvation.

In the autumn of 1818, the Rev. Amasa Loomis, whose pastoral charge is in Painesville, spent five weeks, a considerable part of them in the southern counties. He understood, that in morals the people were gradually improving. In-

temperance was some hing more disreputable. In many places the Sabbath was more respected, and habits of sobriety were increasing. But, religiously viewed, the state of the people was, to a great extent, deplorable. Pious individuals and families lamented their want of spiritual privilezes. Multitudes, of a different character, "cared for none of these things." Many faithful missionaries and

ministers were needed in that region.

In the southeasterly counties, the Rev. Abraham Scott was fourteen weeks in the missionary service. The people generally professed a desire to enjoy the preaching of the Gospel. In sundry places he observed a more punctual attendance on public worship, than when he had been among them formerly. He was convinced, that family visiting constituted a very useful branch of missionary labor. It is animating to the truly pious. It is calculated to lead others, and especially the young, to serious thoughtfulness. Some of the families were well informed on the subject of religion. This fact he viewed as happy evidence of fathfulness in parental instruction. In very many families, however, there was a degree of ignorance which placed them nearly on a level with the heathen of the wilderness. The indigence of the people at large rendered it impossible for them, at present, to support the regular institutions of Christianity. Those that composed the considerate portion of the population felt truly grateful, and expressed many thanks, for the favors they had received from Missionary, and Bible, and Tract Societies. Numbers felt the importance and the duty of their own exertions. One distinguished Christian, recently deceased, had bequeathed two thousand dollars to assist in accomplishing the objects of the Bible Society.

The Rev. William R. Gould has a pastoral charge in Gallipolis. Eight weeks were the whole time that he could devote to labor as a missionary. A part of these he spent among the destitute settlements not far distant from the people of his charge. During the remainder he was employed on the opposite side of the river in Virginia.—No general revivals appeared in any place that he visited. In several instances, however, the divide blessing evidently attended the preaching of divine truth. Some sinners were hopefully brought to repentance. Some Christians were refreshed and invigorated. The progress of error seemed, in some measure, to be checked. But the ardent hopes which he had indulged, a few years before, were realized only in a very small degree. He had found that region abounding in vice, infidelity, ignorance, fanaticism and a sectarian spirit. These evidences of depravity still continued extensively to produce their pestilent fraits. On the other hand, encouraging circumstances were seen in a respectful attendance at public worship, when opportunities were enjoyed, and

in very great improvements derived from the Sabbath school.

INDIANA AND ILLINOIS.

The Rev. Orin Fo vier spint a year as a missionary to those distant branches of the North American republic. The intra se of population, there, has probably few parallels on the globe. The inhabitants are from all the states, perhaps, in the Union; and from the different nations of Europe. They have carred with them, of course, that diversity of opinions and habits, social, moral and religious, which characterize the countries where they respectively originated. As they are to form one great community, it must be obviously of vast moment, that they early enjoy the best means of instruction, especially in religion. To themselves, therefore, and to future generations, the labors of evangelical, and able, and faithful miss onaries must be, in the highest degree, important. Mr. Fowler became very deeply impressed with a sense of this truth. But as his opinions and illustrations have been already published and extensively circulated, the Trustees deem it unnecessary to specify them in this narrative. They would only say that they notice, with much satisfaction, the affectionate attention with which he, and their other missionaries in that region, were received by the people. A divine b'essing, they devoutly trust, has accompanied the few efforts they have yet been able to put forth for the good of souls in those distant fields. Nor would they omit to record a signal instance of kindness experienced by Mr. Fowler in the gift of a very valuable harse, speedily presented him, after it was understood that, by a disastrous event, he had lost his own. The Trustees felt the more disposed to mention the kindness and liberality manifested in this beneficent act, because they have so recently begun to send the Gospel of salvation to that remote people. They also behold in it evidence, that the inhabitants of those states do highly estimate and earnestly desire the labors of good and faithful missionaries. It encourages them to persevere in their exertions, to promote the best interests of their fellow men in those new sections of their coun-

try.

The Rev. Nathan B. Derrow has been employed, a longer time, in that wide and interesting field. His labors, the last year, were much interrupted by sickness. He was not favored with strength to labor but tarrity-one weeks, as a missionary. He travelled, and visited, and preached, as he judged would be most useful in both Indiana and Illinois. In the moral state of the people, a large, much appeared that demanded lamentation and pity. He found numbers of the respectable inhabitants, who deplored their destitute condition, and who would be forward, were there any prospect of success, in exertions to procure and support the enjoyment of evangelical privileges. In the course of two years he has formed several churches in the State of Indiana. Those churches were increasing.—He was received, in every instance, with kindness and respect.—Notwithstanding the indifference to religion which great multitudes manifested, and the abounding wickedness of many, the moral aspect was less gloomy, than it had appeared at that earlier period, in which his labors there commenced. There was a growing attention to the institutions of the Gospel; and he frequently found individuals, who seemed to be subjects of genuine experience.

In a portion of the same field, the Rev. Isaac Reed was employed eight weeks. He had an engagement, for the greater part of his time, with the people of New Albany. The more he became acquainted with the moral state of that country, the more deeply was he impressed with the necessity of able missionaries there. The character of the community was now forming. They would soon be able themselves to do something for the attainment of moral and religious instruction. At present they could do little or nothing. He found small, but attentive congregations, and a listening ear. Much gratitude was expressed to missionaries, and to those by whose benevolence they were sent. Amidst abounding ungodliness many were eagerly solicitous to hear preaching. Some were hungering for the bread of life. The value of Christian institutions was rising in public estima-

tion.

MISSISSIPPI AND LOUISIANA.

The Trustees have employed but one missionary in this region the year past. The Rev. Samuel Royce had a commission for as much time as he could set apart for that service. He found only a few weeks, having been engaged to a particular people. The weeks in which he labored as a missionary he spent chiefly in the counties of Jefferson and Wilkinson. As seen by the spiritual eye, the region was desolate; nor could he perceive any prospect of immediate improvement.

TERRITORY OF MISSOURI.

It is only a small amount of labor that the Trustees have had it in their power to afford the destitute people of that Territory. The Rev. Salmon Giddings was sent thither, a few years since, and has continued, with much diligence, a series of labors for the instruction of the people. A large proportion of his time has been spent, by particular engagement, in St. Louis. The last year he labored as a missionary about fourteen weeks. His travels were in various directions, and, in some instances, extended a considerable distance from St. Louis. He repeatedly crossed the Mississippi, and preached and administered ordinances in the State of Itlinois. On each side of the river, he found much to encourage and animate him. Solicitude to hear the Gospel, and to enjoy its privileges statedly, was increasing. Laborers from other missionary societies had arrived in the Territory. He felt, that his hands were much strengthened by their coming. A blessing seemed to attend the preaching of God's word. A pleasing number in the Territory had hopefully become the subjects of renewing grace. Several churches were formed, and frequently received additions. More laborers, very

many more were needed. "The fields were already white." The greater was the number of laborers who came, the stronger seemed to be the desire of the people, that more still would come.

In this Territory, the Rev. John Matthews has been commissioned to labor six

month

At West Hartford, lately the Rev. Hezekiah Hull was ordained an evangelist, and received a commission to labor in the State of Louisiana. He cannot, long before this, have arrived in the field assigned him.

A few weeks since, the Rev. Ahab Jinks received a commission to labor in the State of Indiana He is, probably now in, or near, that important portion of the

new and destitute settlements.

Such, brethren and friends, is the view, which the Trustees are able to give, of the manner in which they have applied the charities of the Christian public, another year. The subject of Sabbath schools is highly interesting. They remark here, that, excepting in a few instances, such schools are not mentioned in the missionary journals, beyond the statements made in the foregoing narrative. From this silence it may, perhaps, be inferred, that these promising methods of doing good have not yet been very generally adopted, along the western and southwestern frontiers. It seems probable, also, that their adoption and successful operation in the wilderness is, with few exceptions, impracticable.

But the Trustees, on a review of the year, devoutly congratulate the friends of Zion. They bless the Lord for what has been done. To him be the praise. It is their joy in this remarkable day to unite their humble efforts with those of multitudes in every protestant land, for the advancement of his glorious cause. They deem it unquestionable, that, by promoting the temporal, and especially the eternal interests of great numbers among the destitute, unspeakable good has been accomplished, and continues to be accomplished, by the Missionary Society of Connecticut and its benevolent supporters. For the useful labors of missionaries sent and sustained by the charities of the people in this State, the warmest expressions of greatitude and joy have been reiterated from almost every point of our extended frontier.

By the instrumentality of these labors, many benevolent societies have been established. Hardened sinners have been awakened, alarmed, and induced to "fly from the wrath to come." Numerous churches have been formed "on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." Souls rejoicing in the Lord have been admitted to the fellowship of churches previously planted. The sacraments of baptism and the Lord's supper have been administered, to the joy and edification of multitudes. bly hundreds of schools and thousands of families have been visited and addressed, on subjects of the highest conceivable interest. The sick have been assisted and guided in their meditations. The dying have been commended to the mercy of God. Mourners have been directed to the only source of unfailing consolation. Saints hungering and thirsting after righteousness have been fed. The work of evangelists has been performed through thousands of miles, where souls, in the region and shadow of death, were hastening to eternity. In one word, "To the poor the Gospel has been preached."-Even the human eye, amidst the darkness of this world, can see, that such works of mercy must have a most salutary influence on the welfare of the great human family. Still, the sum total of good accomplished by this Society, in a single year, cannot be seen until disclosed by the light that will shine upon it in the judgment day.

FRIENDS OF CHRIST AND OF SOULS,

The Trustees cannot doubt for a moment, that you rejoice and bless God with them, as you contemplate this animating subject—that you rejoice with them not only in what the divine smiles have enabled the Connecticut Society to accomplish, but equally in what others, devoted to the same holy cause, are enabled to do—in Foreign Missions for the salvation of the heathen—in Bible and Tract Societies—and in those countless associations now active in exertions through almost every part of our favored country, and through protestant Christendom, for extending the Redeemer's kingdom. The civilization of the world, and the salva-

tion of souls, are the great objects. They beseech you—let your joy be attended by unabating perseverance in the work of the Lord. Be the cordial disciples of Christ, and you will love to tabor for him. Labor for him—be faithful unto death—and you will receive the crown of life.

JOHN BRACE, Chairman.

PECUNIARY ACCOUNTS OF THE SOCIETY.

Receipts.

Amount of the contribution in May, 1819, through the state,	CD = #01 04
From other sources than the contributions of May, 1819, viz.	\$2,564 21
Contributions of 1818, rec. since Jan. 1819.	-
Contributed in the new settlements, 318 67	
A bequest of the Rev. George Colton, 1.444 28	
Do. of Mrs. Hannah Lewis, 1,200 00	
From Benjamin Beecher of Cheshire, 154 60	
	-3,236 07
Avails of books sold,	1 40
Refunded by the Rev Samuel Royce,	78 00
* * * * * * * * * * * * * * * * * * * *	
	\$5,879 68
Interest on Notes, Bonds, and Stock,	- 2,124 91
29 4 14	\$8,004 59
Expenditures.	
Paid to 33 missionaries for their services, \$5,364 93	
Various contingent expenses during the year, 345 84-	\$5,710 77
The Society has on hand, all belonging to the permanent fund,	35,405 55
Books sent to the New Settlements during the year, consisting of	F00 00
bound volumes, tracts and pamphlets,	- 796 00

BRIEF NOTICES EXTRACTED FROM MR. WINSLOW'S JOURNAL.

(Continued from p. 192.)

Aug. 1. Sabbath. This day has been very pleasant, and its religious privileges precious. The calm stillness of the morning reminded me of the silent sacredness of the Sabbath in a Christian land, such a Sabbath as I shall probably never enjoy again. I have enjoyed it. The quietness of the Sabbath has long thrown a religiousness over my feelings inexpressibly sweet, and if I have ever felt the preciousness of our religion, it was when I could say,

> "In sacred silence of the mind My heaven, and there my God I find,"

At such times I have reflected that the heathen have no Sabbaths, and have thought that the sun of this delightful morning shines very differently on a Christian and on a heathen land. I have wished the privileges of the Sabbath extended, and desired the opportunity of assisting to extend them. Now I desire to bless God for the hope of soon entering upon the work.—Had a pleasant time this evening with the sailors.

2. This day was kept, as was the first Monday in last month, in fasting and prayer. A principal object before us was, the better qualifying ourselves for the

missionary work. The monthly concert this evening was precious.

14. The last 24 hours have carried us 208 miles towards the heathen. Oh for better preparation of heart for the work. We have set apart half an hour each

day to pray for the sailors on board.

24. Last night we passed the Cape, at the distance of about 200 miles. The wind is now free and fair, so that we advance pleasantly and rapidly. We are encouraged to hope a little concerning one of the seamen. He has for some time shown a spirit of inquiry, though expressing doubts concerning the truth of Christianity. He however told me a few days ago, that he had taken to praying,

Saturday night during the gale he was in great distress of mind. His sins seemed to be set in order before him, and he no longer doubted the truth of Christianity. After his watch was over, he could not sleep, but lay and thought of his sins and wept. The Savior, he says, now appeared to him in a new character. Before, he had been able to see no beauty in Christ. On Monday brother Spaulding went to hear him recite in navigation; as he had expressed a desire to knew something about it. But he said to brother S. "I believe I must give up my navigation for my Bible; I have neglected that." It seems that his attention was first excited at our meeting with the seamen the evening after one of them fell overboard. He has since told me, "then I resolved to be better, and to knock off swearing and drinking." But he soon found this practical reformation would not do. (In the whole, he gives some evidence of a work of grace, but we dare not encourage him to hope.

It should be mentioned, in gratitude to God, that this man was selected as the special subject of prayer in our daily concert for the two preceding weeks. We "would love the Lord, because He hath heard our voice and our supplication."

> 28. "My willing soul would stay In such a frame as this And sit and sing herself away To everlasting bliss."

Have felt this evening a little of the spirit of these words. Was prepared at first by a very interesting time with the scamen. The appearances among them are indeed very animating. The Spirit of God is operating in some of their hearts. Several appear serious. Our prayer meeting afterwards was a precious season. We are still tossed by the gale, which commenced night before last, and continues with violence. We lie as much to the wind as possible, with almost bare poles, and yet are drifting at the rate of three miles an hour out of our course; so that two or three days more would find us on the lee shore of Africa.

This evening I visited the seamen. Brown, the one mentioned before, continues to appear well. Speaking of the Bible he said, "I find three ways to read it. I first read to find some hole to crawl out at: -then, because I must love Christ, and the Bible tells about him:-but now, I read sermons and other books, but they don't satisfy; I go to the Bible to get the more truth." He said likewise, "I didn't use to think I was a sinner; what, I a sinner! I pay my debts, and do nobody any hurt. Now it appears all sin."

Sept. 5. Subbath. Both yesterday and to-day I visited the sailors, and enjoyed the opportunity. One of them, who seems seriously impressed, finds difficulty

with the doctrines of grace.

8. Our weekly prayer meeting with the sailors this evening was very solemn. The Holy Spirit was evidently in the midst of them. I never had such a sense of the divine presence in such a meeting. At the close, one of the seamen said, "these are solemn things, and they go to the heart." And afterwards, "I know that I am the greatest sinner on board," likewise, "I am fully resolved to serve Christ." Another said, "I find that sin is a heavy thing and eithe ult to weather always." Brown, who seems to have some spiritual discernment, says, "I don't know Tom, I used to think it pretty light."—"Yes, so 'tis, only when we come to overhaul."

10. Our hopes concerning the seamen continue to be raised. One more has expressed his solemn resolution, to forsake all and follow Christ. Last evening

and this afternoon we had precious seasons of prayer for them.

Schieth, 19. The weather to-day has been very pleasant, except that we have had no wind. Since 10 o'clock there has been an almost perfect calm. The sea this evening is as smooth as the stillest lake, and the scene, a little after sunset, was enchanting. It was serene and soothing however, and well accorded with the devotion of the hour. It ended the Sabbath as I love to end it. former part of the day I addressed the seamen, and had some freedom. aniernoon I preached on deck. There appears to be an increasing solemnity among the sail rs. Three of them now express a hope; though we hardly dare to hope for all of them.

25. Nothing very interesting has occurred, [during the week,] except an in-

creased attention among the seamen.

29. The Wednesday evening conference with the seamen has at this time been very precious. The officers as well as seamen were all present. The subject brought forward was, the different operations of the Spirit on the conscience and on the heart.

30. We have increasing evidence of uncommon seriousness on board. The first mate says, it is astonishing to reflect how he has lived; and that he is now

determined to testify unto all his companions the happiness of religion.

Oct. 1. A day long to be remembered. The most precious season I have ever known. In the morning before breakfast, an hour was set apart as usual, to pray unitedly for the special influences of the Spirit. It was a melting time. During the day almost every thing was laid aside, that we might "stand still and see the salvation of God."

At evening we held a general meeting on deck. The weather was uncommonly fine, a delightful moon lighting up the waters, and illuminating our floating sanctuary, so that we could even read without any other light. Every soul on board the ship except the man at helm, and brother and sister Woodward, who were sick, assembled, and the impression seemed to be universal, "God is here." Besides the common exercises by the brethren, Capt. W. made a prayer, and gave a very animated and feeling exhortation. There was scarcely a dry eye. After leaving the seamen, we all sat down on deck to sing a thanksgiving hymn.

It has, indeed, been a glorious day; such an one as probably was never before seen on the ocean. Let any one imagine the whole crew of a vessel and so many passengers, collected on deck by moonlight—all solemn as eternity. The Captain addressing his officers and sailors, as a father would his children, intreating them to break off their sins by righteousness, and their iniquities by turning to the Lord. After we left the seamen they still remained together, and Brown prayed with them. "It is the Lord's doing, and marvellous in our eyes."

6. Nothing new has occurred to-day, except increasing testimony that God is doing wonders in the midst of us. It is indeed astonishing to see the change a few days have made in every thing around us. Every day now is like a Sabbath in stillness, and nothing is seen but what brings into view the great salvation.

7. We have to-day commenced a catechetical lecture with the seamen, in which we design to spend an hour and a half each day in teaching them the principal doctrines of the Bible. All were present this afternoon and seemed

interested

17. This has been a day of considerable anxiety; but thanks be to Him who ruleth the raging of the sea, we are this evening along side of a pilot vessel in the entrance of the Hoogly. Through the day the Captain was scarcely able to ascertain where we were, while we were driving with a stormy wind. Just before night we came upon the western reef, sounding constantly. We crossed in seven fathoms water, and then about dark came upon the eastern reef. This we crossed in deeper water than the western; but tacking ship to avoid the shoals, and stand out in case of wind, we made about seven fathoms. Just before tacking ship, we heard the very pleasant sound, "A light ahead!" It was sometime before it could be determined what it was. We, however, stood away for it, and providentially tacked so as to come into the midst of the pilot vessels before we were aware. Thus God has preserved us safely to the end of our voyage.

PALESTINE MISSION.

Letter from Mr. Fisk to the Rev. William Jenks.

In Quarantine, Malta Habor, Jan. 8, 1820.

REV. AND DEAR SIR,
THE deep interest you manifested in our mission, and your very generous con-

tributions towards our library, induce me to believe, that you will offer thanks-giving in our behalf, when you learn that our merciful Redeemer has thus far been with us, and graciously prospered us. We have indeed been subjected to the usual inconveniences of a sea voyage; but our sufferings were light, and of

short continuance. If you wish to know any particulars of our voyage, you will learn them of Mr. Evarts.

My principal object in writing this letter relates to the spiritual interests of seamen. I know of no man who could be addressed on this subject with more propriety than yourself; since you are doing so much to promote this very im-

portant object.

Capt. Winslow, of the brig Arab, has just informed me, that he has on board three of the men who sailed to India in the Independence, which carried out the Baptist missionaries. You are, no doubt, well acquainted with the singular displays of divine grace on board that vessel. These three men were then hopefully made the subjects of divine grace. You know very well, dear Sir, that sailors are exposed to many temptations; and I have not probably been alone in my fears, that some, of whom our missionary brethren entertained favorable hopes, might be overcome by temptation, and thus bring reproach on the professions they had made. But it has given me peculiar pleasure to hear of these men, and to learn from Capt. Winslow, that they sustain the character of real Christians, so far as he has had opportunity to observe. It grieves me that I could not, on account of the quarantine laws, go on board and converse with them. Possibly, there may be opportunity to-morrow to go along side of their vessel, and have a short interview, at least, long enough to hear from the rest of the crew. If you do not already know these men, it may be of great use to them, when in port, to receive your spiritual counsels.

You may expect another letter when the Sally Ann returns, which may possibly, should not our hopes be disappointed, introduce one or two of our little congregation to your watch and care. We have had some pleasant seasons; though there have been some strong counteractions against religious influence. Public worship has been maintained every Sabbath except the first: and social prayer has been offered almost every day. Last Sabbath the sermon was from Acts xxviii, I. After some account of Paul's shipwreck near this place.—the practical lessons and religious admonitions afforded by a storm at sea, were considered. Expecting to sail soon for Smyrna, we thought of the dangers which may attend the voyage. It being the first Sabbath in the year, we considered the dangers which may await us before its close, and the possibility that with some of us life is near a termination. Alas! this possibility was soon proved an awful certainty. On Monday, John Davis, one of the sailors, fell from the main top. His head struck on a stone which lay on the deck, and, after breathing and groaning about two hours, without noticing any thing around him,

he expired.

The scene was awfully solemn. It was the voice of God. We endeavored to listen. United prayers were offered for divine influence to accompany the warning. The sailors were much affected. The next day we went with the corpse in the ship's boat to the place of burial, and there again prayed, that we

might not be left to reject the warning of the Almighty.

All was cheerful and pleasant before; but this event spreads melancholy over the mind. Some of the men on board have treated the event with seriousness and propriety; but your heart would ache to see how little effect it has had on others, and how feeble its influence has been with regard to improper language. An attempt will be made, by a sermon adapted to the occasion, and by private conversation, to revive and perpetuate the impressions and resolutions which the scenes of this week have been calculated to produce: But how ineffectual are warnings and means without the influences of the Holy Spirit. Still, I see more and more reason to believe, that wise and faithful efforts for the good of seamen, are as likely to be successful, as when made for almost any other class of men. Surely there is ground to believe, that the time will come, when our vessels will be floating sanctuaries. Officers of ships, especially masters, have it in their power to do much. If you can find a way for truth into a sea captain's mind, you may hope for much.

The Lord give you success in all your labors, especially those in behalf of

mariners. With grateful esteem and affection,

Letter from the Rev. Messrs. Fisk and Parsons, to the Corresponding Secretary of the A.B. C. F. M.

Off Gozo, Dec. 23, 1819.

REV. SIR,

We are now within a short distance of Malta. Through the care and guidance of Providence, we have crossed the ocean in safety. With the exception of a considerable sea-sickness, our health has been good. We have had no dangerous storms, though we have had much unpleasant squally weather, and unfavorable wind. Our accommodations have been good, we have found ourselves supplied with a variety and abundance of necessaries and comforts. Dr. Chase, our only fellow passenger, is an intelligent and agreeable companion. The officers and men have all been kind and attentive. We have made some efforts to promote their religious welfare.

Soon after we came on board, Capt. E—proposed that we should have religious services at table, and preaching on the Sabbath. Beside this, one of us goes every morning into the forecastle to read, converse and pray with the sailors, and at evening we have worship in the cabin. The sailors seem to be interested, and we hope they are receiving impressions which will not be lost; though we discover no very special indications of the divine presence. The most of our time, when health would permit has been devoted to reading and study. We have read occasionally a little Latin, Greek, French, and Italian, and have perused several volumes of travels and history relative to the countries and the people around us. The review of former studies, and miscellaneous reading, have proved pleasant; whereas we have found but little strength or inclination for new and severe studies.

Jan. 3, 1820. We are now in the harbor of Malta. The quarantine laws are such that we are not allowed to go into the town. This is a severe disappointment to us; but we must learn to bear disappointments. We have interviews every day with the missionaries here, and have received from them much valuable information. They have given us many useful hints respecting the best mode of living, of preserving health, of studying and of travelling: many important facts and opinions relating to the different classes of people who dwell around the Mediterranean; and the wisest methods of promoting truth and true religion

among them.

The Rev. Mr. Jowett has visited Egypt and some parts of Turkey, and has maintained for some time an extensive correspondence in those regions. The Rev. Mr. Wilson has been here but about a year, and has been principally occupied in learning Italian and Modern Greek. Dr. Naudi, a native of the island and Professor of Chemistry in an Institution here, is a zealous friend to Bible Societies and Missions These gentlemen "have had it in their power, and not less in their hearts, to render us very essential aid." From them we have received some late Missionary publications from England,—some small books and pamphlets in Italian, in French, in Modern Greek, in Persian, in Arabic, and in Hebrew, for distribution. They will also give us letters to the Chaplain at Smyrna, to a professor in the Greek college at Scio, and to the British Consul at Aleppo,—with all of whom they have a regular correspondence.

We cannot be grateful enough, that we have been favored with these interviews: They have made us feel quite at home in the Mediterranean. We reckon the last 10 days among the most interesting of our lives. We expect to be from one to two thousand miles distant from these men; yet we shall call them our neigh-

bors.

Jan. 6. We have to day had an interview, probably our last, with Mr. and Mrs. Jowett. Mrs. J. gave us for our present comfort, a basket of fine oranges, and for the improvement of our missionary character, the memoirs of the Rev. Henry Martyn. Mr. J. gave us the letters he had promised, likewise one to yourself; he also gave us a number of valuable books relating either to the countries we are to visit, or the languages we are to learn, or to missionary transactions in England, or by English Missionaries.

Hitherto we have been prospered, and prospects for the future are more favorable than we anticipated. The vessel is to sail in a few days for Smyrna. We

are now anxious to be there, and see what prospects open before us. The sky is now crear and serene; but this is a stormy world, and we are now in a tempestuous part of it. We desire therefore to feel habitually, that we are liable to disappointments and trials. The history of other missions, and the state of society in
all these countries, admonish us, that we must expect different events from any
we have yet met with. If the Lord Jesus support us, we shall stand; if he teach
and direct us, we shall pursue the right, the safe, course; if he clothe us with
strength, we shall be able to accomplish our work; if he bless our labors we shall
meet with success. To him we would commend ourselves. To him we trust our
Christian friends will often commend us. With sentiments of esteem and affection we are, Rev. and Dear Sir,

Yours,

PLINY FISK.

MISCELLANEOUS NOTICES RELATIVE TO RELIGION AND MISSIONS.

SOMETIME since, a lady transmitted for the mission at Brainerd 36 writing books, and 12 garments for girls. The latter were the proceeds of relinquished ornaments. May so interesting an example be followed.

A clergyman, in a country town, having received a small donation for the school-fund from the child of a pious widow, found, that it was earned by the child in consequence of being permitted to raise potatoes by his own exertions.

"This circumstance," says our correspondent, "revived in my own mind the following reflections. If pious parents were all engaged to encourage special exertions in their children for religious charitable purposes, very beneficial consequences would result from it. Let farmers invite their boys to redeem leisure moments in cultivating the ground with this object in view. Let girls knit, or sew, or braid straw, for the same purpose. In this way, considerable sums would be raised for religious charities, without any diminution of property. Idleness would often be prevented. Habits of industry and economy would be strengthened. Selfishness would be early repressed. Benevolent affections would be invigorated. And if parents were guided by the spirit of the Gospel, they might confidently hope, that God would "pour his Spirit on their seed, and his blessing on their offspring."

A clergyman, who lives several hundred miles to the west, more than a year

since wrote to the Treasurer of the A. B. C. F. M. as follows:

"We send you of our penury fifteen dollars collected at our monthly concerts, during the last quarter. Though we have a thousand objects around us, pleading for our charity, we claim the privilege of casting something into your treasury. We think it helps our prayers. We intend continuing our little monthly offerings.

"We read your doings; we rejoice in the success of your missions, and would venture, even from the outer border of Zion, to repeat in your ears—"ON-WARD"—ATTEMPT GREAT THINGS."—Reveal to us the extent of your plans, and march forward in the execution of them; and the Christian public will

not suffer you to lack for means."

A letter, inclosing 360 for the education of heathen children, contains the

following passages:

"Many of the dear young contributors of this little sum have been hearing much of the Brainerd and Elliot missions. They have been told, by one who visited Brainerd, about the interesting children of the Indians, and have had read very acceptable letters from Catharine Brown and Lydia Lowry. It is devoutly hoped, that in time the youth here, and some at those establishments, may commence a correspondence, which, if properly conducted, may greatly contribute to the advancement of the Redeemer's glory."

"A cause like the one which your Board is so successfully and delightfolic promoting, this sum will aid but little. In itself, it is indeed a trifling contribution, compared with the offerings of benevolence and piety, which are daily passing into the best and noblest treasury, which I know if on earth. This

remittance in a scale of natural weights and measures, will appear as a feather, but in a moral scale it will be somewhat different. The reason is this: it is the amount of contributions made principally by 280 or 300 children."

After stating, that four Societies of children are formed for that purpose, our

correspondent adds:

"Each Society has its officers and managers. A very agreeable, and we trust, profitable correspondence is kept up between them. There are a few dear youth, who are enabled through grace to meet privately, and implore the Lord's blessing on their intended beneficiaries. The children are taught and urged to beware of selfishness, and to give as unto the Lord."

A letter to the Editor of the Panoplist, from a gentleman in Ohio, contains the pleasing intelligence, that in Athens, where is an infant college, "a general attention to religion prevails. Thirty were added to the church the last Sabbath in March, mostly young persons, a number of whom are students. Several persons of influence, who have been violent opposers, are now either rejoicing in hope, or mourning under a sense of sin.

A correspondent suggested, above a year ago, that much good might be done in country villages, by little associations of young persons agreeing to take the Missionary Herald, and pay 25 cents a year each for the perusal of it, with a view of collecting four or five dollars in each circle for the aid of Foreign Missions. No doubt much good may be done in this way; but much more good might be done by every young person, in ordinary circumstances, taking the Herald for himself, and making himself thoroughly acquainted with all the intelligence it contains. Great and extended and persevering benevolence cannot be expected from the community, unless religious intelligence is extensively diffused.

EARLY BENEFICENCE.

[The following letter accompanied a donation, and would have been published earlier, had our limits permitted.]

Feb. 16, 1820.

"THE inclosed small sum has been made up in the following manner.

"A minister of the Gospel has a little son, whom he much wishes to see truly pious; and hopes that, in this event, he may one day become a preacher of the Gospel himself. About a year since the father, happening to read the "memoirs of Mrs. Smelt," and perceiving the good effects which had resulted from setting apart special seasons for tender conversation and particular prayer with a child, resolved to add this to the other means which he had already used to lead his son to the knowledge of the truth as it is in Jesus. Sabbath evening was the season fixed on for this purpose; and except in a few extraordinary cases, it

has been carefully observed ever since.

"The child, at the time this plan was adopted, was in his eighth year, and was a great reader of missionary narratives. In this he was encouraged, in hope that an attention to the state of the poor heathen might, under the divine blessing, have a beneficial influence on his own mind. It was also recollected, that in the case of Cornelius, it is said, "Thy prayers and thy alms are come up for a memorial before God." The child had been in the habit of acquiring pocket money by receiving a cent for every lesson which he learned and recited accurately: and it was now proposed to him to earn three cents every week, to be deposited on Sabbath evening, immediately after conversation and prayer, for the purpose of sending the Gospel to the heathen. The proposition was readily complied with, and he has made the whole of his deposits throughout the year. The father, at the same time agreed to deposit twenty-five cents weekly, for himself. In the course of the year the deposits have amounted to nearly the enclosed sum. The inclination of the child has been consulted, and the money is appropriated to help forward the missionary establishment at Elliot."

CLERICUS."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, in April, 1820.

• 1		
Abington and Bridgewater, Ms. Soc. for ed. hea. chil. by Dr. Daniel		Total.
	317 00	\$40 00
Acton, Ms. Charity box kept at the house of Stevens Hayward, Esq. by	D11 00	2010 00
Mr. C. Byington,	3 58	
Andover, Ms. Females in the south parish, for a child in Ceylon to be	0 00	
named Jonathan French,	12 00	
- North parish. Mrs. Foster, for the mission at Elliot, -	1 00	
Ashby, Ms. A contribution, by Mr. C. Byington,	20 37	
Monthly concert, by Mr. Jonathan Blood for the school fund,	2 00	32 50
Ashfield, Ms. Contribution in the Rev. Mr. Shepard's congregation, by	2 00	02 00
Mr. C. Byington,	23 95	
Mr. Mark Howe,	1 00	
Athens, O. Students of Ohio University, by J. B. Miles, remitted by	2 00	
Mr. W. Slocomb, for Choctaw mission,	12 25	
Eliza Ann Gilman, for do.	2 50	
Mrs. L. Ackley,	50	
Baltimore. Franklin St. Mite Society, Mr. Alex. Waters, Treasurer,	-	
for support of a little boy in Mr. Woodward's family, Ceylon, to be		
named Cyrus Kinesbury.	12 00	
Franklin St. Fem. Mite Society, for a little girl to be educ. in the same	12 00	
family, and named Isabella Graham.	12 00	14 00
"Zion Hill" Mite Soc. for ed. a little boy in Dr. Scudder's family, Cey-	12 00	13 00
lon, to be named George Washington,	12 00	
Fem. Soc. of the same place, for a little girl to be educ. in the same	12000	
family, to be called MARTHA WASHINGTON,	12 00	
From for educ. a "little heathen brother" in Dr. Scudder's	12 00	
family, Ceylon,	12 00	
Belpre, O. Monthly concert, by the Rev. S. P. Robbins, for Choctaw miss.	1 06	
Beverly, Ms. A school of females, by Rev. Dr. Worcester,	63	
Boothbay, Me. Mon. con. in the congreg. church, by the Rev. J. Weston,	14 45	
Charity box kept by Mr. Weston,	2 00	
Boston. United monthly concert of Old South, Park Street, and Essex	2 00	
Street churches,	65 23	1 001 08
Cent Soc. by Susan Moore, for the schools at Brainerd and Elliot,	30 00	1,001 96
Boxborough, Ms. A friend of missions, by Mr. C. Byington,	50	50 ()()
Brimfield, Ms. Collect. at monthly concert, by Mr. J. Hitchcock,	8 00	10 20
A female friend of missions,	2 00	12 38
Two female friends, 50 cts. each, Other individuals, \$4 65	5 65	
Mr. Jacob Hitchcock, an assistant missionary, on setting out for the Ar-	2 03	
transpur station	13 42	
Brookfield, Ms. (W. parish.) a friend, for the Palestine mission,	5 (10)	
Brookline, Ms. A charity has by Mr. Sumner Davis, for Sand. Isl. miss.	7 00	
Buckland, Ms. Contribution in the Rev. Mr. Spaulding's congregation,	1 00	
by Mr. C. Byington,	13 67	
Cambridge, N. Y. The Grand Jury of Washington County, by the Rev.	14 67	
N. S. Prime, for the Choctaw mission,	12 75	
Cazenovia, N. Y. Charity box of the Rev. J. Brown,		
Champlain, N. Y. Clinton Co. Contributed principally at the monthly	6 00	
concert, by Rev. J. Laboree,	40.00	
Of this sum \$12 were given by children who attend the monthly con-	40 00	
cert, and are for educating a child to be named Joseph Champlain.] Mrs. Adah Savage,	5 00	
Charlestown, Ms. Sarah C. Kettel, for the translations,		
	2 00	
Females belonging to the first cong. church for three children in Cey-	60 27	010 05
lon, by Miss Edes, Columbia, Lancaster Co. Pen. Fem. Mis. Soc. by Catharine S. M. Kissick,	60 45	243 35
	34 00	59 00
Juvenile Mite Society for the Foreign Mission School,	4 00	
Concord, N. H. Female Association for a child named Asa McFarland,	10.00	100 0"
in Ceylon, by Sarah Kimball,	12 00	108 25
Conway, Ms. Contribution in the Rev. Mr. Emerson's congregation, by	17 00	
Mr. C. Byington,	17 93	100 1"
Young Men's Char. Soc. for support of miss. by Joseph Avery, Treas. Female Soc. for promoting Christianity, by Phebe Howland, Treas.	15 00	109 15
Problem N. V. Formale Court Society by Layurche Booker ?!	6 00	71 54
Danby, N. Y. Female Cent Society by Jerusha Parker, Treasurer,	15 00	71 86
Mrs. H. Clark,	1 00	

1020. Donations to the sim. Doard of Com. for For.	111188.	233
Danvers, Ms. (N. parish.) Association for educating heathen children,		Total.
by Dr. Osgood, remitted by Rev. Dr. Worcester,	33 75	191 55
A school of young females,	51	
Danville, Pen. Rev. Mr. Montgomery, received as compensation for		
preaching in a destitute parish,	2 00	
Durham, N. Y. Female Charitable Soc. for the mission school at Cornwall, Con. by Lydia Chapman, Treas. remitted by T. Dwight, Esq.	8 50	950 17
Monthly con. remitted by the Rev. S. Williston to Rev. Dr. Worcester,	6 00	359 17 20 8 0
Avails of a gift of Missionary Herald, by do	1 20	20 00
"An old friend of missions, a further balance due,"	10.00	
East Haven, Con. Female Benevolent Society for the Cherokee mission,	M #0	44 HO
by T. Dwight, Esq.	7 50	36 50
Easton, Mass. Monthly concert, by the Rev. Luther Sheldon, Essex, Ver. Female Charitable Society, by the Rev. Asaph Morgan,	34 19 10 00	49 05
Female Heathen School Society, by do	8 00	20 00
Ereter, N. H. Mrs. Margaret Dean, for WARD CLARK DEAN, 2d paym.	30.00	
Ladies for two children in Ceylon, to be named WILLIAM FREDERICK	24 00	
ROWLAND, and ISAAC HURD, 1st payment, Framingham, Ms. Contribution in the Rev. Mr. Kellogg's society, by	24 00	
Mr. C. Byington,	26 42	
Franklin County, Ms. Auxiliary Foreign Mission Society, by Jerome		
Franklin County, Ms. Auxiliary Foreign Mission Society, by Jerome Ripley, Esq. Treasurer, Greenfield, N. Y. Young Men's Associa by Aaron Hikkok, Treasurer,	100 00	1,080 00
Greenfield, N. Y. Young Men's Associal by Aaron Hikkok, Treasurer,	12 00	24 00
Groton, Ms. Contrib. in the Rev. Dr. Chaplin's soc. by Mr. C. Byington,	20 00	
Humden, Con. Heathen Education Society, by Mr. Zadock Allen, Treas-	20 00	
urer, 2d payment, by T. Dwight, Esq.	30 00	60 00
Hanover, N. H. Theological Society in Dartmouth College, for Francis	10.00	
Brown, by Charles White, Secretary, Hanover, N. Jer. Mission box, by Mrs. Fairchild, for Sand. Isl. mission,	12 00 3 25	24 00
Harpersfield, N. Y. Female Orphan Society for heathen schools at Bom-	0 29	
bay, by Polly Penfield,	30 00	90 00
Henniker, N. H. By Mindwell Smith, collected, -	1 00	
Holden, Ms. Mon. con. in the Rev. Mr. Avery's society,	40 83	56 10
Hopkinton, Ms. Con. in the Rev. Mr. Howe's society, by Mr. C. Byington Hopkinton, N. Y. St. Lawrence Co. Female Charitable Soc. by the Rev.	, 6 46	
Hiram S. Johnson.	12 00	
Johnstozen, N. Y. Dea. Benj. Hall, by the Rev. Elisha Yale,	12 00	
Keene, N. H. Monthly concert of prayer, by the Rev. Z. S. Barstow,		
for educ. hea. children at Brainerd and Elliot, - 10 30 - for Sand. Isl. Miss 6 50	16 80	128 97
Longmeadow, Ms. From Benevolus, for the school fund,	3 00	125 91
Murblehead, Ms. Ladies in the 2d congregational society, for educating		
American heathen children,	15 33	105 18
Marietta, O. From the following persons, by Mr. William Slocomb,		
for Choctaw mission: viz. Dr. John Cotton, \$3; David Putnam, Esq. 4 50, -	7 50	
A female friend to missions.	4 75	
Daphne Squires, \$10; Mr. Benjamin P. Putnam, \$5,	15 00	
Mr. Charles M. Putnam,	2 00	
Monthly concert, by the Rev. S. P. Robbins, Female Miss. Society, by Mrs. Slocomb, Treasurer,	40 00 17 00	80 37
Marlborough, Ver. Female Cent Society, by Lucy Lyman, Treasurer,	14 00	100.00
Charity box of Mrs. H. C. Newton, for the Cherokee mission,	1.00	_0000
Meriden, Con. E. A. W. S. R. by Mr. S. T. Armstrong,	2 00	
Monson, Ms. Collected at monthly concert, by Mr. Jacob Hitchcock,	6 50	41 90
Collection on the Sabbath, by do. New-Haven, Con. Female For. Miss. Society by Mrs. Clarina B. Mer-	15 63	
win, Treasurer,	31 75	730 86
New-Ipswich, N. H. Miss Elizabeth Winslow,	10 00	
New Providence, N. Jer. Female Juvenile Society, for educ. heathen	15 00	F.1 0
youth, by the Rev. Elias Riggs, New-Providence, N. Car. Benef. Soc. remitted by Mr. Whiting to T.	15 00	51 05
Dwight, Esq.	60 00	220 00
New-York. Society of females, for the aid of foreign and domestic miss.		
by Miss Leggett,	141 00	1,625 71
Praying Soc. composed of members of the Rev. Mr. Borck's church, for educ. a child in Ceylon, to be named WISEBORN VOLK,		
John Nitchie, Esq. by the Rev. Dr. Worcester,	19 00	
	12 00 5 00	
Norfolk, Con. A charity box, for educ. heathen children,	12 00 5 00 1 18	
Norfolk, Con. A charity box, for educ. heathen children, Female Education Society, for heathen children,	5 00	29 80
Norfolk, Con. A charity box, for educ. heathen children, Female Education Society, for heathen children, Northampton, Ms. A few friends of the cause, who meet weekly for	5 00 1 18 9 75	
Norfolk, Con. A charity box, for educ. heathen children, Female Education Society, for heathen children,	5 00 1 18	29 80 143 5 2

20 00

Mrs. Salisbury,

Zanesville, O. Female Charitable Society, by L. Whipple, Esq. 30 00 Mrs. Patience Lavens, \$1; Mr. Henry Stafford, \$1, Mr. Jeremiah \$ 00 Dole, \$1,

Places of residence unknown. April 5. From an unknown friend, for the mission to the Sandwich Islands, 40 00 An unknown friend, for the school fund, 60 00 A friend of missions, by T. Dwight, Esq. 1 00 29. A young female friend, by Dr. Worcester,

Amount of donations in April, \$2,399 02. 08

Donations in clothing to the Indian Missions.

A box from Greenfield, Saratoga, N. Y. by Mr. Wood, for Elliot, valued at \$20.

A box from Hanover Neck, N. Jer. by Mrs. Fairchild, containing articles valued at \$50, for Elliot.

1 box of clothing from ladies in Concord, Mass. for the mission at Elliot.

A box from Colchester, Con. for the Cherokee mission, by Mary T. Deming, articles valued at \$115.

A box from Reading, Mass, for the mission at Brainerd.

Eleven pair of hose, and 14 other garments for the mission at Brainerd, from Sturbridge, Mass.

A box of clothing for the Choctaw mission, from Pelham, N. H. by the Rev. J. H. Church.

The following articles have been presented to the Choctaw mission, by persons residing in the State of Ohio; and were sent forward in a boat which left Marietta in March last, viz.

From persons in Zanesville as follows, viz. Rev. Levi Whipple 2 barrels of flour. Rev. James Culbertson, 1 ream letter paper. Rev. Thomas Moore 1 barrel of flour.

Mr. N. C. Findlay 1 barrel of flour. Dea. Horace Reed 2 Do. Mr. Edwin Putnam 1 Do. From several ladies various articles of clothing and school books. The estimated value of articles contributed at Zanesville -- \$60. From Athens, various articles of clothing &c. were presented by the following persons, viz.

Mr. Barnet Brice, Mrs. Mary Brice, Miss Lucy Curtis, Mrs. Salty Porter, Miss Lucy Perkins, Mrs. Olive Currier, Miss Harriet Bartlett, Mrs. Sarah Foster, Mr. F. Beardsley, Mrs. Sarah Seaman, Miss P. K. Cuppen, Mrs. Elizabeth Bingham, Mrs. Harriet Bingham, Misses Hannah, Ananda, Sophia, and Julia Bingham, Mrs. Harriet Bingham, Mrs. Harriet Bingham, Misses Hannah, Ananda, Sophia, and Julia Bingham, Mr. John Hebbard, Mrs. Concurence Gilmore, Mrs. Ann Gilmore, Mr. John Gilmore, Mrs. Lydia L. Perkins, Miss Laura Perkins, Mrs. Walker, Mrs. Milly Cuppen, Mrs. May Jewett, Mrs. Elizabeth Miles, Mrs. Marry Morris, Mr. Calvary Morris, Mr. Joseph B. Miles, Mr. S. S. Miles, Miss Lois Eastman, Mr. Ziba Lindly and wife, Mrs. Elizabeth Bartlett, Miss Rebecca Bartlett, Mrs. Ann Dana, Mr. Joseph Dana, Miss Mary Dana, Mrs. Hannah Lindley, Mrs. Zippora Perkins, A friend to missions, Master Culberston; Also five small books by four little boys. Value of the whole \$95.05 Whole \$95,05.

From Gallipolis, various articles of clothing, dry goods and provisions, from the following persons: viz. Lewis Neasom, Charles Cruzett, Rev. W. R. Gould, Robert Warth, Reuben Reed, Matthew Ferguson, Daniel Coles, John Rawling, Bogardus and Fisk, Charles Damain, Edward Eddy, Solomon Howard, Jacob Kittridge, Luther Shepherd, Calvin Shepherd, Joseph Graham, Nathaniel Hamlin, Samuel Whittemore, Thomas Rogers, Samuel F. Vinton, John Asheroft; Young ladies from the Virginia side of the river, articles valued at \$3. Amount bestowed by the Social Group, or Female Society, of Gallipolis, in clothing, \$26. Labot bestowed by the ladies

of Do. in making up the above mentioned clothing \$4.

Amount of donations at Gallipolis, \$62,83.

At Belpre, one person gave two barrels of flour; another one of dried fruit; another one barrel of cider; another one barrel of wheat; other individuals, 5 articles of clothing: the names not reported.

From Adams, Mr. Benjamin F. Stone, one half bushel dried fruit; Mr. Jasper Stone, 1 bushel Do.

From Marietta various articles of provisions, and a few articles of clothing, from the following persons, viz. William R. Putnam, Esq. 10 bushels of wheat, Gen. Rufus Putnam, 200lb. of pork, Caleb Emerson, Esq. 4 bushels of wheat, A clein Rulls Fitham, 200lb. of pork, Caleb Emerson, Esq. 4 bushels of wheat, A female friend of missions, Mrs. Susan Cotton, Mr. Joseph Morris, Mrs. Hannah Morris, Miss Betsey Putnam, Mrs. Nancy Fuller, Mrs. Jerusha Putnam, Mrs. —— Nye, A friend to missions, James Whitney Esq. Dudley Woodbridge, Esq. Mr. Sidney Dodge, Capt. Joseph Bosworth, Capt. Christopher Burlingame, Mr. Edwin Burlingame, Mr. Nathaniel Dodge, Mrs. Stephen Shepard, Mr. Judson Guitteau, Mr. Robert Crawford, Mr. William Holyoke, Mrs. Betsey Putnam, Col. Ichabod Nye, Mr. Douglas Putnam, Col. A. Stone, Mr. William Slocomb, Messrs. W. D. and J. E. Hall, Dr. Jabez True, Mrs. Guitteau.

Female Missionary Society of Marietta, and some other individuals, 47 pairs of socks, and

\$tockings, &c.

A box of clothing from Pittsburg, Pen. donors unknown.

MISSIONS IN EUROPE.

From the Philadelphia Remembrancer.

We have just seen a letter, from the Rev. Thomas Raffles, of Liverpool, (England) addressed to the Rev. Dr. Ely, of this city, in which the writer states, that Dr. Collyer and himself have engaged to conduct a new Quarterly Publication, to be entitled The Investigator. "One department of the work," Mr. R. remarks. "is to be devoted to the literature and religious affairs of America. We have an especial regard to the latter. Our people, on this side the Atlantic, ought to be more generally informed of the great work of God, which you are knoored to carry on, on the other: and we indulge the hope, that the Investigator may prove an acceptable and authentic channel of communication, and thus become a link in that golden chain of pious and friendly intercourse, which is binding the two countries closer to each other.—We shall esteem ourselves much gratified and indebted by any communication, relative to the progress of religious or literary institutions among you, with which you may be able to furnish us:—and we trust that we may assure ourselves of your kind and friendly disposition towards us. I most sincerely thank you for all your valuable communication, and especially for the interesting work, " with which from time to time you favor me."

Mr. Raffles has also transmitted to Dr. Ely, some interesting, late publications, from one of which we learn that there is in England "A Continental Society," whose object is to propagate the Gospel on the Continent. The Society has several active and enterprising agents who are actually engaged in evangelizing the papists of France and Germany. It seems as if the Man of Sin, the Papal Hierarchy, is shaken by the civil convulsions in France and Spain; but inore especially by the plain and repeated preaching of the Gospel by Missionaries, whose very names are, from prudence, concealed from the world. We shall make

some extracts from the Correspondence of the Continental Society.

THE COMMITTEE of the CONTINENTAL Society beg, before they submit the extracts for perusal, to remark, that the communications which they receive from their agents abroad, are very voluminous, and very important. It would afford them pleasure to publish the whole, with the names of the places and persons to which they allude, as they could not fail to excite the most lively interest in the minds of all who are concerned for the spread of the Gospel; who are marking the signs of the times, and hailing the coming of the Son of man, to set up a kingdom that shall never be moved. But the expense of so much printing would be more than the funds of the society could bear; and the objects of the Institution on the continent of Europe would be frustrated, were not the names concealed; therefore some extracts only must suffice as specimens of the whole, and the same method, regarding names and places, must be adopted as in former numbers.

The committee beg to call the attention of Christians of every name to the subject of the Continental Society. Relying for support on that spirit of benevolence which so distinguishes the followers of Christ in this country-which has already wafted the missionary to the farthest shore, and translated the Scriptures into every tongue; the directors of the institution have already engaged to support a number of laborers in the Lord's vineyard upon the continent, who travel about from house to house, and from city to city, for the purpose of making known the glad tidings of salvation. In many parts of France, Germany, &c. a most ardent desire is awakened to hear the truth, as the following letters will testify. The people flock, in "trooping multitudes," and welcome the messengers of peace. They cry, "How beautiful upon the mountains are the feet of them that preach the Gospel, and bring glad tidings of good things." The sacred scriptures, scattered through the countries, have served to open the people's eyes to the value of the truth; but while they read, they need some man to teach them, and to explain out of the holy books, the things concerning Christ. Extensive fields of usefulness are pointed out, effectual means of doing good are manifested, the harvest is great, abundant laborers are ready to gather it in; and, nothing is wanting but funds. When the importance of the subject is considered, it is trusted that this appeal will not be made in vain.

Copy of a Letter from N-, Sept. 10, 1819.

Before I continue the account of my journey I should tell you that at S—, I have laid the foundation of a little auxiliary to the Continental Society. I have only, it is true, yet received two payments, five francs from Mrs. K—, and twenty from a woman of the Ban de la Roche, who has sold one of her two cows

^{*} The Quarterly Theological Review.

to devote the produce to the work of the Lord. She has given 20 to our funds, and, I believe, the remainder to assist in forming a fund, by means of which Mr. L____, a distinguished evangelical pastor of M____, may be enabled to make some missionary excursions in the South of France, I think I should recommend this man to you, and I judge that you will be glad in some way to enter into correspondence with him, in order to offer him assistance in his design. He is a distinguished man.

Extracts from B---'s Journal.

Ah, my dear brethren, do not think of depriving Germany of laborers! on the contrary, we ought to send laborers into it; it has immense need of them, because the evils that exist are dreadful. The most impious irreligious writings abound in it, and many persons are ensuared by treacherous and pernicious works.

In the present days the enemies have determined to make a violent attack against the children of the light, and to strike a great blow at them, and we may expect something serious. Our meetings, although very secret, excite all their

July 14. While I was on a visit to L____,* there arrived in caravans, two other parties of visitors. On the Sabbath the church was so full, that an hour before the service there was no more room, and even the great altar was furnished with people, poor and rich, soldiers and officers, national guards and light horse: every thing was as at the preaching of John the Baptist. If any came through curiosity:-one saw more than one serjeant wiping from his mustachioes the tear, which his eye could not restrain, and saying in some sort, What shall I do to be saved? there were certainly more than 4000 people; there were some from the three neighboring towns, and from W---.

July 22. Last Sunday the preachers said as much as they wished about Lon the subject of false teachers. An ex-franciscan called him in the pulpit a seducer and a heretic; a man rose up and cried out to him, "Mr. Curate, can you prove that?" and then went out. At ---, the Curate accused L---, of not making any thing of the Mother of God; and conjured his parishoners, lifting his hands to heaven and weeping, to attach themselves to the good Mother, as "one day," said he, "the Father will be judge, and no more Father; what will become of you then, if you have no Mother!"

M-, Sept. 12. Our man of God, G-, is gone. His farewell sermon penetrated like fire into an auditory of perhaps 3000 souls, who were present. The hearers could not go away; the impression was exceedingly great; the Spirit of God presided in a manner as sensible as striking, which was not only proved by the tears of the auditory, but by a kind of miracle, which God wrought at this time. Eight men, among whom there were some ecclesiastics, had conspired. as formerly they did against Paul, to cry out during the last preaching, "Thou liest, thou art a seducer of the people." This is what one of the eight confessed, who was so influenced by grace during the sermon, that he would now weep tears of blood, for not having better known G-, and oftener heard him. The same Spirit shut the mouths of the other conspirators.

An Extract of a letter from G-, himself, about his visit to L-. Sept. 13.

I was already expected here. The next day there came several clergymen. In the evening there came some children of God, as many as filled the whole room, and I had enough to do to talk to them for an hour or more. On the Sabbath there were two sermons, at 6 and at 9 in the morning; I was called upon to preach the first, but you cannot, nor can your brethren, form any idea of the torrents of people, which collected here. In the evening before, our places, (that

^{*} L -- is a Catholic priest. Having received and preached the truth, he was much persecuted. Apprehensive of the consequences of continuing to preach in his own place, he wished to retire into R.—. A letter of invitation came to him from P.—. G.—. on a Tuesday to that effect; and on the Thursday following he received information that the authorities had just come to a determination to shut him up for life in a convent. Accordingly L—, after this notice went on the Friday to give in his resignation, and as he gave it to be understood that he was going to R—, at the invitation of P— G—; they did not dare to execute the determination they had just come to.

is to say all our houses) were full. In one small house they had 18, in another 20, who passed the night there; and so it was with almost all the houses; and during the whole night there were continually new visitants arriving. Already at four in the morning they began to ascend the steps, which lead to the top of the hill, on which the church stands; at five it was completely full, and at a quarter before six, when I went up, there were more people without than within; they were on the steps, on the windows of the church, and were looking in: it was necessary for me to have a guard to make way through the crowd. At the moment that I was going to mount the pulpit, the schoolmaster said, "What, will you preach in the church, when the greater part of the hearers are without?" He asked L---'s advice, and I went out to take my stand on a hill. I kneeled down and lifted up my prayer; then I began in the name of the Lord before an innumerable crowd of people; for not only the hill where I was speaking, was covered, but also that opposite even to the forest. An eve witness estimated them from 15 to 18,000 another above 25,000. You may imagine what was passing in my mind. The fine morning, the sun rising behind us, this beautiful sky, this crowd of people hundred to the control of the contro gry for the word, and who had come from afar. At first they appeared displeased, and murmured because it was a stranger, and not their dear L-, who was preaching; but hardly had I pronounced a few words than they said, "It is not his voice, but it is his spirit," and I read on their countenances their pleasure; they were continually making signs of satisfaction and joy; not a smile stirred in this crowd. From my situation I saw the road, and still new troops, like the crusaders, were seen in the distance; so that at nine, when the second sermon began, there was an immense crowd, as if all S-had been collected to this point. preached from the Gospel; "1st. You are all dead in your sins, (if you are not converted.) 2nd. But Jesus can and will awaken you, and give you life and salvation." The Lord enabled me to speak with much force and life. The heavens over my pulpit, the fine heaven itself led me, every time I looked up, to conjure these good people to make his eternal abode the end of their pilgrimage; in a word, it was inexpressible, &c.

S—, Sept. 18. We were brought here by the assistance of friendship. L—came with us to G—; there other friends were already expecting us. In the evening many people assembled, more than the house would hold. Upon the staircase, above and below, in the passage, wherever they could hear. I must (nolens, voiens, preach a sermon, which the Savior enabled me to do with his blessing. From G— we went on Friday no farther than H—, two leagues from thence, for Mr. P— kept us by force. In the evening there assembled in his fine large hall near 300 persons of the town and neighboring villages. On Thursday, after having torn on selves from thence, we went down in the evening to the house of a tanner, and hardly were we known till the house was quite full. I had scarcely time to eat, and another meeting must be held. An excellent pastor who has more than 600 converted persons in his parish, at three quarters of a league from this, also visited us. Here there again assembled three large rooms full of people of all sorts, also of pastors, and the Lord enabled me to speak in such a manner, that we were, as it were, inundated with the waters of eternal life. Since I left A—, not a day has passed in which I have not preached to a stated congregation.

MERCHANT SEAMEN'S BIBLE SOCIETY.

From the Christian Observer for May, it appears, that the plan of visiting outward bound ships when clearing from Gravesend, by the Society's agent, for the purpose of distributing Bibles and Testaments, is continued with increasing success. "During fifty-one weeks, up to Feb. 17, 1819, the vessels visited and supplied, were 1681, having on board 24,765 men of whom 21,671 are reported as able to read. The Bibles and Testaments gratuitously distributed, were 5,77.5, besides 597 copies sold to individual seamen at prime cost. It is most gratifying to find, that with very few exceptions, the visits of the Society's agent have been courteously and even gratefully received." This Society was established in Jan. 1818, and from its Reports there can be no doubt of the excellent effects produced on the morals and princip as of seamen by an acquaintance with the Scriptures.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 6.

JUNE, 1820.

Vol. XVI.

ON THE CONDITION OF THE BLACKS IN THIS COUNTRY.

Editorial.

Since the decision of the Missouri question in Congress, we have been desirous of giving a brief history of that most important discussion, and a brief view of what the people of this country have to hope, and what to fear, from the present state of our laws on the subject of slavery, and the domestic slave-trade. We have not found leisure, however, even for such a history, and such a view. We are convinced, after very serious deliberation, that the general subject of slavery and its consequences ought to be kept before the eyes of the American people. Unless this be done, no real improvement of the condition of the blacks in the United States is to be expected. Abuses never voluntarily cure themselves; nor do they quietly submit to exposure. But their very enormity sometimes provokes and compels exposure, and thus hastens a correction, and prepares the way for a

final remedy.

Our southern brethren are extremely irritable on the subject of slavery; and are apt to be indignant, if any thing is said respecting it, by the people of the north. We could most gladly wish, that there were such evidence of an enlightened, humane, and persevering attention to the improvement of the blacks in the southern regions of the United States, as would justify a profound silence on the part of the northern people. But during the forty four years which have elapsed since our nation became independent, what has been done by the legislatures of Virginia, the Carolinas, and Georgia, to elevate the character of the blacks, to secure their rights, and to fit them to become ultimately entitled to all the privileges of men and citizens. Let the statement be fairly made, and let all the laws, favorable and adverse to the happiness of the slaves, be duly considered: it will then appear, that the inhabitants of the non-slave-holding states ought not to remain silent, on the ground that the southern people know best what is to be done, and that they are doing all they can, for the benefit of the blacks. Unquestionably the people at the north would not be able to legislate wisely and judiciously, with respect to the slaves of Carolina. But they might safely adopt some general principles on the subject. They might be able to say positively, that something ought to be done. They might without hazard assert the following positions as incontrovertible: viz. That slavery is an unnatural state of society;—that it

VOL. XVI.

brings with it innumerable and tremendous evils;—that the idea of a perpetuation of slavery in a country claiming to be free, and asserting that all men are "created equal," is a monstrous anomaly;—that the general countenance of such an idea would be supremely dishonorable to this country;-that all men, in every part of the world, ought to be taught to read the Bible; that withholding the Bible from any class of men, under any pretence whatever, is unchristian, and a daring opposition to the will of the Most High;-that the blacks of our country ought to be immediately furnished with the means of religious instruction-that the most persevering, public-spirited, and unremitted exertions of the best and wisest members of the community should be applied to the mitigation and gradual abolition of slavery; that no time is to be lost in this business;—that the sooner the work is commenced the more rapid will be its progress, and the less arduous the conflict with prejudice, injustice, and selfishness; - and that no dictate of religion, or of an enlightened conscience, will permit a benevolent man to sit down contented with the present state and prospects of the negro population of this country.

What then is to be done? Let the people be informed of the nature and extent of the evil, without exaggeration and without concealment. Let the truth be kindly, though fearlessly, told. Let the plans of the benevolent be submitted for consideration. Let the friends of Africa and her sons be active and vigilant. Let there be a rallying point in every slave-holding state, at which the friends of liberty and of equal rights shall meet, for the expression of their opinions, and the promotion of the good cause. No doubt this process will excite much opposition on the part of the interested, and the violent. But opposition must not deter from duty. How would the slave-trade have ever been abolished if Mr. Wilberforce and his friends had yielded to opposition the most powerful, the most determined, and the most malignant? The friends of truth and righteousness never yet achieved

any great victory without a great struggle.

We need hardly say, that this cause eminently deserves to be conducted with prudence and caution. No statements of facts should be made without good authority. Large classes and communities of men should not be judged by the excesses of a few. Candid allowances should be made for the effect of education and habit. Yet the fundamental principles of freedom should never be abandoned; the great and paramount and spiritual interests of immortal beings should never be deserted. It appears to us, that the publication of extracts from the laws of the slave-holding states, relative to slavery, and the condition of the blacks, is one of the methods of diffusing information least liable to misconstruction or exception. It is not to be supposed that the laws are the effects of temporary passion, or local prejudice; especially when they have long been continued in operation, and submitted to as necessary.

The following paragraphs were transcribed for the New York Evening Post, by a Virginia correspondent, from the lately revised code of that state. The whole act on the subject of slavery and the blacks, contains 89 sections, comprising all the existing laws of the state on this head; and went into operation the first day of last January. The transcriber says, that the sections here copied have

had the effect to drive all the black children from the Sabbath schools, and nearly all the black people from public worship, in the part of the state where he lives.

Section 13. "And to prevent the inconvenience arising from the meetings of slaves, be it further enacted, that if any master, mistress, or overseer of a family, merchant, tavern-keeper, or any other person, shall knowingly permit or suffer any slave not belonging to him or her, to be and remain upon his or her plantation, lot or tenement, above four hours at any one time, without leave of the owner or overseer of such slave, he or she so permitting shall forfeit and pay three dollars for every such offence; and every owner or overseer of a plantation, merchant, tavern-keeper, or other person, who shall so permit or suffer more than five negroes or slaves, other than his or her own, to be and remain upon his or her plantation or quarter lot or tenement, at any one time, shall forfeit and pay one dollar for each negro or slave above that number, which said several forfeitures shall be to the informer, and recoverable with costs before any justice of the peace of the county or corporation where such offence shall be committed. Provided always, That nothing herein contained shall be construed to prohibit the negroes or slaves of one and the same owner, though seated at different quarters, from meeting with their owner's or overseer's leave upon any plantation to such owner belonging, nor to restrain the meeting of slaves on their owner's or overseer's business at any public mill, so as such meeting be not in the night time, nor on a Sunday; nor to prohibit their meeting on any other lawful occasion by license in writing from their owner or overseer, nor their going to church and attending divine service on the Lord's day, or any other day of public worship.

15. "And whereas it is represented to the general assembly that it is a common practice in many places within this commonwealth for slaves to assemble in considerable numbers at meeting houses and places of religious worship in the night, or at schools for teaching them reading or writing, which if not

restrained may be productive of considerable evil to the community-

"Be it therefore enacted, That all meetings or assemblages of slaves, or free negroes, or mulattoes, mixing and associating with such slaves at any neeting house or houses, or any other place or places in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered as an unlawful assembly, and any justice of the county or corporation wherein such assemblage shall be either from his own knowledge or the information of others of such unlawful assemblage or meeting, may issue his warrant directed to any sworn officer or officers, authorising him or them to enter the house or houses where such unlawful assemblages or meetings may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender, or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes.

16. "And the said officer or officers shall have power to summon any person to aid and assist in the execution of any warrant or warrants, directed to him or them, for the purpose aforesaid, who on refusal shall be subject to a fine, at the discretion of the justice, not exceeding ten dollars. Provided, that nothing herein contained shall be so construed, as to prevent the masters or owners of slaves from carrying, or permitting his, her, or their slave or slaves to go with him, her or them, or with any part of his, her or their white family, to any places whatever, for the purpose of religious worship, provided that such worship be conducted by a regularly ordained or licensed white minister, nor shall any thing herein contained be considered as in any manner affecting white persons, who may happen to be present at any meeting or assemblage for the purpose of religious worship, so conducted by a white minister as aforesaid, at which there shall be such number of slaves, as would, as the law has been heretofore construed, constitute an unlawful assembly of slaves.

17. "If any white person, free negro, mulatto, or Indian, shall at any time be found in company with slaves at any unlawful meeting, such person being thereof convicted before any justice of the peace, shall forfeit and pay three dollars for every such offence to the informer, recoverable with costs before such justice, or on failure of present payment, shall receive on his or her bare back, twenty lushes, well laid on by order of the justice before whom such conviction shall be

18. "And every justice of the peace, upon his own knowledge of such unlawful meeting, or information thereof to him made within ten days after, shall issue his warrant to apprehend the persons so met or assembled, and cause them to be brought before himself or any other justice of his county or corporation, to be dealt with as this act directs, and every justice failing herein shall forfeit and pay eight dollars for every such failure, and every sheriff or other officer who shall fail upon knowledge or information of such meeting to endeavor to suppress the same and bring the offenders before some justice of the peace, to receive due punishment, shall be liable to the like penalty of eight dollars, both which penalties shall be to the informer, and recoverable with costs before any justice of the county or corporation wherein such failure shall be, and every under sheriff, serjeant, or constable, who, upon knowledge or information of such meeting, shall fail to perform his duty in suppressing the same and apprehending the persons so assembled, shall forfeit and pay four dollars for every such failure to the informer, recoverable with costs before any justice of the county or corporation wherein such failure shall be."

For the sake of making a distinct impression, we submit the following remarks.

1. How great must be the dread of mischief from slaves, when it is deemed necessary to punish any white man for permitting any slave except his own to remain more than four hours on his plantation, without a written order from the owner of such slave. It very often happens, that parents and children, brothers and sisters, husbands and wives, belong to different masters. Yet if one of these relations visits another, he could not be permitted to spend the night, without exposing the person, on whose plantation he was, to a prosecution. What a troublesome supervision are slave-holders compelled to exercise over the black population. How astonishing that they should wish to entail these evils on the rising communities beyond the Mississippi.

2. If there should happen a promiscuous assemblage of colored people in the evening, for the purposes of religious instruction, and there should happen to be even two slaves present, it would constitute an unlawful assembly; and every person voluntarily present, unless the worship were conducted by a white minister, regularly ordained or licensed, would be subject to a prosecution and disgraceful pun-

ishment.

3. If even two little slaves should attend any school by day or night, for the purpose of learning to read, with the avowed and only design of being able to read the Bible, such an attendance would constitute an unlawful assembly.

4. It would be the duty of any justice of the peace to apprehend or disperse these little offenders; and he might cause them to be whipped

not exceeding twenty lashes.

5. Any free person, whether white or black, who should be present at any school, where slaves should be taught to read, would be liable to a fine of three dollars, or, in default of immediate payment, might be whipped twenty lashes, at the discretion of any justice, before whose tribunal he might chance to stand.

6. If a benevolent young gentleman, not licensed to preach, should read a chapter of the Bible or one of Burder's Village Sermons, and make a prayer at an evening conference, and even two slaves should be present, he would be liable to a fine of three dollars, and, if he had not the money in his pocket, to a whipping on the naked back.

- 7. If a young lady should open a Sabbath school, and on God's holy day, with the most pious dispositions, should attempt to teach ignorant children to read the Bible, if even two slaves were present, she would be guilty of holding an unlawful assembly, and might be brought before a justice, fined three dollars, and, in default of immediate payment, be sentenced to receive "on her bare back" twenty lashes "well laid on."
- 8. If a black minister of the Gospel, born free, well educated and regularly ordained, with the faith of the Ethiopian treasurer, and the talents of Touissaint L'Overture, should hold an evening religious service in Virginia, at which slaves should be present, the preacher and every individual of the assembly, white and black, masters and slaves, would be liable to an ignominious punishment. There is a black clergyman in Philadelphia, who has for many years been a member of the Presbytery, and sustains the character of a faithful minister of the New Testament. In Vermont is a colored man, who for thirty years or more has been a preacher of the Gospel, whom the whole body of congregational clergy in that state receive as their brother, or their father, and who is eminent for pastoral qualifications. Yet if either of these men should travel into Virginia, and should there, in the evening, preach Christ to his "brethren, his kinsmen according to the flesh," now held in bondage, he would be liable to instant apprehension, prosecution, trial, fine, and, if the fine were not immediately paid, to a public whipping.

9. If a regularly ordained white clergyman of Virginia should, on the Sabbath, preach from the text which declares, that the Lord "is not willing that any should perish, but that all should come to repentance;" and after public worship should hold a Sabbath school in his own kitchen, for the instruction of immortal beings born in his own house, he would be liable to the penalty of the above-cited law.

10. If a planter, in the recesses of his own plantation, should teach his own slaves to read, he and his little pupils might be apprehended; they to be publicly whipped, and he to be fined, and whipped also, in default of payment.

Many more cases might be stated, which fairly come within this

law; but we close these remarks with three suggestions.

First, it is the manifest intention of the legislature of Virginia, and of the majority of slave-holders, utterly to prevent slaves from

being taught to read or write.

Secondly, the intention is equally manifest to prevent the preaching of the Gospel by persons of African extraction. These two things, taken in connexion with other parts of the slave-system, will, if suffered to go into full operation, doom the mass of slaves, in all

future times, to entire ignorance of the Gospel.

Thirdly, it is impossible for an enlightened conscience to doubt, that the slave-holders of Virginia, taken as a body, are engaged in effighting against God." There are, we trust, numerous exceptions to this daring hostility. It cannot be doubted, however, what will be the issue of the contest. The many millions of blacks hereafter to live on our continent will not be debarred from reading the Bible; nor will Africans be always forbidden to preach the Gospel.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE CHANGES OF MORAL AND RELIGIOUS CHARACTER.

THERE are some intellectual operations so exceedingly delightful, and giving rise to a train of such agreeable associations, that I am always pleased to indulge them. The feelings which may once have arisen on some occasion of commanding interest, are so soothing to the soul, that any event which recals those feelings or the images connected with them, is, at least for the moment, welcomed with much satisfaction. The most established opinions held by one of mature age have been received from so many sources, and in their progress have been connected with so many others and received a tinge perhaps from them all, that, were it possible for one to retrace all the operations of his own mind to the days of infancy—to discover the beginning of one and another of his present sentiments-to note the circumstances of a passing moment, which contributed to make the impression lasting, and to give it a specific direction, -such an unravelling of the intricate web of a single human mind, would furnish one of the most interesting lessons ever received, except those in the Volume of Inspiration.

But though such disclosure of the mysterious workings of the soul is not likely to be made to mortal eyes, and though few would probably be able to sustain a full display of their own moral character, if it were thus set before them—nevertheless, there are scattered here and there in our path some memorials of the origin of our present sentiments, concerning all the subjects which we now esteem worthy a place in our contemplations. These memorials of the past state of our affections on moral subjects, might be brought forward to advantage as an important aid in fixing the standard of our own character. They might show how far we have been influenced by others in the formation of our religious belief, and how much the complexion of our minds, at this moment, is owing to the reflection of various shades of light thrown on them from other minds within whose influence we

have been placed.

Were a perfect reminiscence bestowed on a man of various business and advanced years, and should he be able to recount with strict precision all those principal events which have moulded his character into the present shape, and further, could he estimate the specific effect of each circumstance through which he has passed to the feelings and belief of this moment, how inconceivable strong would be the attractions of a recital of those various stages of his journey, those individual points of time and of action, from which, as a goal, he took his departure in the several stages of a long and eventful career.

Let the reader transport himself backward in imagination to some important moments in his existence, when he received those grand impressions which stamped his character with features which no subsequent process can obliterate, no time efface. I doubt not, that every person, who has a clear recollection of the events of childhood, of

the few years which succeeded it,—would be able to fix on some particular circumstances, perhaps of comparative insignificance on all other considerations, which nevertheless so completely changed the current of thought, that in the view of the Omniscient mind they were precisely the very hinge, on which the destinies of life were made to turn.

Allowing that one retained in memory the principal events not only, of early days, but the particular trains of thought which originated in those events, the connexion of one chain of associations with others, what strong attractions would a narration of his revolutions of taste and feeling have for those, who love to study the human character. If such persons would afford us a faithful delineation of their mental operations, how should we listen with almost breathless silence, and

mourned over their unhappy wanderings.

To one, whose infancy had been nursed in the bosom of piety, but whose years had been spent in crimes of darkest dye, it might pertinently be said, you are truly an object of compassion. Though the loveliness of virtue was placed before you, in her most alluring forms, yet you managed to keep almost as clear of her influence as if you had been the tenant of a world where such a principle had no place. Notwithstanding the holy example of parents who watched and prayed around your cradle, your early footsteps would tread none but the paths of the destroyer. In the early budding of your intellect some child of corruption and infidelity whispered into your ear, on a fatal moment, the first lessons of practical violation of the divine law. youthful attempts at original expression were exerted in profaning the holy name of that Savior whom all heaven adores. The first narratives to which you listened with delight, detailed the feats of some desperado, who with the malice of a fiend had thrown down the gauntlet to all religion, and forced virtuous men to take arms against him in defence of all that is desirable in civil order, and of all that is yenerable in piety. You exulted in his hair-breadth escapes from the hand of justice; you burned with desire to imitate them. His flagrant violations of all that can dignify life or give comfort in death, you secretly applauded, and eventually practised.

As a second closed the sad story of his aberrations from the paths of righteousness, with what emphasis might it be inquired,-How came it, that with your early opportunities for observing the fatal wrecks of ambition, you should choose the same path which has conducted thousands to great misery, and not one to the anticipated happiness? what strong infatuation seized your mind, when you planned those enterprises of madness, which, instead of placing you on the pinnacle of earthly glory, have covered your head with shame, and filled your heart with anguish? Did you not know, that many were seeking the same height with yourself, some of whom had better abilities, more assistance, and fairer opportunities to obtain it? What blindness could close your eyes to the possibility of a defeat, that you should risk every thing in your quiet possession for the scanty probability of gaining an office? Had your prospects of success been much fairer, still, what mysterious charm beguiled your understanding, that you should at once turn your back on justice and truth and honesty, and sell even your soul for the doubtful chance of dazzling the eyes of a stupid mob by the glitter of such trappings as catch the attention of fools?

Having listened to the recital of a third, with what propriety might he be interrogated respecting the origin of that fatal influence which first alienated his affections from a circle of religious friends, and urged him forward with the wild fury of a maniac, in the paths of high-handed inequity. In what ill omened hour, it might be asked, did the spirit of determined and avowed hostility to your Maker first infuse its baleful poison through all the powers of your nature, and excite you to proclaim a truce with the great adversary, and incessant war with heaven? What dark suspicions first estranged you from the bosom of those faithful friends, whose counsel would have guarded you from ruin? from friends whose days were consumed with care, and whose nights with grief, at the discovery of your wayward imagination, and whose hearts were ready to burst with anguish when first learning your settled determination to sit down in the seat of the scorner. With what sensations did you first abandon the kind hospitality of a father's roof, for the mirth of the billiard table? how did you for the first time relish the songs of the bacchanalian, after having listened to the melodies of David, or read the sublime strains of Isaiah?

For the Panoplist.

ON THE SACRIFICES MADE TO AMBITION.

SLAVES to sense may be expected, like others of their condition, to obey the commands of their master. Men's natural fondness for show is not to be wondered at, after considering, that most persons, who judge at all, form that judgment from a mere glance at external appearances, and very seldom take the trouble to examine any further, after seizing a conclusion without reason or reflection. As this greediness for things that are seen and temporal, is one of the universal faults of worldly men, and exerts too much control over the minds of Christians, it may be worth white to consider a moment several examples of its operation.

1. In the thirst for power, and the means adopted to attain it.

Probably no man was ever engaged deeply in business of state, who would not allow that it was an uncomfortable and toilsome occupation. The weighty cares attached to responsible offices are excessively distracting to the mind, and exhaust the powers of the constitution with great rapidity. That it exposes the incumbent to constant reproach, is proverbial. Nevertheless, such are the charms of distinction, and so contagious the ambition for whatever confers it, that in all nations, the dignity of a ruler is sought with an avidity that is never satisfied, a perseverance that is never tired; and a boldness that dangers cannot daunt, nor defeat subdue. Yet, after all the imaginary splendors reflected from the robes of office, the temptations to which it exposes, and the positive evils it brings on the possessor, are far more than an equivalent for all the substantial enjoyment it could ever yield to a good man-

Cool observers of human affairs, especially those acquainted with the manoeuvres of politicians, would betray inexcusable folly, should they covet the chair of elevated office. As they know the means by which it is often obtained, and have seen no small share of the miserable chicane practised by dealers in this commodity, it would be no more than a fair exemplification of practical wisdom if they utterly contemn the low arts of term-serving men. The bare possession of what has been often degraded by its owners, ought not surely to be

regarded in itself as any criterion of merit. Within the circle of my acquaintance are several men, who in childhood were stimulated by a restless ambition. Captivated by the tinsel of external appearance, they very early betrayed a teazing anxiety for parade, and sustained grievous mortifications in any little defeat. especially that they must wait the movements of time before being allowed to "strut and fret their hour upon the stage." They incessantly grasped at little gewgaws, foolishly called honors, and were sometimes weak enough to avow their design of reaching such and such a station in the national or state governments. In granting the fact of their perseverance, it must be confessed, that some of them kept their design so constantly in sight, shaped their lives so expressly for the purpose, and declared such interminable war with justice, and every thing resembling virtuous principle, that by the help of others impudent as themselves, they gained the intended seat in the councils of their country. To say, that the happiness of such men is not increased by their exaltation; that, after all the triumphs of their pride, they are objects of great pity, is only acknowledging that crime is the harbinger of misery.

2. The same ridiculous ambition of retaining the good opinion of base men, prompts to a great number of crimes of blackest character. For the sake of being called "men of honor," how many every year rush upon destruction, with their hearts burning with inextinguishable hatred against a fellow-being, for a disrespectful word, and nothing short of the life of the adversary can be accepted as an equivalent for their insulted reputation,—nothing else can appease a rancor which pursues the enemy even to the grave. All these murders

are for the sake of appearing to be men of courage.

I have long considered it perfectly useless to reason with such men. They are not proper subjects for argument. A complete demonstration does them no good. After treating all laws, human and divine with bitter contempt, why should they be expected to regard any representations of the mischief or folly of their conduct? In rejecting the fundamental principles of moral obligation, they leave no ground to expect, that any conclusions from those principles will be more respected. All endeavors, therefore, to arrest the progress of such wild infatuation should be used with rational men only; as in the treatment of maniacs and assassins we do not call on them for help to confine each other, but address those whose intellects are not disordered, and call on them to arise and see to the execution of the laws. All sober men should be requested to open their eyes to this burning shame of our country,—this crying insult to heaven. Let those who value morals, religion, or life, arise speedily for the rescue of whatever of sound Vol. XVI.

principles may yet remain. Let them seriously decide whether they are willing to hazard all that is valuable on earth, or consoling in the

prospect of eternity.

But let it not be supposed that I think those lawless murderers the only men whose pride is troublesome to themselves, or mischievous to their neighbors. Where can any man open his eyes without seeing its daily devastations? Many called Christians have much to lament, and much to reform on this score. Look at that man who crowds so close to make a saving bargain with his customer. See the arts he uses to make his commodity wear an appearance better than the truth. Hear his equivocations respecting prices, his representations of the excellence of his goods, and his affirmations that his sales are cheaper than those of others. He desires to be rich; loves money exceedingly for the show it enables him to make, or, which is as probable a conjecture, loves it for the purpose of hoarding. His ambition may indeed be directed to mean objects, but it is not the less real, than if he took a wider range.

For the Panoplist.

ON THE CONDITION OF ORPHANS.

That has always appeared to me an affecting spectacle, which is exhibited in the condition of a considerable number of the human family, in regard to the forlorn manner in which they pass through this world.

I mention two classes of such persons.

Those who once had friends to protect their infancy, who were continued with them long enough for the children to learn their own wants, and something of the value of a parent, but whom Providence then bereaved of all they most valued on earth. Such may truly be said to "grow up to mourn." Allowing them to have just sufficient experience to feel with exquisite sensibility the evils of life, but not to acquire sagacity to avoid some and to remedy others, what a cheerless prospect lies before them in the wilderness, through which they must find their solitary way. To undertake a dangerous journey alone at our option, supposes the courage and resolution to accomplish such a task. But to begin with protectors and guides, and then be forsaken after having travelled a little distance, spreads a cloud of deep gloom over all other objects, while, at the same time, it magnifies all the obstacles to be surmounted. Orphans must expect often to meet the cold face of indifference, and to see the chilling aspect of disdain turned away from them. Their society is not sought nor relished by a selfish tribe, who form their connexions and select their company for profit sake, who always keep an eye to their interest when they look about for associates, and not less when they condescended to call any one their friend.

2. Many of those, who in early infancy have been thrown unprotected on the compassion of such a world as this, have been made to exhaust the dregs of a cup, of whose bitterness others can have no just conception. Destitute of all the endearments of home, how are they literally wanderers in a wilderness. Compelled to seek, but often una-

ble to find, a kind support to lean upon, while their desolate heart trembles at the evils which await them, and turning here and there for a kind supporter on which it may rest,—while it seeks some object which can reciprocate its affections,—one on whom it may lavish the expressions of tenderness—or a benefactor on whose arm to lean, how does it wither in the iron grasp of despair, to learn that no such benefactor is found; that no one on earth condescends to wipe the tear from its cheek, or mitigate its woes.

Certainly the divine Savior, who knew what was in man, especially regarded the sufferings of those who were friendless and destitute. When delivering his last counsels to his disciples in the most affecting interview which ever was witnessed on earth, he assured them that he would not leave them orphans.* He promised that they should have comfort in his presence, and in the cheering consolations of the Spirit

of Truth.

A merciful God has made the forlorn condition of orphans the soil for displaying many of the noblest virtues. Not that it is inherently most favorable for producing such fruits; but it sometimes does produce them, notwithstanding all the temptations with which it is surrounded. Many positive commands were given to God's covenant people, enjoining kindness to the fatherless; and severe threatenings of judgments were denounced in case of disobedience. In the enumerations of national or individual guilt, which occur in the Old Testament, a very prominent place in the catalogue is assigned to the crime

of injuring the fatherless.

Their situation is peculiarly adapted to show the emptiness of the present world, its destitution of solid comforts, and the excessive folly of expectations of happiness built on any of its possessions. Many of those, at last turned houseless and destitute on the pity of the rude world, had once seen better days. They are as often the children and grand-children of affluent parents as of any other. Some of them were born and nursed in the lap of splendid luxury. In their earliest days scarcely was the air suffered to blow or the sun to shine on them. They knew neither care nor trouble, until the star of their prosperity set in a moment, and left them poor, solitary, and wretched. They at first seemed born to riot in enjoyment, and receive without an effort that profusion allotted to few below, and the possession of which is by the wise man more to be dreaded than desired. The sad reverse has blasted their hopes; happy if it might transfer their desires from earth to heaven,and successfully exhibit for the high prize of attainment of an incorruntible crown.

After all the sufferings of orphanage, there are other evils still greater. Let me not be supposed to wish such a great and united attention directed to this single one in the long catalogue of human calamities, as if I deemed it of superior magnitude to all the rest. Undoubtedly, it is far easier to attract and fix the sympathetic feelings of men to subjects of this description, than to most others. The cause is palpably manifest. The sufferings in question for the most part are confined to the body. They are easily discernible by the grossest mind unaccustomed to reflection, and conversant only with sensible ob-

^{*} See John xvi, 18, in the original.

jects. It is no difficult matter to make the careless man of the world perceive, that hunger and cold, and all the forms of poverty, are unpleasant things,-that to endure them is distressing, and to be freed from them desirable. Neither is it difficult in most Christian countries, certainly not in ours, to pass resolves, to enact laws, to obtain large public benefactions for the relief of such calamities. Witness the thousands and tens of thousands subscribed in a single town for the useful purpose of assisting sufferers by fire, by storms, or by war. If a hospital is to be erected, an alms-house built, or any other large public institution is to be brought forward and supported, how many will open the purse and the mouth wide in its favor. Beneficence of this sort is neither rare, nor trifling. No parsimony, no pinching on an occasion like this. And why? Every body may answer in less time than it can be written down. The benefit proposed relates solely to the body. It is plain even to the stupid and the gay—to partizans of all sorts,—that a mass of moving dust should be well clothed, and fed: that it should be well looked after and enabled to pass through life reputably—though destined soon to mingle with its kindred dust.

But let the wants of the soul be stated to these men just now so ready to loosen their grasp of property, and mark what reply you meet then. Let the famine of the Word of Life, which overspreads such an immense proportion of the earth, be plainly told, and some of its doleful effects briefly declared; when this is done, make the appeal to the best feelings of our nature, to the principle of justice, to conscience, or to what you please; describe the heart-rending woes of pagans,—and show with the evidence of demonstration, the only and sovereign remedy to be provided in the Gospel; use what arguments you will, and remind your hearer of the paramount authority of the Creator and Preserver, commanding with infinite solemnity that the Gospel shall be preached to every creature, and observe, with trembling astonishment, the practical effect produced by such a representation.

Z. Y.

For the Panoplist.

AMERICAN BIBLE SOCIETY.

Having attended the late anniversary of the American Bible Society. I was much struck with the many collateral advantages, which result from that and similar great institutions, formed on a liberal scale, for the promotion of the best interests of mankind. They bring together, from far distant parts of the country, men of intelligence, enlarged minds, benevolence and piety to consult, and deliver their thoughts, on the most promising means of meliorating the condition of the poor and ignorant, the destitute and vicious, throughout the world. The idea of acting for all men, through ages yet to come, is noble and inspiring. The contemplation of the means by which permanent good is to be effected, that is, divine truth, both read and preached, is eminently encouraging and purifying. The sight of so many brethren engaged in the same good work, in their several spheres, and relying on the same divine promises, and looking for the same glorious consummation, is calculated to excite the best feelings of the heart, and to

stimulate to the most vigorous activity. One circumstance peculiarly important is, that, on these occasions, persons of different religious denominations meet on the same general foundation of Christianity. They learn to appreciate the merits of individuals and communities out of their own acquaintance, and thus the range of their benevolent and

The assembly at the late meeting was very respectable. Many distinguished clergymen and laymen from a distance were present. It is to be hoped, however, that at every future recurrence of this annual celebration the number will be continually increasing. If the people throughout our country were duly aware of the impulse, which such meetings give, they would eagerly desire, that the clergy should be present as universally as possible. They would willingly spare their ministers, for a short time, and bear the expenses of the journey if necessary, that they themselves might reap the benefit, which would result from it. The difference between a minister, who is awake and alive to all the great movements of the present age, and one who takes little interest in any thing beyond his own parish, is almost inconceiv-

The topics discussed before the Bible Society were of the most grand and interesting nature. The speeches occupied two hours and a half—the whole meeting about five hours. Yet the audience were attentive and delighted to the last. May every succeeding year witness the energies of our American church displayed on this occasion; and may the number of gratified auditors correspond, in some measure, with the magnitude of the cause and the blessedness of the design.

A SPECTATOR.

For the Panoplist.

REFLECTIONS ON COL. III, 2.

"Set your affections on things above, not on things on the earth."

To labor in an employment for which we have no relish, is exceedingly revolting to all the feelings of our nature. If the heart takes not hold of the object sought, and cannot move onward with the successive stages of the performance, the person compelled thus to toil has at best but a dreary and comfortless task. He is forced to drag heavily along the rough declivities of a way, which needs every attainable degree of courage to render it at all supportable. Place a man in a condition requiring great activity, where he is assailed from abroad by a host of enemies; withdraw from him all foreign aid, and deprive him at once of all the supports afforded by a mind ardent in pursuit of its object,—and it is easy to see that he cannot long sustain the unequal contest.

In some of the indispensable duties of professors of Christianity, many persons appear to me, if moving at all, to proceed with the slow and reluctant march of a criminal on the way to execution. Did they heartily love the cause they profess to have chosen, how very different would be the effects of their labors, and with what increased gelerity should we see them advancing in the strait and narrow way.

If the hours of severe application are not relieved by the hope of ultimate success, if the mortifications inseparable from the reverses of earthly affairs are not compensated by the consoling hope of an approaching state of perfection; if the anticipation of unmingled joy there, does not encourage the fainting soul here,—how is it to be expected that any one should maintain a serene and determined aspect in the midst of difficulties,—especially on finding that present success is not a certain attendant of his best calculations?

The importance of the affections may be estimated by the place assigned them in the word of God, particularly in the Savior's exposition of the moral law. He gives the first place to the great command of loving God with all the heart. No man having studied his own character, and explored the dark recesses of his heart, can doubt concerning the necessity of having this source of his actions purified. When he regards this as a central moving point, he knows well if the impulse thence communicated be wrong, the movements of the being who is the subject of such control, produce confusion in the system of his operations, and mischief to all placed within his reach.

No one ever highly valued any object without forming some estimate of its worth, nor judged accurately of the worth of a great possession without bestowing some attention on its properties, and its relation to other things. Now one grand obstacle to the conversion of sinners is, not a mere inattention to the concerns of their souls, but a positive deep rooted dislike to religion. They not only undervalue the Gospel itself, but hate the terms on which reconciliation to God is proposed. Their strong disgust at the character of the Deity, so far as that character is understood, prevents them from seeking his favor, and from beginning any examination of the state in which they are placed now, or of the obligations it imposes,-If ever they give a momentary attention to the divine law, its universal application, its awful sanctions, or even their fearful exposure to its condemning sentence, still, they rarely sit down in earnest to the business of comparing their lives in every particular with the demands of this perfect standard. If in their occasional contemplations a thought inadvertently glance that way, the hideous deformity of their polluted nature so stares them in the face, that for a temporary refuge from the keen reflections thus excited, they fly to the resorts of business and the haunts of pleasure.

Some commentator has observed of this passage, that the word here rendered "set your affections," signifies to think, to judge, and to love. Undoubtedly all these definitions are admissible, but I think our translation gives a fair representation of the original. According to the present rendering the admonition is, that the prominent desires of the soul, are to be turned towards heaven, and of course, released from all that is wholly earthly: to be elevated so constantly above the grossness of temporal pleasures, as to be in a degree insensible of their existence, and perfectly beyond the reach of their dangerous attractions. The man who professes to love God, and to seek supremely the advancement of his kingdom on earth, is here enjoined not only to pray for the coming of this kingdom, but to apply all the faculties of his soul to the prosecution of those designs, which aim at

the building of the spiritual temple. In search of strength and wisdom for such a labor, he is always directed in the Gospel to ask, to seek, to strive, and with an earnestness of entreaty, which implies that heaven alone is his proper home; that if he would hope to reach his Father's house, all the best exercises of his mind, the highest energies of his intellectual nature, are to be consecrated in the pursuit of that treasure, which both enriches and ennobles an immortal being.

MISCELLANEOUS.

From the Christian Observer.

A COMPARISON BETWEEN THE MORAL PHILOSOPHY OF THE ANCIENTS
AND THE CHRISTIAN REVELATION.

THAT the ancient philosophers excelled Christians in morality, is an opinion which has been maintained by certain writers, who, if they did not know better, ought not to have written at all, and, if they did. ought to have written more correctly. This opinion is, I fear, too often lightly taken up by the youthful admirer of classical literature, to the great disparagement of our holy religion. The notions on which such an idea is founded are as erroneous in themselves as they are dishonorable to the Christian faith. When we read the writings of those eminent men, who by the light of nature and the use of reason, saw the moral fitness of virtue, and had courage to assert their doctrines in opposition to the corruptions of the times, we naturally feel that respect for their memory which is due to their moral worth. It is by comparing the writings of these men-as, for example, the admirable morals of Seneca, or Marcus Aurelius, with the lives of the generality of professed Christians—that the above opinion appears to have been adopted. There is, however, an obvious error in the manner of forming this opinion, which necessarily causes an untrue result; namely, by comparing the writings of one class of men with the actions of another; whereas, the only true and fair method of forming an estimate is by comparing the writings of ancient philosophers with the writings of Christians, and the actions of the one with the actions of the other.

In making the latter comparison, the bitterest enemy of the Gospel must at least allow, that in purity of life, in the exercise of the benevolent affections, in self-denial, in courage, and in active and disinterested exertion, the more eminent (I might have said, even ordinary) Christians are not excelled by the greatest of the ancient philosophers. This might be a fair comparison, if we possessed sufficient information respecting the public and private character of the subjects of the experiment, but, as comparatively few facts have been transmitted, and still fewer are authenticated, relative to the great heathen moralists, we are unable in this manner to arrive at a fair conclusion. As far, however, as we are acquainted with their actions, and without detracting from their virtues by the admission of those odious vices with which many of them are charged, such individuals as a Paul, or even a Brainerd, and a Howard (and they are but a few among many)

stand unrivalled in zeal, in devotion, and philanthropy in the heathen world.

But we are compelled to turn to the principles contained in their writings, in order fully to appreciate the real excellence and moral tendency of their doctrines. In perusing the works of those philosophers, nothing strikes an intelligent reader more forcibly than their extreme ignorance of some of the fundamental doctrines of moral philosophy. The immortality of the soul, and the relation of man to his God, were sunjects on which few possessed decided opinions. Their constant confusion and numerous absurdities on these subjects evince, if not the absolute natural, yet at least the moral, impossibility of discovering by reason, those truths which Revelation claims as her own—the immortality of the soul, and our accountability for our actions to the "Father of our spirits." The attributes of the Deity, the relation in which we stand to him, and the order of his government, they could arrive at only by the works of creation. Even from these inferior glories might have been clearly seen, as the Apostle argues, "his eternal power and godhead;" but inductive philosophy was not their wisdom: they preferred the more fascinating charms of hypothesis and speculation, to the slow but surer results of calm investigation and sound reasoning. In proportion as they were deficient in the knowledge of these great truths, must they consequently have been deficient in the principles of morality founded on them. The fitness of virtue might have been demonstrated from its own nature, but unawed by a firm belief in future punishments, and unsolicited by the sure hope of future recompence, they were left to the imposing but unproductive principle, that "virtue is its own reward." If they doubted the truth of this principle, they were left abandoned, without a moral guide, to the deprayed passions of our fallen nature: honor, fame, or the civil power alone could direct or control them. To these latter motives and restraints it must be allowed, that much which has the appearance of virtue owes its origin even where other principles are acknowledged. It is a painful confession, but truth compels us to make it; for where principles to moral action are few and less easy to be understood, charity itself knows not how to refrain from attributing to inferior motives actions otherwise not to be accounted for.

From the mere consideration of the effects of different actions in relation to each other, men have been at all times able to see the improviety of a person injuring another without provocation; and though its far more difficult to perceive the moral beauty of a disinterested kindness, yet even this could philosophy demonstrate, and both these various she taught her followers. But to proceed higher in the scale of practical morality, so as to forgive an enemy, was considered, if not absolutely wrong, yet at least as unnecessary; and to return good for evil would have been thought a precept which neither reason could

support nor any motive be sufficiently powerful to enforce.

Now, if we turn from the principles of the heathen philosopher to those of the Christian, we are not more struck by the superior beauty, and strength, and number of the latter, than by the distinction in the very nature of those principles;—principles as widely separated as is the pride of human philosophy from the meekness of Christian

wisdom. The sense of moral weakness, which is felt and acknowledged by the true Christian, naturally leads him to seek for extraneous assistance; and in the exercise of this desire, the mind summons all its principles and motives, which together form its moral strength. I speak of this strength independently of those divine influences which are the Christian's peculiar privilege: that is, strictly speaking, the strength arising from the principles* themselves, as contrasted with those of mere philosophy. The effect of the philosopher's principles is very different from the above estimate of the Christian's. In the pride of his own strength, he neither desires assistance, nor believes the possibility of attaining it; and, by resting on his own sufficiency. he loses the advantage which would accrue to a mind desirous of assistance, from the recollection of its acknowledged principles. The principles which spontaneously arise in the mind at the time, from the circumstances of the case, are nearly all that he employs, either as motives to virtuous, or restraints to vicious, conduct. This is a very marked and considerable inferiority in the moral power of the philosopher's principles; and as moral strength can arise only from the exercise of principles, the deficiency leaves him less encouraged to virtue and more exposed to vice.

The Christian Revelation clearly unfolds the relation in which we stand to God: it brings life and immortality to light, and shows us the sure and undeviating path to future happiness. It is a system complete in itself: it reveals the origin, the laws, and the end of all created things. The more attentively we contemplate the order of nature, and the more intimate knowledge we acquire of the human mind, the more are we struck by their exact conformity with the disclosures of Revelation; and when the inquiring mind seeks for information on subjects not revealed, and of which we are, therefore, necessarily ignorant, the Bible, in compassion to our aspiring infirmities, tells us generally what our Lord told St. Peter, that "what we know not now we shall know hereafter." But while it promises the future explication of mysteries. to which perhaps our present powers are inadequate, it gives us even now the full and perfect rule of moral action. It enforces virtue on the principle of a command from the Creator to the creature; it confirms its necessity by its indissoluble connexion with happiness; it encourages by the hopes of reward; it supports by a promise of assistance; it constrains by the power of gratitude and love; and it gives birth to and increases a desire for a transformation to the moral image of the allperfect Creator. Yet even these are not the only moral securities. If the love and mercy of God, with all their attendant blessings, cannot incite to virtue; the wrath of God is declared, in order fully to confirm the consequent misery of sin in another world, the earnest of which is felt even in this.

^{*}In making this remark, I shall not be understood to intimate that the Christian has any moral strength, independently of those divinely imparted influences by which alone we have either the will or power to do actions well pleasing to God. But in shewing the comparative strength of the contending principles of heathen philosophy and Christian morality, it is necessary to view them by themselves, and to estimate them on their own merits. And if, even on this lower ground, the Christian code has so greatly the advantage, how much more so, when to this is superadded the great doctrine of the divine influence to guide the understanding, to regulate the will, and to purify the affections! Indeed, the two systems admit of ne comparison, when this in partant fact is taken into the account.

If it be true, that in a fair and unprejudiced examination truth must ever triumph; it cannot be doubted, that in a legitimate comparison between the moral philosophy of the ancients and the Christian Revelation, the latter will gain that decided superiority of which in this, as in every thing else, it is so eminently worthy. It is only for want of coming to a full examination of their respective merits, that they can

ever be allowed to stand in competition. But there are those who, professing a belief in the Christian faith, and lamenting in their own case how little they have been influenced by its power, feel cause for regret when they try themselves even by the comparatively low standard of the ancient philosophy. They compare their conduct with the principles of the heathen moralists, instead of comparing principles with principles; and forgetting that even the purest code of morals is not sufficient to secure a corresponding practice, they distress themselves by looking in their own case for an advance towards perfection, which it is very certain no heathen, whatever he might write, ever practically attained; and which, though far short of the mark at which the Christian is to aim, may be much beyond the ordinary success of human attainment. It is true that their acknowledged deficiency, in fulfilling even the requisitions of a heathen system, ought to keep them humble and vigilant, and to lead them constantly to the great sacrifice for pardon of their infirmities; but it ought not to induce them to suspect the truth or excellence of the sacred principles which they profess; principles which, if duly cherished and operating upon a suitable recipient, would effect far more than a heathen could conceive of virtue, and infinitely beyond what would be practicable on any other system.

But there may be a still greater, and a fundamental, defect in such persons; they may not have submitted themselves unreservedly to the government of the Christian faith; they may not earnestly have embraced the doctrines of Christ; they may not unfeignedly love the Savior, and therefore they neglect to keep his commandments. They prove their insincerity; for though they profess the Gospel. so far from entering into its spirit, they do not raise their standard of action even to that of the ancient philosophers themselves. But surely, if by a comparison of the Christian Revelation with the heathen philosophy, they have become convinced of the decided superiority of the religion they have professed, it becomes them as men and as Christians, to give that attention to its doctrines which in itself it demands, and which they acknowledge it deserves. Then, and not till then, will they be able to give an experimental decision on the power of the Gospel; they will then experience that it is "mighty through God to the pulling down the strong holds" of sin, and to the establishment of their souls in true holiness and obedience to the divine commands. They will then experience that "God always causeth us to triumph in Christ," hand wit sincere gratitude will give thanks to him for his "unspeakable gift;" for they will then, at least in part, be enabled to estimate its value.

W. M.

For the Panoplist.

ON DISINTERESTED BENEVOLENCE.

PERHAPS no term in theology is more frequently misapprehended, than the phrase "Disinterested Benevolence." Not a few have re jected the expression as inadmissible. Still, it has obtained in religrous discussions. The use of it, at this time in the day, is not improper. Its import has been defined again and again. I do not pretend to decide on the merits of the phrase, but to illustrate the spirit which it expresses, and show, in what its peculiar excellence consists.

Selfishness regards only and ultimately its personal benefit. It is the predominant feeling in the unsanctified heart. Indeed, all the conduct of impenitent sinners has reference to this object. Hence the uniform inquiry, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Selfishness looks at its own interest as the chief good, "Lays up treasures on the earth, and labors for that meat which perisheth."

On the other hand, disinterested benevolence looks at the glory of God and the happiness of the universe. It does not indeed exclude itself entirely. Personal interest is blended with the general good. Itself is only an insignificant atom, a very inconsiderable proportion of the great whole. It considers its own dimensions, and attaches to itself that degree of consequence only, to which its rank in the scale of being entitles it. "It looks not on its own things, but on the things of others;" "It rejoices not in iniquity, but rejoices in the truth; seeketh not its own; is not easily provoked; thinketh no evil."

The peculiar excellence of this temper consists.

1. In its disposition to alleviate suffering. By reason of sin, the present is a state of incalculable wretchedness. Transgression has exceedingly marred human enjoyment. The apostasy sowed, far and wide, the seeds of discord and death. A moral desolation defaced the fairest portion of this world; and, with an insupportable weight of guilt and misery, the "whole creation hath groaned and travail-The human race has exhibited an almost unbroken series of Ishmaels, "Whose hand has been raised against every man." Disinterested benevolence mourns over this wretched state, extends a helping hand, and attempts to alleviate the miseries of the fall. It devises and executes measures to this end. It seeks out, and relieves the distressed, "it feeds the hungry, clothes the naked, restrains the profligate, instructs the ignorant, and visits the fatherless and the widow in their afflictions." In a word, it is the moral rainbow, which the "Sun of righteousness" spreads on the cloud and darkness that en-

2. In its affinity to the spirit of holiness. It is godlike. This temper is the crowning glory of the godhead. It is this, exercised without limit, which is the foundation of the divine claims. God demands the homage of our hearts on this account. God has exhibited this perfection in his character, from the beginning. In this

JUNE.

disposition, the plan of grace originated. Here, in the scheme of redemption, God discovered the immeasurable nature of this attribute.

But this temper is also the very spirit of the holy. It is the source of that obedience which distinguishes the angels. The "ministering spirits" are ready to obey the divine commands, because they are benevolent. Heaven is all life and zeal, because its inhabitants delight in promoting the welfare of the world, because they rejoice to

do good.

Every thing permanently good, which has been achieved in this world, had its origin in this principle. That, they might publish "glad tidings of great joy to all people," prophets, apostles, and holy men were led by this spirit, through trials, persecutions, and death. This temper has sacrificed personal interest to the happiness of mankind. The universal reign of this principle will be the distinguishing feature of the millennium. Then, "men will live in peace, and learn war no more." Then, they will "seek each others good to edification." These are some of the peculiar traits of disinterested benevolence, and surely it is an excellent spirit. We may remark,

1. That the exercise of this temper is attainable in the present Many bright examples of it have been exhibited here. Its lustre once garnished the hills and vallies of Judea. is the very spirit of Christ. Has he ever had a disciple in this world? Yes, he had one on the cross; he has had millions in his church. "But if any man have not the spirit of Christ he is none of his." But will any of our race ever get to glory? Yes, ten thousand times ten thousand and thousands of thousands. But how? for "with-

out holiness no man shall see the Lord."

In vain do men expect future happiness without this temper. This is the only spirit which can breathe in the atmosphere of heaven. No other is fitted to the employments, or attuned to the song in glory. This is the life spring of saints and angels. Those who do not exercise it are strangers to holy joy, and, unless they become renewed in the "spirit and temper of their minds," cannot know what

it is "to be justified by grace" or "saved from wrath."

3. The exercise of this temper is the highest glory of the moral creature. In this consists his likeness to heaven and his resemblance This is that image of God in which man was created; which he lost by apostasy, and into which he must be renewed by grace. What but the universal exercise of this spirit is wanting, to change the aspect of this moral desert, render fallen men holy, and fit them for heaven?

4. The spirit of the Gospel should excite universal attention. The reason is obvious. It is connected with the increase of pure benevolence. Only in that heart where "grace reigns" is there any operation of this heavenly temper. Not one ray of this blessed light had penetrated the thick darkness of this polluted world, without the Gospel of Christ. Not a single spark of this holy fire ever warmed a pagan or an impenitent heart.

In such a benevolent work as the increase of righteousness, who will withhold his exertions, or his prayers? Who will be indifferent or remiss? An attempt to extend the kingdom of Christ, will be hailed in heaven, as an effort corresponding with the divine intentions. In such an enterprise, cheered by the examples of saints and angels, yea of the godhead itself, let every rational creature engage. Then "will the little hills rejoice on every side." Then, "will holiness be inscribed on the bells of the horses." Yea, then "will the mountain of the Lord's house be established on the tops of the mountains, and above the hills, and all flesh will flow unto it and be saved."

B.

From Jewish Records.

ZEAL OF THE POOR.

"I HAVE not a doubt (writes a man in humble life) nor ever had, as to the propriety and obligation of Christians to endeavor the conversion of that miserable, but dear and interesting people (the Jews;) and whatever are the decrees of God toward them, they should have our first love; for we have derived every thing we enjoy, as Christians from them. Oh; who can read of those Holy men of God, from rightcous Abel to the beloved John, and disregard their descendants? else, how dwelleth the love of God in them! But, above all, considering that they are brethren too of our Savior!-1 boast no extraordinary degree of penetration, and it requires none, to see the distinguished mercy and love of God to this once highly-favored people; and, alas! we may see too his severity; but woe to man, if he attempts to imitate God in this his strange work! we should rather be exercised in works of love and mercy toward them. My heart embraces them cordially. I do feel an anxious solicitude for their welfare in the best sense; and may my tongue cleave to the roof of my mouth, when I cease to pray for the peace of Israel,"

A poor widow with three children was so strack with a sense of gratitude to the Great Jew, and to Patriarchs, Prophets, Apostles, Martyrs, and Evangelists,—Jews,—that she went about seeking some one to take her monthly sixpence; and her zeal so increased, that she requested a friend to come to her cottage to read the report of one of our associations to herself and four others. Then she urged a regular meeting there for such as might choose to come. Neighbors sent carpets and candles, chairs and tables, and a pile of Bibles. At the fourth visit to her, twenty met together. She said, before I helped the Jews, I could not find work to do, and was in great want; but ever

since, work comes to me more than I can do.

From Jewish Records.

COPY OF THE CERTIFICATE OF THE EMPEROR OF RUSSIA, GRANTED TO THE REV. B. N. SOLOMON.

"The bearer of these presents, Benjamin Nehemiah Solomon, a Hebrew by descent, having embraced the Christian religion in England, and subsequently admitted into ecclesiastical orders, at present journeying in Russia by imperial permission, is entrusted to me by his imperial majesty to procure for him special protection in every place of his residence. Wherefore, all local authorities, ecclesiastical and secular, are to afford to the said B. N. Solomon, as a preacher of the word of God among the Hebrews, every protection, defence,

and all possible assistance, so that in case of necessity, he may receive from the authorities in all places, due co-operation and safeguard, in the free exercise of his official duty, without any in pediment whatsoever. In witness whereof is this instrument granted, with my signature and the arms of my seal affixed thereto. The minister of religion and national civilization,

PRINCE ALEX. GALITZIN.

Moscow, Feb. 25, 1818."

After reading the above, you will perhaps exclaim, "What hath God wrought;" and you will probably say with a Jewish merchant abroad, "I believe that some important crisis with our people is at hand:

what it is, I cannot now say. God will direct all."

Besides the fund before mentioned, there is another set apart for Jewish children in London; a third, for supplying the Jews with the New Testament in the Hebrew tongue; and a fourth, for General Purposes; to either of which, the bounty of individuals is scrupulously applied.—Reader! say not, I contribute to a Bible, or a Missionary, or a Tract Society already, and therefore I shall be excused for declining to help this. What! excused from helping to save souls, when you have the opportunity and means to do it! How will this plea avail in that day when the secrets of all hearts will be disclosed. Hear what St. John saith, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But, are you aware that this is the only institution in England, which devotes all its time, its talents, and its resources, to the single object of saving the Jews from the wrath to come? Can you then refuse your aid? If so, how dwelleth the love of God in you?

When the Lord stirred up the spirit of Cyrus, he issued a proclamation to rebuild the temple at Jerusalem, and it was built, because the people had a mind to work. Behold, now, a second Cyrus raised up; yea, kings ministering unto Zion! The determination of the Lord's people should now be what was Nehemiah's of old, "The God of heaven, he will prosper us, therefore, we his servants will arise and build." When the wise men had opened their treasures, we read, that they presented their gold, besides their incense and myrrh to him who was born king of the Jews. But this Society provides a treasury both for the wise and unwise, wherein the rich and the poor, parents and children, masters and servants, may deposit their Christmas offerings. The widow's two mites were most acceptable, because she gave them with all her heart, and probably put up a prayer at the same time. "Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver."

EXTRACTS FROM REV. COTTON MATHER.

DESIDERIA VERNALIA; or Petitions in Spring.

Lorn, let the Sun of Righteousness draw near unto me, and let me be quickened and revived, and made a new creature, and made very fruitful by his benign and blessed influences.

Lord, let a glorious Christ return, like the sun to a miserable world, and bring a new face upon it, -produce upon it a new creation. and fill it with the fruits of righteousness.

Lord, let the hours of darkness grow shorter and shorter with me. Lord, let the "time of the singing of birds" come on. Let thy Spirit fit me for, and fill me with, the songs of the Redeemer. let the songs of piety replenish the whole earth with an heavenly melody.

Lord, enable me with diligence to prosecute a divine husbandry, and with patience to wait for a good harvest of my endeavors to serve the

kingdom of God. O, let light and joy be sown for us.

Supplications in Summer. Lord, let me be as fruitful as any of the trees in the fields, which now yield a grateful spectacle. O, let me abound in the fruits of righteousness.

Lord, let my dear Jesus be to me as the shadow of a great rock in a weary land; and may I also drink of what flows from that wonderful

Rock.

Lord, let me be entitled to and prepared for the blessedness of that world, in which no uneasy heat will molest thy children.

Autumnal Supplications.

Lord, let me see a joyful harvest of all my poor endeavors to glorify thee. Let me reap with joy.

Lord, let me arrive at my grave and thy floor, as a shock of corn

fully ripe, in the season thereof.

Lord, affect me and the rest of mankind, with a sense of our mortality, for we all fade as a leaf.

CONSECRATIONS.

At Paris, N. Y. St. Paul's Church was consecrated Sept. 20. Services by the Rt. Rev. Bishop HOBART. Sept. 21, the Chapel for the Onedia Indians, at Onedia castle, was consecrated.

At New Haven, Con. Oct. 27, Rt. Rev. Thomas C. Brownell was consecrated to the office of Bishop of Connecticut. Present Bishop White, of Pennsylvania; Bishop Hobart, of New York; and Bishop Griswold, of Rhode Island. Principal services by Bishop White.

INSTALLATIONS.

At Stockbridge, Ms. Aug. 25, 1819, was installed the Rev. David D. Field, of Westminster, Ver.

At Madison, Geauga Co. Ohio, Sept. 1, the Rev. ALVAN HYDE, Jun. Sermon

by the Rev. Alvan Hyde, D. D. of Lee, Ms.
At Chester, Ms. Oct. 20th, the Rev. Rufus Pomroy. Sermon by the Rev. Theophilus Packard, of Shelburne, Ms.

At Salem, N. H. the Rev. WILLIAM BALCH. Sermon by the Rev. Peter Eaton, of Boxford, Ms.

At Amherst, Ms. the Rev. Daniel A. Clark. Sermon by the Rev. Noah

Porter, of Farmington, Con.
At Northington, Con. Nov. 3d, the Rev. Brla Kellogg. Sermon by the Rev. Noah Porter, of Farmington.

OBITUARY.

DIED, At Williston, Pen. Mr. John Wisner, aged 25. On account of missing money from his desk, he fixed a loaded pistol in it so as to be discharged on the desk being opened,—and was the victim of his own contrivance.

In Prussia, Anne Elizabeth Louisa, relict of the renowned Prince Fer-

dinand, great uncle to the present King of Prussia.

At Worcester, the Hon LEVI LINCOLN, formerly Lieut-Governor of Massachusetts, and Attorney General of the U. States.

At Lancaster, Penn. WILLIAM HAMILTON, Esq. the late editor of the

Lancaster Journal.

In Paris, Col. LECOINTRE, Ex Aid to Marshal Massena, killed in a duel by Col. De Esqueville of the Garde Royale. The parties were dining at a table d'hote, when Col. De E shed tears at the distress which the murder of the Duke De Berri had occasioned. Seeing this, Lecointre wet his eyes with some water in derision; on which Col. De E. said, "there is not enough," and dashed a glass of water in his face. A challenge ensued, and the result was, that Lecointre was shot through the heart.

At Mourzuk, interior of Africa, Joseph Ritchie, Esq. sent by the British

Government to explore the Great Desert of Tombuctoo.

In Ireland THEODORE O' SULLIVAN aged 115; the celebrated Irish Bard. He died while engaged in sowing oats in the field of one of his grand children, and singing one of his favorite lyrics.

At Tewksbury, N. J. FREDERIC PICKLE, aged 100 years. When he was 94 he cut with a cradle 500 sheaves of rye in a day. At the age of 97 he went

into the woods, and split 100 chesnut rails in less than a day.

At Charleston, S. C. Hon. NATHANIEL RUSSELL, Esq. aged 82, a native of New England, and the male survivor of the families of three venerable brothers, one of whom settled at Barnstable, one at Portsmouth, N. H. and that of the deceased of Bristol.

At Meadville, Penn. April 3, Mrs. Elizabeth Shepherd Alden, aged

42, consort of the Rev. Timothy Alden, President of Allegany College.

At Epping, N. H Mrs. Dorothy Creighton, aged 100 years, 5 months

and 15 days.

At Elkton, Maryland, on the 25th ult. the singular Child, called the AMERICAN LAMBERT, who was lately exhibited in this city by his parents, from Prospect, Maine He had no apparent disorder except a cold, which affected him so slightly that he could walk about the room, and being laid on a bed he soon fell into a sleep which was apparently easy; but in ten minutes it was discovered that this was the repose of death.

At Bath, (Eng.) the Rev. T. Haweis, L. L. D. in the 87th year of his age.

At Bath, (1918.) the REV. T. HAWEIS, L. D. in the 87th year of his age. He was the au hor of a Church History, and several other valuable religious works. It is said the mission to Islands in the Pacific Ocean originated with him.

In London, Benjamin West, Esq. aged 82, President of the British Royal Academy of Arts, and one of the most eminent painters of the age. He was born in Pennsylvania in 1738, followed the profession of a painter in New-York and Philadelphia until 1760, when he embarked for Italy; where he resided three years and then settled in London. The late King of England was among the foremost to discover and reward his pre-eminent talents.

In London, THOMAS DUNDAS, Baron of Dundas, aged 70, President of the

Society of Scottish Antiquaries.

At his house near Dublin, Ireland, the Rt. Hon. HENRY GRATTAN, for many years a member of Parliament for the city of Dublin, and one of the most eloquent statesmen that his native country has produced. He had reached the advanced age of 78, and was considered a candidate for the parliamentary election about to take place, at the time of his death, under the new sovereign George IV.

In Sweden, the Secretary of State, Leopold, a Swedish Poet, who received the appellation of "the Voltaire of the North."—Also, the Baron Harmelin,

one of the most celebrated Geographers in Europe.

In Paris, Mr. Belzag, Architect; aged 70, well known for his fine drawings of the Monuments of Egypt, published by order of the French Government.—Also, Sir Charles Blagden, Secretary of the Royal Society of London

MISSIONARY HERALD.

No. 6.

JUNE, 1820.

VOL. XVI.

RELIGIOUS INTELLIGENCE.

PALESTINE MISSION.

Letter of the Rev. Messrs. Fisk and Parsons to the Corresponding Secretary of the A. B. C. F. M.

Smyrna, Feb. 8, 1820.

REV. AND DEAR SIR,

Our first letter, which was sent from Malta by the brig Frances of Boston, Capt. Thompson, contained an account of our voyage to that place, and of our peculiarly gratifying and profitable interview with Messrs. Jowett and Wilson, and Dr. Naudi. Our second letter was sent from this place by the brig Washington of Boston, Capt. Gerry. That will inform you of our passage from Malta to this port, of our first visit here, and of the kind reception we met with from the Rev. Mr. Williamson, Mr. Lee, and others.

Capt. Edes very politely invited us to live on board the ship, where we had excellent accommodations, while he should remain in the harbor. We accordingly remained on board till Jan. 26, and then took rooms in the house of a Swiss gentleman, Mr. Rosset. We board with his family, have good accommodations, and in the most pleasant part of the city. The family speak French, Italian, Modern Greek, and a little Turkish, but no English. This is all in our favor, as

we wish to acquire a more thorough knowledge of these languages.

And now in respect to temporal comforts, if the question be asked, "Lacked

ye any thing?" we are constrained to answer, "Nothing."

Not long after our arrival we called on Mr. Werry, the British Consul. After looking at our papers, he welcomed us to Smyrna, and voluntarily offered us his protection and assistance while we remain here, and letters whenever we may wish to travel. He has twice invited us to dine with him, and in several hours of familiar conversation has given many useful kints, valuable anecdotes and important remarks, relative to the field and the work before us Having been 24 cars consul here, and had constant intercourse with all sorts of people, he is well qualified to answer many inquiries which we wished to propose.

The Messrs, Perkins's received us very politely and assured us of their friendship and assistance. The Messrs, Van Lennep's, Dutch Merchants, to whom Capt. Edes introduced us, have been particularly attentive and friendly. We have formed a slight acquaintance with one family of French Catholics, who

manifest much respect and friendship.

All with whom we have become acquainted seem kind. How they will treat our message, when that comes to be laid before them, must yet be ascertained. We are, however, disappointed in finding all classes of people, except the Turks, so easy of access. The information we have gained at Malta and at this place is, on the whole, more favorable to our plans, than we had anticipated. There are, no doubt, many adversaries. Yet we trust a great and effectual door is opening.

Our plans for the year are hardly matured. On the voyage some time was spent in studying Italian. With the help of a master one hour in the day, we are now pursuing it. The next object, as it respects languages will be the Modern Greek, then probably the Arabic, or possibly the Turkish. It is one thing to learn a language so as to sit down, and with the help of dictionaries read a well written book. It is quite another thing to learn a language so as to read it, speak

Vol. XVI.

it, write it, and understand it when spoken rapidly, and perhaps very indistinctly

and very imperfectly.

As the spring is said to be the best time for travelling in this country, it is possible we may improve that season to make an excursion to the places where were the Seven Churches. Perhaps, however, we shall defer this, till, by more knowledge of languages and other things, we shall be prepared to travel to better advantage. From the representations we have received concerning Scio, (the Chios of the Scripture,) there seem to be strong inducements to spend the summer there; principally for the sake of learning Modern Greek. The Turkish might be acquired in this place; The Arabic probably much better at Jerusalem, Aleppo, or some place on Mount Lebanon. Probably it will appear expedient for us to continue in this vicinity nearly a year, possibly more.

We have cast our eyes on a vast missionary field, but have heard of few laborers. In all the populous Catholic and Mahomedan countries on the north and south sides of the Mediterranean there is not a single Protestant missionary; in the numerous islands of that sea only three:—Rev. William Jowett stationed at Malta,—Rev. Isaac Lowndes at Zante,—Rev. S. S. Wilson now at Malta, but destined to one of the Ionian Islands. In all the Turkish empire, containing perhaps 20,000,000 of souls, not one missionary station permanently occupied, and but a single missionary beside ourselves. The Rev. James Connor has been some time at Constantinople. He is now on a tour through Candia, Cyprus, Syria, and probably Armenia, which will occupy his time for a year or two. It is likely he will be fixed at Constantinople. The travels and labors of these men have shown, better than a thousand arguments could show, the practicability of missionary labor and research in all these countries. From them, and others who have witnessed their operations, we receive nothing but encouragement.

But to all missionary operations in this country there are two objections, which

perhaps will be considered formidable.

The prevalence of the plague. This scourge of nations sometimes cuts down thousands in a short time. In 1814, it is said 40,000 or more died of it in a few months in Smyrna. For some time past it has raged dreadfully at Constantinople. Hundreds, some reports say thousands, have died daily. It has now Several cases have occurred since our arrival here, and serious apprehensions are entertained in regard to the approaching spring. That such a contagious disease should spread rapidly among Turks will not seem strange, to those who know how it is viewed. Mahomedans are fatalists in theory, and probably are influenced more in practice by their theory, than any other class of men who ever lived. Hence they view the most dreadful ravages of the plague with extreme apathy and stoical indifference. Nor do they hesitate at all to wear the apparel of those who die with it. Indeed they are said to consider it an high honor and peculiar privilege to be summoned to Paradise by this messenger. This fact is strikingly illustrated by an anecdote related to us the other day by a respectable Eaglish physician of this city. Nine Mahomedans were together. The plague was introduced among them, and only one survived. When the circumstance of his escape was afterward mentioned, he said "he supposed the Almighty and he were not then on good terms, but that he was not without hopes of going yet in the same way."

But alarming as the subject may appear in this aspect, there is another view to be taken, which may, in great measure, relieve our apprehensions. Europeans who reside in the city use precautions; and as the plague is communicated not by infected air but by contact, they almost invariably escape. And excepting the plague, we are assured by all of whom we inquire, that the city and the surrounding country are uncommonly healthy. A few days ago a man died above a hundred years old. Aged men are numerous, and the people generally healthy, and robust. On the whole, we do not see more reason to apprehend danger from the plague here, than from the favor in the southern states of our country. Perhaps a missionary in New England is in as much danger of consum; it is, as he would be of the plague in Asia Minor. Merchants come with their families, and reside here at all times of the year. Let not then the servants

of God be afraid.

2. The nature of the Turkish government may be considered unfavorable to Christian missions. Once Mahomedans were engaged in disseminating their seligion by the sword. Then conversion or death was the only alternative offered

to those under their power. Now death is the penalty of apostasy from their religion, but almost no efforts are made to induce others to embrace it bly half or nearly half the people in Turkey are nominally Christians, and though deeply immersed in ignorance and superstition, they still enjoy their religious opinions and ceremonies. All who are not Mahomedans are allowed to change their religion as they please, and to make what efforts they please to con-The government never interferes. Merchants from all counvert each other. tries reside in Smyrna, hold property, and enjoy their political and religious opinions and practices. There are at least 6 or 8 foreign consuls in the city, who afford protection to the people of their respective countries, and decide all differences among them, and between them and the Smyrneans, according to the laws of civilized nations. As to any molestation from government, we feel almost as safe as we should in Boston. Should a Christian mission acquire considerable influence, it may attract notice; nor is it easy to predict what would be the consequences. So far, however, as we can discover, this objection seems to have very little weight. As much safety and liberty will be enjoyed at Smyrna, as can be rationally expected. We hear of no instance in which Turks have molested a Christian merely on account of his religion. There is reason to believe, that American missionaries will enjoy as much safety as merchants and other Christians who reside here and think of no danger.

Yesterday Mr. Williamson came to our room and united with us in the Monthly Concert. This was probably the first time it was ever observed in Turkey. It

was a pleasant season.

There is to be a meeting of the Smyrna Bible Society soon; after which we shall write again by a vessel from Boston now in the harbor. Should missionaries come to Smyrna, it is desirable that they should be furnished with money for distributing Bibles, and for schools.

With unwavering confidence in the judgment and decisions of the Committee,

and with sentiments of personal esteem and filial affection for yourself,

We are, Rev. Sir, Yours, LEVI PARSONS, PLINY FISK.

Letter from the Rev. William Jowett to the Rev. Dr. Worcester.

Malta, Jan. 5, 1820.

REV. AND DEAR SIR,

I have just closed a short paper of "Hints," which I hope may be of some use to the Rev. Messrs. Parsons and Fisk, whom you did me the honor to introduce to me. I only lament that, not having myself travelled in Palestine, I am unable to enter so much into detail as might be advantageous to them; I have aimed, however, when I could not give them clear directions, at saying nothing which might lead them wrong; for the rest, their own good sense will supply what was

wanting in my information.

I can assure yourself and the Board in America, that it has afforded us in Malta no small matter of exultation to behold new laborers—and from so distant portion of the globe—coming in "swift ships" to take their station in due time near or in that City, which shall yet become a praise in the earth. Jerusalem will no longer be called the forsaken City. The day of malediction is quickly passing away, during which, literally no right-minded Christian man turned aside to ask her, How doest thou? You have sent two who are, I trust, men of an excellent spirit; and more we hear are yet to come. You will stir up England to a holy emulation, as probably you will acknowledge, England stirred up you.

The Quarantine has proved an interruption to our free communication, but I have seen much of these gentlemen notwithstanding; as also the Rev. Mr. Wilson. Dr. Naudi, and others to whom they have been introduced. I must mention what seems to me greatly to their credit: that when certain advantages, likely to result from stopping here in Malta 2 or 3 months, were pointed out to them, and appeared to have weight; yet they showed an honorable delicacy as to deviating from the Instructions of their Patrons, and declined changing their plan, I think principally from a fear of hurting the spirit of their countrymen by an appearance of versatility. I am induced to augur well from their stedfastness.

268 Extract of a Letter from the Rev. James Richards to his brother. June,

I am much obliged to you for the present of your American publications, and wish exceedingly that I knew how to correspond and interchange things of this kind more directly. I shall write, however, on the subject to Mr. Pratt, Secretary to the Church Missionary Society.

I unite with you in prayer, that these our labors may not be in vain in the Lord, and that while we endeavor to bless others, we may likewise ourselves be blessed

indeed. I remain, Dear Sir, very sincerely and respectfully,

Yours, WILLIAM JOWETT.

Extract of a letter from the Rev. James Richards to his brother.

My DEAR BROTHER,

"I rejoice to hear that the Lord enables you to pursue your studies, and to keep the sacred office in view. Were I to pass through life a thousand times, I would still preach the Gospel. It is a most glorious and important work. What I most regret is, that I did not begin younger;—that I did not preach to every person I met with, when circumstances would allow. I rejoice to hear, that you have not relinquished the design of being a missionary. I have never repented, for a single hour, that I engaged in this arduous work. But one of my greatest distresses has been, that I have done so little, and could do so little, for the

eternal good of perishing pagans.

"Do not be alarmed at the early death of some of our number. Ministers must die, missionaries must die; and some when they have scarcely commenced their labors. However, if any are greatly terrified at the early death of missionaries, let them remain at home, where those fears will not so often trouble their minds. But, my dear brother, if these things do not alarm you; if your compassion is strongly excited for the poor heathen,—if you entertain a constant desire to preach Christ where he has not been known, and if you hope that you have been moved to this work by the Spirit of God, then go forward, and endeavor to be prepared as fast as possible. In all your studies, and in all your conduct, keep your eye upon this object. And while you give those studies that direction, which you think will best prepare you for your employment, you will not fail to look to God in fervent prayer for that measure of heavenly wisdom and grace, and for that state of mind and of thought, which would best prepare you to be a humble, persevering, and successful missionary.

"I recommend this work to all who are prepared for it; not because they may expect more spiritual comfort in India then in America. No, by no means; for I believe the contrary will be found true. But I recommend it because I conceive it to be more important to preach the Gospel among Pagans than among Christians; and because few will engage in this work. Many will promise to be missionaries who will never find their way to pag in lands. Examples of such failure have been within my knowledge, and no doubt they will be repeated. I recommend this work, because a Gospel minister may do as much good to his own country by leaving it in the character of a missionary, as by staying at home. I conceive, that this position is well established both by the nature of Christianity

and by fact.

"But should you become a missionary, you must expect great trials. I do not now refer to the dangers of a stormy ocean, of rocks or of shoals, I do not refer to the pestilence that walketh in darkness and the destruction that wasteth at noon-day, nor to the danger arising from sa age beasts and venomous reptiles: but to those trials which originate in the depravity of the human heart, trials which you would not be likely to anticipate.

[Mr. R. here mentions the improper conduct of certain missionaries who have been sent out by other societies, among whom some have lost the true spirit of their office, and brought represel on the great cause in which they were engaged, and on religion in general.]

"These are trials indeed; but they ought to be looked for and guarded against, as well as others. The Christian public expect too much of missionaries, and missionaries expect too much of each other. The best of them are fallible sin-

ful men. What is there to prevent them from committing the same sins which other Christians commit? I conceive that the Christian character of a missionary is, in some instances, put to a more severe trial than that of almost any other professor of Christianity. Every missionary has peculiar need of a bosom companion, whose company will be a relief after the toils of the day; whose example will encourage him in the performance of his duty; whose prudent counsel will stimulate him when inactive, and restrain him when too impetuous: who will be indeed a help meet, and share with him in all his difficulties, and in all his cares. If you intend to be a missionary, I advise to devote yourself to the necessary studies, and get on missionary ground as soon as possible.

"Now, my dear brother, I must bid you farewell. May the God of all grace direct and prosper you in your studies, and make your life long, happy and ex-

ceedingly useful.

I remain your affectionate brother, JAMES RICHARDS."

AFRICAN INSTITUTION.

The following article from the Christian Observer for Dec. last, though not strictly included under the head of Religious Intelligence, is descriving of a place in the pages of any publication designed to lay before the Christian community the operations and success of those important institutions, whose labors are extensively beneficial to mankind, and are some of the most important engines yet put in motion for the alleviation of human misery and the

introduction of the millennium.

The African Institution was formed immediately after the termination of that long struggle in the British Parliament, which produced a complete abolition of the slave-trade so far as within the control of the British Empire. A very numerous meeting of the friends of the abolition was assembled on the 14th of April 1807. Another general meeting was held on the 15th of July, at which was presented and read the 1st Report of the Committee, a very able and highly interesting document. Its Annual Meetings are held in the mouth of March, and the successive Reports which have been laid before the public on those occasions, have been market with that same ability, knowledge of the subject, fairness, candor, and perseverance, which so uniformly distinguished the friends of Africa in their measurements.

ures during their long contest in the National Legislature.

It is well known, that this most detestable traffic has been, notwithstanding, still carried on under foreign flags. Vessels have been fitted out in the ports of London and Liverpool for the purpose of transporting slaves from Africa. To the deep disgrace of our country, citizens of the United States also have been deeply engaged in this nefarious commerce. The flags of those countries whose inhabitants had not previously entered into the trade, as Sweden and Spain, but which had seldom visited the African coast, in 1308, and in 1809, began to be employed to an enormous extent in covering and protecting the slave-trade of all those base outlaws, who were not able to prosecute it under the sanction of their own nations. They have hitherto continued their predatory voyages, and have transported many thousands every year from their native land to endure the indescribable horrors of slavery in the West Indies, and in the Spanish colonies.

In giving an account of the principal circumstances which have occurred during the past year, with relation to the African slave-trade still unhappily carried on to an enormous extent under foreign flags, the African Institution commence their narrative by stating the proceedings, for its further abolition, instituted in pursuance of an additional article of the treaty between the Allies and France, of November, 1815, providing for conferences on the most effectual measures for the "entire and definitive abolition of a commerce so odious and so strongly condemned by the laws of religion and of nature."

In December, 1817, the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held a conference in London upon the subject. The King of Portugal, not having signed the additional article of the treaty of Paris, did not consider himself bound to take a part in these proceedings. He, however, authorized his ambassador, the Count de Palmella, to accept the invitation of the plenipotentiaries to their conferences, upon certain specified conditions, which

were acceded to.

At a further conference between the plenipotentiaries of the five powers, held at London, in February, 1818, Lord Castlereagh read a note, containing a proposition for the purpose of abolishing the slave-trade, rendered illicit by treaty: and it was agreed to adjourn the consideration of it, and to invite Count de

Palmella to assist at the next conference. His lordship's note states the following most important facts:—that since the restoration of peace, a considerable revival of the slave-trade had taken place, especially on that part of the coast of Africa which is north of the line: this traffic being principally of an illicit description, the parties engaged in it had adopted the practice of carrying it on in armed and fast sailing vessels, which not only threatened resistance to all legal attempts to repress this armed traffic, but, by their piratical practices, menaced the legitimate commerce of all nations on the coast with destruction: - that the trade thus carried on was marked with increased horrors, from the inhuman manner in which these desperate adventurers were in the habit of crowding the slaves on board vessels better adapted to escape from the interruption of cruisers, than to serve for the transport of human beings:-that as the improvement of Africa, especially in a commerical point of view, had advanced in proportion as the slave-trade had been suppressed, so, with its revival, every prospect of industry and of amendment appeared to decline:-that the British Government had made considerable exertions to check the growing evil; that during the war, and whilst in possession of the French and Dutch settlements on that coast, their endeavors had been attended with very considerable success: but that since the restoration of those possessions, and more especially since the return of peace had rendered it illegal for British cruisers to visit vessels sailing under foreign flags, the trade in slaves had greatly increased:-that the British Government, in the performance of this act of moral duty, had invariably wished as far as possible, to avoid giving umbrage to any friendly power:-that with this view, as early as July, 1816, a circular order had been issued to all British cruisers, requiring them to advert to the fact, that the right of search (being a belligerent right) had ceased with the war, and directing them to abstain from exercising it.—that the difficulty of distinguishing in all cases the fraudulent from the licit slave-traders, (of the former of whom many were doubtless British subjects, feloniously carrying on this traffic in defiance of the laws of their own country,) had given occasion to the detention of a number of vessels, upon grounds which the Prince Regent's Government could not sanction; and in reparation for which seizures due compensation had been assigned in the late conventions with Spain and Portugal:-that it was, however, proved beyond the possibility of doubt, that unless the right to visit vessels engaged in the slave trade, should be established, by mutual concessions on the part of the Muritime States, the illicit traffic will, in time of peace, not only continue to subsist, but must increase:—hat the system of obtaining fraudulent papers, and concealing the real ownership, was now conducted with such address as to render it easy for the subjects of all states to pursue this traffic, so long as it shall remain legal to the subjects of any one state:-that even if the traffic were agreed to be universally abolished, and a single state should refuse to submit its flag to the visitation of vessels of other states, the illicit slavetraders would still have the means of eluding detection:-that thus the Portuguese slave-trader, since it had become unlawful for him to appear north of the line, had been found to conceal himself under the Spanish flag; and that the American, and even the British dealer, had in like manner assumed a foreign disguise: many instances having occurred of British subjects evading the laws of their country; either by establishing houses at the Havannah, or obtaining talse papers for their ships: -that if such had been the case in time of war, when neutral flags were legally subjected to the visit of the belligerent cruiser, the evil must increase tenfold, now that peace had extinguished this right; and that even British ships, by fraudulently assuming a foreign flag, might, with a prospect of impunity, carry on the traffic:-that the obvious necessity of combining the repression of the illicit slave-trade with the measure of abolition, in order to render the letter in any degree effectual, had been admitted both by the Spanish and Portuguese Governments, in furtherance of which principle, the late conventions had been negotiated; but that whilst the system established by these conventions is confined to the three powers who are parties to them, and whilst the flags of other maritime states, and more especially those of France, Holland, and the United States, are not included, the effect must be to vary the oster sible character of the fraud, rather than in any material degree to suppress

^{*} Holland afterwards entered into a similar convention.

the mischief:-that the great powers of Europe, assembled in Congress, at Vienna, having taken a solemn engagement in the face of mankind, that this traffic should be made to cease; and it clearly appearing, that the law of Abolition is nothing in itself, unless the contraband slave-trade shall be suppressed by a combined system, it was submitted, that they owed it to themselves, to unite their endeavors without delay for that purpose, and, as the best means, it was proposed that the five powers assembled in conference, should conclude an agreement, to which all other maritime states should be invited to give their accession and which might embrace the following general provisions:

1st. An engagement, by effectual enactments, to render not only the import of slaves into their respective dominions illegal, but to constitute the trafficing in slaves, on the part of any of their subjects, a criminal act. 2d, An engagement mutually to concede the right of visit to their respective ships of war, under certain specified qualifications. 3d. The adoption of such minor regulations and modifications as may obviate abuse, and render the system unobjec-

tionable as a general law.

His lordship proceeded to remark, that after the abolition should have become general, the laws of each particular state might possibly, in a course of years, be made in a great measure effectual to exclude import; that the measures to bet iten on the coast of Africa, would then become comparatively unimportant; but trust so long as the partial nature of the abolition, and the facility to contraband apport should afford to the illicit slave-trader irresistible temptations to pursue this abominable but lucrative traffic, so long nothing but the vigilant super cendence of an armed and international police on the coast could be expected successfully to cope with such practices:—that such a police must be established under the sanction and by the authority of all civilized states: the force necessary to repress the trade being supplied by the powers having possessions or local interests in Africa; that the endeavors of these powers must be ineffectual unless supported by a general alliance; but that if the principal powers frequenting the coast of Africa evinced a determination to combine their means against the illicit slave-trader as a common enemy, and if they were supported by other states denying to such illicit slave-traders the cover of their flag, the traffic would soon be rendered too hazardous for profitable speculation:that the evil must thus cease, and the efforts of Africa would then be directed to those habits of peaceful commerce and industry, in which all nations would find their best reward, for the exertions they should have devoted to the suppression of this great moral evil.

In conclusion, his lordship referred to the indisputable proofs afforded, both by the present state of the colony of Sierra Leone, and by the increase of African commerce in latter years, of the faculties of that continent both in its soil and population, for becoming civilized and industrious; the only impediment to such improvement being the pernicious practice of slave trading, which, wherever it prevailed, at once turned aside the attention of the natives from the more slow and laborious means of barter, which industry presented, to that of seizing upon and selling each other; and that it was, therefore, only through the total extinction of this traffic that Africa could be expected to make its natural advances in civilization—a result which it was the declared object of these conferences, by

all possible means, to accelerate and to promote.

In June, 1818, Lord Castlereagh addressed a letter to Mr. Rush, the American minister in London, in which his lordship observed, that from May, 1820, there would not be a flag which could legally cover this detested traffic, to the north of the line; and that there was reason to hope, that the Portuguese might ere long be prepared to abandon it to the south also; but that till some effectual concert should be established amongst the principal maritime powers, to prevent their respective flags from being made a cover for an illicit slave-trade, there was but too much reason to fear, whatever might be the state of the law on this subject, that the evil would continue to exist, and, in proportion as it assumed a contraband form, would be carried on, under the most aggravated circumstances of eracity and desolation.

His lordship inclosed to Mr. Rush copies of the treaties with Portugal and Spain, together with the treaty which had just been concluded with the King of the Netherlands, for conceding the right of mutual search; and he earnestly requested Mr. Rush to bring these docaments under the serious consideration of the President of the United States. He expressed his belief, that the trade could not be effictually stopped except by mutually conceding to each other's ships of war a qualified right of search, with a power of detaining the vessels of either state with slaves actually on board; and remarked, that if the American Government were disposed to enter into a similar concert, and could sugges, any further regulations the better to obviate abuse, the British Government would be most ready to listen to such suggestions; their only object would be to contribute, by every effort in their power, to put an end to this disgraceful traffic. To this communication no answer appears to have been received till after the con-

clusion of the Congress at Aix-la-Chapelle.

Nothing further of a diplomatic kind transpired previously to the meeting of the Congress, the various powers not having given in their reply to the British Government.—A short time before that meeting, the African Institution had received from the coast of Africa authentic information, chiefly from eye-witnesses, of the increased and continually increasing extent of the slave-trade. This information was communicated to Mr. Clarkson, who had expressed an intention of repairing to Aix-la-Chapelle, to forward the interests of this great cause. A pamphlet, containing a very able statement respecting the measures hitherto adopted for the abolition, was distributed by him, calling to the recollection of the sovereigns assembled in Congress the resolution they had come to at Vienna, to put an end for ever "to that scourge which had so long desolated Africa, degraded Europe, and afflicted humanity," and entreating them to consider whether their beneficent intentions, with respect to Africa, had been in any adequate degree fulfilled, and, if it should appear that they had not, imploring them to devise such measures as might give complete effect to those elevated views, and truly Christian principles, which dictated their former declaration.

The subject of the slave trade, as had been expected was brought under the consideration of the Congress; and it appears, by the papers presented to parliament, that long and interesting discussions took place upon it. But at the

result of these discussions, the Directors express their deep regret.

On the 4th of November, after some preliminary proceedings, lord Castlereagh brought forward his propositions; the object of which was, to complete and extend the measures already adopted for the attainment of the definitive extinction of this traffic, and to ensure the execution and the efficacy of those measures.

As to the first object, lord Castlereagh proposed that a letter should be written in the name of the sovereigns, in order to engage the king of Portugal to fix, without further delay, the period for the definitive abolition of the slave-trade throughout his possessions; a period which, after the engagements entered into by the Portuguese plempotentiaries at Vienna, should not in any case extend beyond the year 1823, but which the allied sovereigns desired, from the interest they take in this great cause, to see coincide with that which the king of Spain has adopted, in fixing the 30th of May, 1820, as the final period of that traffic.—

This proposition appears to have been unanimously adopted.

In reference to the second point, lord Castlereagh communicated to the conference, a memorandum which he had previously furnished to the French plenipotentiary, in which he points out the necessity of adopting a qualified right of mutual search. He added, that according to the opinion of several verseus whose authority was of great weight on this question, it would be useful, and perhaps necessary, to consider the trade in slaves as a crime against the law of nations, and for this purpose to assimilate it to hiracy, as soon as by the accessors of Portugal, the abolition of the tradic shall have become an universal measure

In consequence of these proceedings, notes were received from the prenisoren

tiaries of Russia, France, Austria, and Prussia.

In alluding to the proposition of the general adoption, among the maritime powers, of the rules laid down in the conventions entered into by Great Britain, with Portugal, Spain, and the Netherlands, and more particularly for establishing, as a general principle, the reciprocal right of visit to be exercised by the respective cruisers belonging to these crowns, the Rassian Cabinet state their opinion, that these measures must prove illusory, if a single maritime state only of whatever rank it may be, finds it impossible to adhere to them; and they regret not to be able to contemplate an accession so unanimous. They, however, suggest the expediency of a special a sociation between all states, having for it

end the extinction of the traffic in slaves. It would pronounce, as a fundamental principle, a law characterising this odious traffic as a description of piracy, and rendering it punishable as such.—The general promulgation of such a law could not take place, till Portugal had totally renounced the trade. The execution of the law, they proposed, should be confided to an Institution, the seat of which should be in a central point on the coast of Africa, and in the

formation of which all the Christian states should take a part.

The memoir of the French government states, that in order to secure the execution of the law, the king of France had ordered a haval force to cruise on the western coast of Africa, and visit all vessels suspected of continuing a trade which had been most strictly prohibited; but that, with respect to the conventions relative to the qualified right of mutual search, the French government saw dangers which attached peculiarly to their situation. The memoir goes on to propose as an expedient, that in the factories where slaves are usually bought, commissioners should be appointed to enforce the law; and that a registry of slaves should be kept upon each plantation in the colonies.

Austria also, and Prussia, wave the right of search, without suggesting any

thing like adequate expedients.

The British plenipotentiaries, after deeply regretting that so favorable an opportunity should have been lost for applishing the traffic, proceed to state, that, although in the view of the speedy departure of the sovereigns from Aix-la-Chapelle, they could not hope for a more favorable decision on the plans which they had been directed to propose, yet they could not satisfy their own sense of duty, were they not to record, for the mature consideration of the different cabinets, their observations upon the objections which had been brought They lament that the Russian cabinet, in the contemplation of other measures, to be hereafter taken, should have been discouraged with respect to the great good which lay within their reach. They express their doubts as to the practicability of founding or preserving in activity, so novel and so complicated a system as that proposed by his imperial majesty. They consider it unnecessary to have recourse to so new a system for arriving at a qualified and guarded right of visit, conceiving that the simplest means will be found to be the best, and that such means will generally be found to consist in some modification of what the established practice of nations has for ages sanctioned. They ask, why the Russian, Austrian, and Prussian governments, should unnecessarily postpone taking some measure for the suppression of the slave-trade for an indefinite period, and until Portugal shall have universally abolished; for there are now more than two-thirds of the coast of Africa, which might be as beneficially operated upon as if that much-wished-for ara had already arrived. Portugal herself has given unanswerable arguments upon this point, by conceding the right of visit north of the equator, where the abolition has now been completed, as well by herself, as by Spain, and all other powers.

In adverting to the memoir of the French minister, the British plenipo-

tentiaries observe, that the objections on the part of France are of a more general description, and such as it is hoped time will of itself serve to remove. With regard to the objections against the concession of a qualified right of mutual search, as if there were some moral incompetency in the French nation to conform themselves to the measure, they remark, that four of the most considerable of the maritime powers of the world have cheerfully united their exertions in this system for the deliverance of Africa; and that the British people, so sensitively alive to every circumstance that might expose the national flag to a usual interference, have betrayed no apprehension on the subject, and that not a single remonstrance has been heard against it. Should the French people fear that their commercial interests on the coast of Africa might be injured, they would find, on inquiry, that to preserve and improve their legitimate commerce on that coast they cannot pursue a more effectual course, than by uniting to put down the illicit slave-trader, who is now become an armed freebooter, combining the plunder of merchant vessels, of whatever nation. with his illegal speculations in slaves. They express their satisfaction at the determination announced, of introducing into all the French colonies a registry of slaves, and their hope that this and other beneficent arrangements may operate powerfully, so far as the mischief has decidedly a French characters but that till all the principal powers can agree to have against the illicit slaves trader, at least on the coast of Africa, but one common flag and co-operating force, they will not have gone to the full extent of their means to effectuate

their purpose, in conformity to their declarations at Vienna.

Lord Castlereagh had afterwards an audience with the emperor of Russia, at which he took occasion to represent to his imperial majesty, in the strongest terms, the necessity of taking some effective measure of this nature without delay, and without waiting for the decree of final abolition on the part of Portugal; and that his majesty promised to give directions to his ministers, that the consideration of the question should be re-opened in London under fresh instructions. His lordship states that the modification of this measure, which he had finally urged, and he trusts with considerable hope of success, is, that in addition to the limitation of the right of visit to the coast of Africa, and to a specific number of ships of each power, the duration of the convention should be for a limited number of years; at the end of which period, the several states would again have it in their power to review their decision.

Thus ended the conferences and proceedings at Aix-la-Chapelle, respecting the more effectual abolition of the African slave-trade.—Whether such another opportunity may ever again occur, cannot be foreseen: but the directors express their unfeigned regret, that so very favorable a combination of circumstances

has led to such unimportant results.

In December, 1818, Mr. Rush transmitted his answer to lord Castlereagh, stating the anxiety of the United States for the universal extirpation of the trade, in proof of which is mentioned a recent law to prevent the importation of slaves into their dominions; and which throws upon the defendant the labor of proof as the condition of acquittal. The right of search is declined, as inconsistent with the spirit of their constitution, and inapplicable to their case.

In this state was the matter left, as far as America was concerned.—Whether the conferences alluded to, at the close of the proceedings at Aix-la-Chapelle, had been resumed in London, the Institution were not informed; but they were strongly impressed with the importance and urgency of adopting forthwith, measures calculated to put some more serious check than at present exists upon the increased extent and aggravated horrors of the trade. They had received a variety of communications from the coast of Africa, representing its vast increase, and the evils arising from the delay in issuing instructions to the vessels of war upon that station, and in constituting the commissions under the conventions with Portugal, Spain, and the Netherlands. By a letter dated from Africa so recently as the latter end of December last, it appears that Sir George Collier, the naval commander in chief on the coast, had then received no instructions as to the measures to be taken in pursuance of these conventions, nor had any commission been then established.

By recent accounts from the Isle of France, it appears, that the slave-trade with the Island of Madagascar is still carried on, notwithstanding the treaty

concluded by governor Farquhar with the king of Ovas.

Three slave-traders belonging to the Isle of France, being tried under a special commission at the Old Bailey in the month of February last, and found guilty, were sentenced to be imprisoned for three years, and kept to hard labor.

It is hoped the example will prove salutary.

Several of the Assemblies in the West-Indian colonies had passed register acts, in the course of the previous year; and most, if not all of the others, it is understood, have since followed their example. The secretary of state for the colonial department, had signified his intention of bringing in a bill, to render

those acts more effectual to their professed object.

Of the statements made, the former year, respecting the slave-trade on the coast of Africa, and more particularly that part of it which lies in the neighborhood of the French settlements of Senegal and Goree; ample confirmation has since been received, accompanied by additional information of a similarly distressing nature. A considerable slave-trade appears also to have been carried on by French subjects at Allredra, and other places in the river Gambia. There was, however, reason to hope, from information very recently received, that more effectual measures had lately been taken by the French authorities for the repression of the traffic. That of Spain and Portugal appears also to have greatly increased, notwithstanding the great pecuniary sacrifices made by Great Britain to those nations.

Several important appendices are added to the Report, confirming its statements, and enforcing its arguments. From these we cannot find space for extracts; but shall, probably, at no distant period, take up the general question, having confined ourselves, in the present remarks, solely to an abstract of the Report before us.—We deeply regret to say, that it closes with a statement of the inadequacy of the funds of the Institution, the receipts for the year being only 7181. The failure of the negociation at Aix-la-Chapelle renders its proceedings, if possible, more important than ever; and we trust they will not be stinted by a deficiency of pecuniary resources.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, from May 1st to 20th.

Alfred, Mc. A female, for Ind. missions, by the Rev. N. Douglas,	Ø20 00	Mosal
Andover, Ms. Collected in a charity box, kept in the missionary library	\$2 00	Total.
of the Theol. Seminary,	8 00	
Arundel, Me. Monthly concert, the amount of 10 collections; by the	0 00	
Rev. George Payson,	50 27	148 27
Ashby, Ms. Mon. conc by Mr. Jona. Blood, for the mission at Elliot,	3 ()0	35 50
Augusta, Geo. Fem. Hea. Sch. Soc. by Ann Cumming, 1st Directress,	114 00	264 00
Austinburgh, O. Rev. Giles H. Cowles, by H. Hudson, Esq.	3 00	
Barnet, Ver. An aged lady, by the Rev. David Sutherland,	50 00	
A young man by do. for the Choctaw mission,	14 90	
Becket, Ms. A young lady, by Mr. C. Byington,	2 00	11.00
Berkley, Ms. Female Cent Society, by the Rev. Thomas Andros, Berlin, Con. Rebecca Whittelsey, by H. Hudson, Esq.	15 28 5 00	41 65
Boston. United monthly concert,	56 30	1,058 26
A friend of missions,	1 00	1,030 20
Charity box in Mr. J. Gulliver's store, for the mission at Brainerd,	2 00	
Bridgeton, Me. Nancy Perley and Rebecca Fessenden, for HULDAH	~ 00	
Perley, 2d payment,	12 00	
Fem. Mission Society, by Harriet Church, by the Rev. Mr. Payson,	24 00	45 00
E. Perley, Esq. \$5; Mrs. S. Perley, \$5; for promoting Christianity		
among the American Aborigines,	10 00	
A friend of missions,	1 00	
Brookline, Ms. A widow, for for missions, 1 68; for Cherokee mis. \$1,	2 68	
Buffalo, N. Y. Benevolent Society, by Abner Bryant, Treasurer,	17 00	32 00
Cambridge, Ver. Female Charitable Society, by Clarissa Montague,	10.00	00.00
Treasurer, for SIMEON PARMELE, Canterbury, N. H. Gentlemen's Association for educating heathen chil-	12 00	23 63
dren, by the Rev. W. Patrick, 8 25		
	11 25	68 72
Charleston, S. C. Hon. Nathaniel Russell, by the Rev. Alfred Wright,	10 00	00 12
Cherry Valley, N. Y. Female Benevolent Society, by the Rev. E. Kings-		
bury, remitted by H Hudson, Esq	4 50	16 50
Christ Church Parish, S. C. Ladies' Mis. Society, for Thomas Spencer,		
by the Rev. Alfred Wright, 3d payment,	30 00	90 00
A collection, by do.	33 50	
Conway, Ms. Individuals, by Mr. C. Byington,	34 78	
Cummington, Ms. Heathen School Society, for the school fund, by Wil-	c 00	122 40
liam Packard, Treasurer, Christian Knowledge Society, by do.	3 00 1 00	80 50
A contribution, by Mr. C. Byington,	33 26	00 30
Monthly concert,	11 17	29 75
Mrs B. a widow's mite,	5 00	
Deerfield, Ms. (Muddy Brook.) 2d par. a contrib. by Mr. C. Byington,	5 84	
Ellington, Con. A charity box for educating heathen children, remitted		
by H. Hudson, Esq.	4 00	
Fem. Benef. Soc. by Laura Abbot, for Sand. Isl. mission,	21 62	39 64
Fitzwilliam, N. H. Monthly concert, by the Rev. John Sabin,	12 00	
Faxborough, Ms. Female Benevolent Society, by Mr. Everett,	6 00	38 00
Frankfort, N. Y. Rev. Seth Burt, Franklin, Con. Female Foreign Mission Society, by H. Hudson, Esq.	12 00	00= 00
Georgetown, S. C. Mr. Thomas Ford, by Rev. A. Wright,	20 00 12 00	205 00
Mr. Pyatt, \$20; Mrs. Cogdell, \$10, -	30 00	
Mrs. Blythe, \$5; Mrs Mervin, \$2,	7 00	
Glastenbury, Con. Aux. For. Miss. Soc. by H. Hudson, Esq.	14 00	102 71
, , , , , , , , , , , , , , , , , , , ,		

		Total.
Hampden County, Ms. Aux. For. Mis. Soc. by Hon. George Bliss, Treas	. 60 0	
Hanover, Ms. Contrib. at several prayer meetings, by Rev. S. Chapin,	5 ()	
Hartford, Con. Aux. For. Mission Society, by H. Hudson, Esq. Young Ladies' Sewing Soc. for Sand. Isl. Mission,	74 0	
Hingham, Ms. Female Miss. Society, by Eliza Doane,	15 0 23 1	
Holden, Ms. Monthly concert, by Samuel Foster, Treasurer,	4 4	
Children in Sabbath schools, of which \$12 is for JOSEPH AVERY, and	- 2	3 00 00
\$4 42 for heathen children,	16 4	2 51 89
Hubbardston, Ms. A friend to missions,	2 3	
Kingsborough, (Johnstown,) N. Y. Mon. conc. by the Treasurer, Dea.		
Samuel Giles,	15 5	
Kingston, Ms. Charity box kept in Mr. Nathaniel Cushman's store,	2 1	
Kingston, Pen. Hea. Miss. and School Soc. by Ruey Hoyt, Treasurer,	3 0	
Leicester, Ms. Mrs. Lucretia Denny, \$5, Adeline Denny, \$5, - Alpheus Smith, Lucretia Denny, \$5,	10 0	
Duch Washburn Co. N P Denny Co. Austin Flint CI	10 0 5 0	
Ruth Washburn, S2; N. P. Denny, S2; Austin Flint, S1, Henry Sargent, for Western miss. S2; Samuel Waters, for do. S1,	3 0	
James Smith, for do.	1 0	-
Mansfield, Con. A lady, proceeds of gold beads sold,	5 0	
Mansfield (N. parish) Con. Female Charitable Society, by H. Hudson,		
Esq. for Cherokee mission,	15 9	1 31 82
Marblehead, Ms. Sion con. in the 1st parish by the Rev. Samuel Dana,	6 0	0 45 00
Cornelius Society in 2d Congregational parish,	3 5	
Middlefield, Ms. A contribu. by Mr. C. Byington, for the W. Indians,	33 7	
Female Charitable Society for do. by Mrs Smith, Treasurer,	10 7	
Middlesex County, Con. Auxiliary For. Miss. Soc by H. Hudson, Esq. Middletown, L. Isl. "E. K" from the produce of a small piece of land,	59 5	
Newburyport, Ms. Young Ladies' Benef. Society, for a child in Mr.	6 0	0
Winslow's family, Ceylon, to be called LUTHER FRASER DIMMICK,	12 0	0 113 83
Newport, Pen. Foreign Mission and School Soc by H. Hudson, Esq.	6 5	
Norfolk, Vir. Assoc. of ladies in the Presbyterian church, for the educ		~ 22 00
tion of a child at Brainerd to be called JOHN D. PAXTON,	30 0	0
Northampton, Ms. A number of ladies for the mission to Jerusalem,	44 (0
Northampton and neighboring towns, For. Mission Society, by the		
Hon. Josiah Dwight,	154 0	0 4,543 88
North Yarmouth, Me. 2d territorial parish collected on new year's day,	41 0	0 00 ===
and at monthly concerts, by the Rev. O. C. Whiton, Fem. Cent Society in do. by Mrs. Polly G. J. Whiton,	14 6	
Pettipeug, (Saybrook.) Con. Fem. Religious Society, for the mission at	21 2	\$ 44 89
Brainerd, by H. Hudson, Esq.	8 0	0
Plainfield, Ms. A contribution by Mr. C. Byington, for W. Indians,	32 4	
Miss M. H. %1; Mr. D. 50 cts	1 5	
Portland, Mc. Female Auxiliary Society (auxiliary to Maine missionary		
Society,) by Mr. N. Willis, Raleigh, N.C. The following persons by the Rev. A Wright, viz.	52 0	00 132 0
Gen. Calvin Jones, \$3; Mrs. T. B. W. Jones, \$2,		
Mr. Thomas Devereaux, \$5; William Peace, \$5, 10 00		
Mrs. Eliza Heywood, 5, Joseph Peace, \$4.		
Hon. Henry Potter, 3; William Shaw, \$3, . 6 00		
Mrs. P. Shaw, \$2; Mrs. H. Calhoun and children, 2 20, 4 20		
Mr. Sherwood Heywood, \$2; William Hill, Miss Langley,		
Misses E. Potter, M. Hilliard, and S. J. Thompson, 50 cts. ea. 1 50		
Mr. William Peck, Eliza Yancey, S1 each, 200		
Several individuals, 7 00		
Students in the Female Academy, - 5 62	59 3	2
Sug Harbor, L. Isl. A Society of children, their first contribution, by		_
Money L. Chardings	6 0	00
Salem, Ms. Mrs. Winn, a thank-offering for the return of a friend		
from a distant voyage, Savannah, Geo. Missionary Society, for the support of the Rev. Mr.	1 0	U
Fisk at Jerusalem, by L. Mason, Secretary,	000 0	0 001 00
Children in Sabbath schools, for the education of heather children, by	222 0	0 804 0.0
L. Mason, superintendant,	60 0	00
Mrs. Ann Clay, for educ. Joseph Clay, 2d payment.	30 0	
Sharon, Con. Young ladies of the Female school, for the Sand. Isl. Mis.		
by H. Hudson, Esq.	4 0	0
Simebury, Con. A legacy from Joseph Goodwin, by H. Hudson, Esq.	50 €	0
Spencer, Ms. Mr. John Stebbins S50 00		
Mr. William White, 1; Mr. William Bemis, \$2, 3 00		

Rev. Joseph Pope, Walton Livermore, Lewis Bemis, \$1 ea. 3 00		Total.
James Draper, for Western missions.		A OLGELA
	61 00	
Stockholm, N. Y. Female Cent Soc. by Esther Staples, Treas. 15 00		53 00
Structure, M. A. Felinale Cell Soc. by Esther Staples, 1 reas. 15 00	5 00	33 00
Stoughton, Ms. A friend to missions, by Mr. S. T. Armstrong,		
Sunderland, Ms. A contribution, by Mr. C. Byington,	24 59	
Swatara, Pen. Dauphin Miss. Soc. by Mr. Edward Crouch, Treasurer,	40.00	
remitted by R. Ralston, Esq.	10 00	22 50
Thomaston, Me. Oriental Lodge, for the translations, by the Rev. Mr.		
Ingraham,	15 00	
Tolland County, Con. Aux. For. Miss. Soc. by H. Hudson, Esq.	145 00	513 56
Townsend, Ms. Daniel Adams, Esq. by S. Stone,	5 00	
Vershire, Ver. Collected in Mr. Thomas Keyes's charity box,	1 20	
The Female Cent Society,	12 00	24 00
Foreign Mission Christian Society,	14 17	26 35
Waccamaw, S. C. Hon. Benj. Huger, by Rev. A. Wright,	20 00	
Miss E. Huger, 3; Benj. Alston, Esq. \$10.	13 00	
Warren, Me. St. George's Lodge, for the transl. by Rev. Mr. Ingraham,	15 00	
Westborough, Ms. Philomela Miller, for Robotrius Miller, 2d paym.	12 00	
Wethersfield, Con. A female friend, by H. Hudson, Esq.	1 00	
A lady, by the same,	5 00	
Weymouth, Ms. (S. parish.) Monthly concert, from January to May, by		
the Rev. W. Tyler.	9 16	30 72
Winthrop, Mc. Monthly concert, by the Rev. D. Thurston,	12 00	18 00
Wintonbury, Con. Fem. Assoc. by H. Hudson, Esq. for educating hea-		10 00
then youth at Cornwall,	8 50	
Worthington, Ms. A contribution, by Mr. C. Byington, for W. Indians,		
Female Charitable Society, by Mrs. C. Brewster,	28 00	61 00
Ezra Starkweather, Esq.	5 00	01 00
Die Otal Awcather, Esq.	3 00	
Residence unknown.		
	od Pron	The
May 2. For a child to be ed. in Mr. Winslow's family, Ceylon, nam	ed Richz	
BAXTER,	the miss	\$12 00
11. Devoted to the Lord, as a thank offering for signal mercies, for	or the miss	9 0/3
to Jerusalem,		1 00

CEYLON MISSION.

Amount of Donations from May 1 to 20th, \$2,418 52.

Letter from the Missionaries in Cèylon to the Corresponding Secretary of A. B. C. F. M.

Jaffun, Nov. 13, 1819.

REV. AND DEAR SIR,

Our last joint letter to you, under date of July 29th, was sent to America by way of Calcutta, a duplicate of which, with a postscript of Sept. 3 was forwarded by way of Bombay. From that letter, and from some extracts from the journal kept at Batticotta, which was sent on the 16th of Sept. you will learn the prosperous and the adverse circumstances which have attended our mission.

You will perceive, that while we were mourning the loss of a departed brother, and were loudly called in the mysterious course of divine Providence to prepare our minds to bid a final adieu to another, the hand of our God was laid more grievously upon us by visiting a third with the same sickness which had been the principal instrument of our afflictions. You will observe, that while our hopes concerning the arrival of new missionaries, and the consequent extension of our missionary plans, had been, and still are, long deferred, there appeared a strong probability that the important concerns of both of our stations would devolve upon a single brother, or pass, in some degree, into the hands of other missiona-From these communications, you will also learn, that in the midst of our grief it pleased the Lord, in his boundless grace and mercy, to visit us with some special tokens of his loving kindness, by widely opening the door of usefulness among the natives, and by the hopeful conversion of a few souls, through the To the praise of his grace be it recorded, that instrumentality of our exertions. amid the most gloomy apprehensions, respecting what might be the result of our mission, we could truly rejoice in the belief, that the great Head of missions, to whom the heathen have been given for an inheritance, would in the best time, and by the fittest instruments, cause this people to bow to the sceptre of his grace.

Since those communications were forwarded to you, there have been some pleasing alterations in our affairs, which affect the present state and future prospects of the mission. Brother Richards, who at the date of our last letter was visited with what are usually the last symptoms of his disease, has gradually from month to month, (for the change was scarcely perceptible in a shorter period,) been gaining in health, and strength. Though we have little or no reason to include the hope of his being restored to health, we rejoice to say, that he is now able to sit up most of the day, can walk half a mile at one time, and is exercised with but little pain. Consequently, he is able to assist in the mission, not only by his counsel and advice as a missionary and physician, but by visiting almost daily some schools connected with this station. Though he can speak only in a whisper, by the assistance of an interpreter he is able to direct the heathen to the Savior of sinners.

Brother Poor, at the date abovementioned, was about to take a short voyage to the south east part of the island for the benefit of his health. He was about 16 days. No immediate amendment was perceived from the voyage. In the course of a few weeks, however, he became so much better as to be able to attend to the principal duties of his station, though he has been obliged to deviate in some respects from that course which he would have pursued, if his health had been good. By these favorable circumstances respecting the two brethren, together with the confident hope and belief that the Prudential Committee have already sent others to our assistance, our minds are in a good degree relieved from the unpleasant apprehensions, that our missions would suffer essential injury before

new missionaries would arrive to enter into our labors.

Since the date of our last letter we have received to our communion Gabriel Tissera and Nicholas Paramanundu, who have served us in the mission as inter-They appear to us to give decisive evidence of saving conversion, and to manifest a becoming zeal for the honor of Christ and for the salvation of the heathen. By their being thus closely united with us at this time, we feel much strengthened and encouraged in our work They are now valuable assistants to us, and we have reason to believe, that they will render important service to our mission and become lasting blessings to the heathen. At each of our stations are several persons who give pleasing evidences of faith in Christ, and will probably ere long be admitted to our church Two of the persons here referred to are members of one of our boarding schools. We notice also with much pleasure, that there is an unusual degree of scriousness upon the minds of several other boys who are under our instructions. We feel that we are at this time in a special manner called upon by the providences of God towards us to humble our-selves before him, on account of our past deficiencies in his service, and to redouble our diligence in the use of the means of grace, that we may be prepared to experience what we would ever consider the greatest of all blessings, viz. a special out-peuring of the Holy Spirit. We do hope that the American churches, especially on the first Monday in the month, unite their supplications with ours for such manifestations of divine grace among this heathen people.

Immediately on our coming to reside among the heathen, our minds were forcibly impressed with the desirableness and importance of Charity Boarding Schools. The two principal objects which we thought to secure by them were, first, that we should have boys for a long time under our instruction, and secondly, that they should pursue their studies free from those interruptions and restraints, which the system of idolatry imposes on all who are under its immediate influ-

ence.

An experiment on this subject was first made at Tillipally. The brethren there conversed much with the people are und them on the subject, and told them, it was their intention, at some future time when it was convenient, to support and educate some by gratuitously on our premises. It was more than a year however, before they thought it safe directly to offer to take any one. For it was the general impression, that the church and its premises were the abodes of devils; and that it would be a great sin and disgrace for any one to eat on land belonging to Christians, or to drink water from our vessels. By much conversation and free intercourse with both parents and children, their prejudices were gradually diminished. At a favorable time, after some parents had expressed a willingness to give up their children, brother Poor gave notice, (brother Warren having at that time left the station,) that he was ready to receive a few boys, who

might apply to him if they were poor boys-such as had made good progress in study, and whose parents were willing to sign a written agreement specifying on what conditions the children were taken. This proposal produced much excitement among the children and people Several, of whom he had the strongest hopes, drew back and refused, from religious scruples, to commit their children to his care, and there was much reason to fear, that the plan would be entirely frustrated. At length four boys who belonged to the same family circle were given up by their friends, and immediately after two others. To quiet the fears of their parents brother P. promised, that their children should be required to est nothing contrary to their cast; that they should have a separate cook, cookroom, and dwelling house, upon the premises, and that their water should be brought from a heathen's well. He insisted only, that the boys should remain constantly with him, excepting that they should have occasional permissions to go home, and that they should learn such things as he might think it proper to teach them.

Taus the principal objects of a boarding school abovementioned were fully secured. The principal motive which induced the friends of those six boys to part with their children, was, we doubt not that they might be freed from the trouble and expense of supporting them. They also had a vague impression that our favor would be advantageous to them. These boys, for about three months were the objects of much ridicule, reproach, and envy, without any addition to their number. The number of boys at that station has gradually increased to 30; and as many more might have been taken, had it been thought expedient. They have now no hesitation in using the water at the station. A part of their food, when it is convenient, is prepared at the family's cook room, and other similar changes have taken place, but without any interference on our part. If such things as they now do voluntarily had been insisted on as necessary, before boys could be supported by us, we should probably have been without a boarding school till the present time. Parents do not now, when they come to offer their children, even make an inquiry or request on the subject of our indulging their heathen prejudices. Their usual pleaus, that they bring a poor boy or an orphan, and they beg that we would support him.

Seeing the operation of the experiment at Tillipally, brother Meigs did not hesitate so far to comply with the prejudices of the heathen at Batticotta, as to build a cook-house upon a piece of land owned by a heathen, which adjoined the church remises. This measure did not interfere with any important object which we hope to gain by a boarding school. He probably could purchase that

land now for a few rix-dollars, without giving the least offence.

We consider it to be our duty to yield so far to the prejudices of this people as is necessary in order to make known to them, in the most favorable circumstances, the Gospel of Christ -provided our concessions do not imply any thing which is merally wrong. Such is the dark, ignorant state of their minds, that they are altogether more tenacious of their external rites and ceremonies, than of their se timents on moral subjects; and judging from the conversation of nany, they appear to think, that they would have no great objection against receiving the Christian religion into their hearts, provided they should not be

under the necessity of changing their external conduct.

On the whole, respecting our boarding schools we have much pleasure, after two years of experience, in assuring the Prudential Committee, that our warmest expectations have thus far been fully realized; that we now experience important advantages which we did not anticipate; that we do not realize those difficulties, and impediments to improvement, which we expected would arise from the circumstance of our taking the children of idolaters; but on the contrary, we do not see how we should moterially alter our plan of instruction, or our course of conduct, in case the same number of children belonging to Christian parents should be committed to our care. Judging from what we already experience, and what we may with confidence anticipate, we consider our boarding school as holding the second place in the system of means, which are to be used for the conversion of this people;—as second only to the stated preaching of the pospel. You, Dear Sir, can readily estimate the probable advantages to the cause of Christianity, from the Christian education of 50 youth on heather ground, in orroumstances which almost entirely free them from the baneful influence of idelatry. Our boarding schools are giving shape to all the

other schools connected with our stations. The progress which our boys have made has become a powerful stimulus to many who attend our day schools. Several boys of the first families around us, whose parents would not permit them to cat on land occupied by Christians, spend most of their time day and night upon our premises, that they may enjoy equal advantages, and make equal progress with our boarders.

We are very desirous that this subject should be distinctly before the American churches. We wish them to know, and attentively to consider, the peculiar advantages with which the state of this people furnishes them for the exercise of

their charity.

In the first place this is a very poor people. To their poverty we are greatly indebted for the success we have had in obtaining boarding schools, and for the influence we have among the people, by which many have been brought within the sound of the Gospel. We therefore confidently believe, that their poverty will, in the providence of God, be made the occasion of many of them

receiving the unsearchable riches of divine grace.

Probably in no part of the heathen world can children be supported and cducated in a decent, comfortable mode of living, so cheap as in this district. We repeat now with confidence what we ventured to conjecture three years ago: viz. that \$12 are sufficient for the annual support of boys from 6 to 15 years of age. Though we have labored a long time without success, to obtain boys to be educated, such is the change that has taken place in the minds of the people, that as many children could now easily be obtained as we can find means and accommo-

dations to support.

Considering the rank and influence which females ought to hold in every society, and the well known state of degradation in which they are held in this, as well as in every idolatrous country, your mind, and the minds of the Christian public will at once be deeply impressed with the importance and utility of Female Charity Boarding Schools. The obstacles to such we have found to be very great. Sometimes we have thought them to be insuperable. But we are now greatly encouraged on the subject, by our present success and future prospects. We have at present 9 girls who reside in our houses, and eat on our premises. These are taught household affairs, sewing, reading, &c. About the same number occasionally attend the day school at Tillipally. We are therefore greatly encouraged on this subject to hope that we shall succeed in obtaining as many promising girls as we shall be able to support. In taking these girls we make no compromise whatever on the subject of idolatry, excepting that they cat in a separate building. They, however, ask a Christian blessing upon their food.

On the subject of giving Christian names to these children, we wish the public in America to know, that in Ceylon no evil whatever can result from the practice. The heathen children received into the Government school at Jaffnapatam receive Christian names. Such boys are known among the heathen by their old names, and among Europeans by their new ones. It often happens, for various reasons, that persons among the heathen are called by names different from those which are registered. Most of the children around us bear the names of imaginary deities and devils, which are held in high veneration by the people; and they are usually much pleased with their new names which we give them, since they consider them as tokens of our approbation, and a sort of pledge that we regard them in some sense as our children. And let it not be thought the subject of naming children is void of interest to us. What, dear sir, can be a better, what in our minds can be so good, a substitute for the society or beloved brethren, sisters and friends, whom we have left behind, as the presence of a circle of young men and women bearing their names, snatched from the ignorance and misery of idolatry through their instrumentality, and placed in circumstances favorable for cultivating the same virtues, which our friends possess. Surely in the countenances of such native children we shall recognise our American friends saving to us, in the language of encouragement and exhortation, "Go on; be courageous; we are ready to support you with the aid of names, and with the assistance of property."

The facility of supporting children here forms but one of the strong claims which this people have upon the charity of the American public. Within a short time we have had five or six pressing requests to establish free schools in

the neighboring villages, where yet there are none. The monthly expense of such schools, after suitable buildings are prepared, is from \$1,50 to \$2. We have now 15 such schools, and they might easily be greatly multiplied. Applications have also been made from other parishes, that missionaries would come and establish themselves among the people, as we have done at Tirlipally and Batticotta. And we may say generally, that our influence and missionary operations, which were at first feared and dreaded, are now welcomed by many and sought after by some. Think not, however, from this that the people are hungry for the bread of life. No, dear Sir, they are stout-hearted idolaters, and bear striking marks of their captivity to Satan. They wish us to take their children, to establish schools, and to come and dwell among them, partly on account of their poverty, and partly because their eyes are open to see some of the worldly advantages which result to them from our mission. But though their sordid motives of worldly gain become the means of opening the way for publishing the Gospel among them, we may confidently indulge the hope, that many will learn by happy experience, that temporal advantages rank lowest among those

blessings which Christianity ever carries in her train. We have now more health and strength than in months past. We have, in some degree, got through with the pressure and expense of building, and the drudgery of learning a new language. We might therefore superintend a few more schools, take more children, and in other respects enlarge our missionary plans. But we dare not further hazard the consequences, of involving the mission in debt. We look to America with great anxiety for adequate supplies. We wish to tell you more distinctly how much our hearts are pained within us, on witnessing the forlorn state of many children around us. More than 20, principally orphans, many of whom appear to be in a starving condition, have appeared at our doors, intreating, oftentimes with tears, that we would receive them to our boarding school; but whom we have been compelled to reject for the want of means to support them. Thus these miserable objects are cast back again upon the world, some probably to perish in the streets, others to drag out a long and miserable existence in poverty, and all to live in the darkness of idolatry till they go down to the regions of death. It is an awfully interesting inquiry with us to know in whose skirts the blood of these souls will be found. We see their We know, that by the assistance of a few dollars we could snatch them from their present circumstances, and point them to Jesus the Redeemer of men. Even since this letter has been on hand, a boy about six years o'd, an orphan entirely naked, has been brought by a distant relation and urged upon us; but to whom we could only say, "we have so many already, that we have no room for more." Consequently he was taken away. But again to-day, amidst the heavy showers of rain he presents himself at our doors, and seems to say, that his claims upon our charity are not to be resisted. The language of our hearts to him is, that he may tarry with us for the present, till we can present his case to our churches, and learn, whether there be any there whose bowels of compassion will prompt them to extend the hand of charity to such as he:—whether there be any there, who, if this starving wanderer were a son of theirs, would think it our duty to welcome him to our dwelling, or exert ourselves in his behalf. Though the parents of this boy live not in America, let all who are parents there consider, that he is their brother's and their sister's son.

Connected with both stations we have 15 schools containing about 700 children. In this number are included 48 boys and nine girls, who are supported in our boarding schools. Many of the remarks in this letter on the subject of schools and taking children to be supported do not apply with equal force to both stations. One obvious reason is, that missionary labors were not commenced so soon

at one as at the other.

Our course of preaching at present is the same as heretofore. We are happy to say, that the number of persons who have of late attended at our stations on sabbath mornings, has been greater than at any former period.

The frequent receipt of letters from you would be a source of high gratification and encouragement, and the contents of them could not fail of having a

favorable bearing upon our missionary operations.

Requesting your prayers and the prayers of the churches in America, that the blessing of God may rest upon us and on the heathen around us; that we may be richly endued with every missionary qualification, and especially that utterance

Vol. XVI.

may be given unto us, that we may open our mouths boldly to make known the mystery of the Gospel, we subscribe ourselves, Yours in the bonds of Christian affection,

JAMES RICHARDS, BENJAMIN C. MEIGS, DANIEL POOR.

Rev. Samuel Worcester, D. D.

Letter from the Rev. Mr. Meigs to the Corresponding Secretary.

Batticotta, Jaffna, Nov. 23, 1819.

REVEREND AND DEAR SIR,

INCLOSED I send you a letter from Gabriel Tissera, of whose character and qualifications to assist in our mission you will by this time have considerable

knowledge.

He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased affection, and think his connexion with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and at no very distant period he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission, and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people, and I have strong faith to believe, that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labors have already been attended with the divine blessing. He expects, in the course of a few weeks, to vis t Columbo, and intends if possible to bring his mother* and only brother to reside permanently in this place. We shall in the first instance, be under the necessity of advancing some money to provide them a small house; but the object to be accomplished is very great, and will, we think, justify the expense.

On the 10th of October he came forward, and before many witnesses made a profession of his faith in Christ, and was admitted to our church. It was a day long to be remembered. He is the first native whom we have received to

our communion. O may he be the first fruit of an abundant harvest.

You will be able to judge with tolerable accuracy the progress which Gabriel has made in the English language, after reading his letter. After he had written it once, I corrected some of the obvious mistakes, and suggested a few alterations and additions. With this exception yeu may be assured, that both the sentiments and phrascology are entirely his own. Indeed he understands the grammar of the English language very well, but lacks experience in composition. It is extremely difficult for a native of the East to acquire a correct English idiom. He, however, has made very considerable advances toward the attainment of it.

As the principal facts respecting our mission are detailed in our public letter to you, it would be superfluous for me to mention them again here. The heaith of brother Richards is a wonder to us all. By being able to visit and superintend most of our common schools, he allows me more time for the Tamul

language.

Brother Poor's health is much improved since our last public letter in July.

The rest of the mission family enjoy this blessing as usual.

Believe me, Dear Sir, yours very affectionately in the bonds of Christian love and respect,

Benjamin C. Meigs.

Rev. Dr. Worcester.

Letter from Gabriel Tissera to the Corresponding Secretary of A. B. C. F. M.

Batticotta, Jaffna, Nov. 16, 1819.

REVEREND AND DEAR SIR,

THOUGH nearly unknown to you except by name, yet having some knowledge of your character, and knowing the connexion that subsists between you and the American mussionaries in Jaffina, I take the liberty to write to you. I know

^{*} His father died about six months ago.

that you are a friend to all who love the Lord Jesus Christ. When I consider that I am writing to a friend whose face I never saw in the flesh, but whom I hope to meet in the kingdom of heaven, where we shall unite in the pleasant employment of loving and praising our Redeemer,—my heart glows with warm affection towards you, and towards God my Savior, who hath inspired such a

hope in my breast.

The idea, that the children of God in America, and converts to Christianity in this heathen land, though separated by distance of place, are yet praying to the same God, loving the same Savior, and communing together through the same Spirit, has been a great comfort to my soul. When I read of revivals in that land, and of what Christians are there doing for the spread of the Gospel, I feel a peculiar affection for them. When I see the heathen around me worshipping idols, sacrificing to devils whom they call gods, given to all kinds of vice, wholly ignorant of God who made them and of the Savior who redeemed them, and void of all just ideas of future retribution,—my heart is moved with compassion towards them: I am anxious to do much for their salvation, and it is my wish to spend my life in the service of Christ among the heathen. I should be greatly discouraged did I not know that Christ has promised always to be with his faithful servants. But when I consider the promises of God in his word, and that we in this heathen land are not alone, but that all the Christian world are praying for us, I am encouraged to go forward in the strength of the Lord, and to do what I can in this glorious work.

I will now attempt to state to you some of my feelings before, as I hope, God had mercy on me. I was born and educated a Roman Catholic. I was in some degree zealous and strict in my profession, till, as near as I can remember, my thirteenth year, when, getting into the company of some bad young men, my mind was corrupted. By the influence of these young men, and the bad books they gave me to read, I left off attending church and was almost ready to laugh at religion. I did not believe that the Word of God was true, nor did I care for the things contained in it. In short, I had no relish for any thing serious; but, on the contrary, I recollect very well that I had the most bitter hatred to every thing which had even the appearance of religion. In this dangerous condition, dear Sir, with a heart full of pride on account of my supposed attainments, I went to your missionaries who had a few weeks before arrived at Columbo, and

they were kindly pleased to instruct me.

I remember one remarkable instance of my unbelief and hatred to serious things. The Rev. Mr. Meigs attempted to speak to me on the importance of having a new heart, &c. Having a hatred to such talking, I first tried to wave the subject, by calling his attention to various objects that were in the room. But seeing that he was determined to pursue his topic, I became so impatient, that I exclaimed, "I beg, I beseech you, Sir, to say no more to me on this subject." Such were my feelings that he could by no means persuade me to hear him. I manifested so much impatience, that he was, no doubt with grief,

obliged to leave off for the time.

I remember some other circumstances like the following: viz. that instead of saying, God has granted me these mercies, I was used to say, 'Nature has granted them.' Instead of saying, that God in his providence has done so, I was I thought, and many times said, the universe used to say, "chance has done it." has existed from eternity. It never was created, and it never will end. I denied the resurrection of the dead. I thought that there would be no such thing as a final judgment,—that the earth would not undergo those changes which the Holy Scriptures forctel,—that the miracles recorded in Scripture were all fabulous,—that the Bible is but a device for deceiving men, and that, since there is no such thing as revelation, one religion is as good as another. I was used to say, that I would welcome death, because it will be an eternal sleep; meaning that my soul will be annihilated. The causes of disease and death, I argued, are no more than the necessary operations of nature, and that the soul is created and destroyed by chance. I had not the least fear of God before my eyes. I was literally living "without hope and without God in the world" I neither prayed to God as Protestants do, nor invoked the saints as Roman Catholics do. I sometimes went to a Protestant meeting, sometimes to a heathen temple, and sometimes to a Roman Catholic church. I cared little about any of them; only when in the last entioned, I did some ceremonies to please my friends. This was about my sixteenth

About this time I engaged to serve your missionaries as an interpreter, and therefore accompanied them from Columbo, (my native town,) to Jaffna. where I have ever since served them in that capacity. Since I came to Jaffna, they occasionally talked with me about the state of my soul, but apparently in vain. They put religious books into my hands, and recommended them to my attentive perusal, but I could not be persuaded to read them. About this time, I found my mind gradually believing, or rather forced to believe, the sacred truth's which I was the medium of communicating to others. At length my doubts were removed, and my mind was convinced that I was in the road to destruction. But I am surprised to think, that notwithstanding this rational conviction, I delayed repentance, and thought I could repent when I came to die, and that religion, if attended to in my youth, would destroy the hours of my pleasure. I never prayed. I took my meals, laid myself down to sleep, and rose in the morning, without ever thanking the Author of all my mercies. Sabbaths were sometimes spent in reading serious books, but they did not interest me, and I found no enjoyment in the Sabbath. I still showed a decided hatred to religion, and I add with grief, that I yet continued to undervalue the sacred Scriptures. I would read any book but the Bible; and would hear any thing but serious conversation.

Blessed be God, that he did not cut me off when I was walking on the brink of hell. About last December, I was alarmed about my condition, and took myself to prayer; made some resolutions, and compelled myself to keep the Sabbath, as I then thought, and to love the Christian ordinances, such as public and social worship, &c. I often made resolutions, and as often broke them, till at last, finding myself totally incapable of doing any thing to help myself, I saw the need of Christ, and of humbly taking my place at the foot of the cross. Such, dear Sir, had been my feelings, before, as I hope, I found mercy of the

I now proceed to tell you my present feelings. I sincerely tell you, that I find my heart to be full of evil; or, as the apostle says, "exceeding sinful." I cannot express the painful feelings which I sometimes experience on account of sin. About the latter part of March last, I had a hope that God had mercy on me. I still hope with trembling, that I have passed from death unto life. Sometimes I have peace of mind. I am taken with this gs above: I mean, that my mind is occupied with things which belong to the kingdom of heaven. On some occasions, especially when I draw near to God in prayer, I realize death and the resurrection, and contemplate the glory of God, the love of the Savior, and the happiness of heaven, with great delight. I want to be free from sin. I should feel it my great delight to spend and be spent for God. I often think of the day of judgment. Time is short; eternity is near. The world is no more charming as it once appeared to be. It is full of sin and misery. I pray for and expect the time when the earth shall be filled with the knowledge and glory of God. Jesus is the lovely theme upon which my heart delights to dwell. Into his hand I commit my soul. He is the Rock of my defence. He is my liope, my life, and my all. Him I should praise before the heathen. O, for a heart of gratitude.

I am sincerely sorry that I do not love my dear Redeemer as I ought. But alas! dear Sir, facts compel me to say, that there are seasons when my affections wander from God. Then I see that my heart is not wholly sanctified. I think also, that I feel in my heart something of the warfare which the apostle describes in the 7th of Romans. "For what I would that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. For the good that I would I do not; but the evil which I would not, that I do."

I earnestly beseech you to pray for me. Please to pray the Lord, that if he has begun a good work in my heart, he may carry it on to perfection. Pray that I may enjoy more of God, and that I may love my Redeemer better than my soul. Thus far, my dear Sir, I have dwelt on the state of my mind. You will please to excuse me.

I am sincerely happy to relate the pleasing circumstances of two young men belonging to the school at Batticotta, who, I hope, have found Christ dear and precious to their souls. One of them was a professed nominal Christian, the other a strenuous heathen. The former has been serious ever since he came to Batticotta, and the more so of late. A few months ago, he felt that God had had mercy upon him, and changed his heart. His subsequent conduct proves, that he is sincere. He gives, as far as I can see, some evidence of real piety. The other, amidst constant exhortations to repent and receive Christ, had continued to hold his heathen practices till about seven months ago, when he was alarmed about his situation,—began to be in great distress of soul, had deep sorrow for sin, and was frequently sighing, weeping, and praying in secret. Thus he continued a few weeks, when he felt the love of Christ in his heart. But here I must speak with caution. He prays very fervently in secret, and not less so with his companions. But sometime ago he would laugh in his heart at those who pray. I see a change in his general conduct. He is usually alive to the things of religion, and the more so on particular occasions.

The Rev. Mr. Meigs holds a meeting with the young men in the school every Saturday evening, when we tell each other our feelings and experience during the week past, and pray for the blessing of God on the ensuing Sabbath. This meeting has been continued now more than a year. It has done, I hope it will

do, much good.

I am happy to tell you, that since we, (the abovementioned young men and myself,) felt the great love of Christ in our hearts, we have continued frequently to speak to each other about our religious experience. On the 7th of July last, we began to have a short, but regular, meeting every evening, in which we exhort, warn, and pray for each other. The meeting has generally been attended by five young men and one boy, who are serious. Pray, dear Sir, that God's blessing may attend us; that God's Spirit may be poured out on this

place; and that multitudes may be brought into the kingdom of Christ...

I add something respecting the late Rev. E. Warren Mr. Warren was the first who instructed me at Columbo. He attended me about three months, when he left Columbo for Jaffna. I often conversed with him after he came to Jaffna. He spoke to me considerably during his last sickness, before his voyage to the Cape. He was always kind and faithful to me. I can now remember something of his conversation with me, and some of his advice, warnings, and reproofs, which I hope have been blessed to my soul. His memory is ever sweet to me, and I sometimes have many agreeable associations in my mind, which render my remembrance of him very pleasing. O may my poor soul be prepared to meet him in the blessed realms of bliss, where friends meet to part no more.

In connexion with what I have said of Mr. Warren, I would mention some pleasing circumstances that have lately taken place at Tillipally. A pious young man, named Nicholas, of whom I think the Rev. Mr. Poor has already written to you, forms a great addition to the mission, and has, I know from my personal acquaintance with him, an ardent love to immortal souls. He affords great assistance to Mr. Poor, is, and I hope will continue to be, an instrument of much good

to the heathen around him.

You will be pleased to hear that I find some serious boys at Tillipally. One in particular, who was named Niles, by the Rev. Mr. Poor, has a very promising appearance. I mean that he is so with regard to religion. He though young, is a subject of very serious impressions. Next to him is a larger boy, named Porter. But since I think you will hear more particularly from Mr. Poor on the subject, I would only make some general remarks on the appearance of things at Tilli-

pally.

As to the boys of the boarding school, they are in a very promising state, both with respect to religion and learning. The school for heathen girls presents very pleasing appearances. This, I believe, is the first school of the kind that ever was in the district; and it will, I hope, be a beginning of much good to these people, both by its own influence, and by its being a good example set before people who have been used to say, that "they have no such customs." I know about four men at Tillipally, who appear to be subjects of serious impressions. A woman, sister to the young man abovementioned, gives some evidence of real piety

We are placed among a race of benighted heathens, whose gods are the work of men's hands;—who profess to worship devils;—who think that their souls are not superior to the lives of animals;—who do not care for the salvation of their souls;—in short, who know little of God or of a future world. Their standard of morals is very low. They have very inadequate ideas of the great evil of sin. Their temples generally abound with indecent pictures. What they call "sacred books," are full of all manner of vice. Their own vicious lives can be surpassed in wickedness only by their fabulous gods and goddesses. They fear death as a temporal evil. They have strong prejudices against the Christian religion.—These miserable heathens, Dear Sir, are dropping into eternity almost every day. Their miseries call aloud for help. I earnestly beseech you, and all those in that blessed country, America, who love the Lord Jesus in sincerity, to do your utmost in order to send us faithful laborers to labor among the heathen, and to win souls to Christ.

I request an interest in your prayers. I send much love to you, and to the Church of Christ of which you are the pastor. I should be happy to hear from you, if amidst all your important duties you can find time to write me a short letter for my consolation and encouragement. With Christian affection, I am,

Rev. and Dear Sir, Yours, GABRIEL TISSERA.

MISSIONARY REINFORCEMENTS.

Seven young men devoted for life to missionary labors, under the direction of the American Board of Commissioners for Foreign Missions, are now on their way to their destined stations. Mr. Jacob Hitchcock, from Brimfield, Worcester Co. Mr. Anson Dver, from Goshen, Hampshire Co. Mr. Zechariah Howes, from Ashfield, Franklin Co. Mr. Joel Wood, from Greenfield, Saratoga Co. N. Y. and Mr. James Orr, from Groton, Tompkins Co. N. Y. arrived by two different routes at Pittsburgh on the Ohio, on the 29th and 30th April; thence to descend the Ohio and the Mississippi:—Messrs. Hitchcock and Orr to the mouth of the Arkansaw, and thence up that river, to join the Rev. Messrs. Finney and Washburn, as assistants at the Arkansaw station;—and Messrs. Wood, Howes, and Dyer, to the mouth of the Yazoo, and thence up that river, to the seat of the Choctaw mission, to act as assistants at one or both of the stations in that nation.

The Rev. Alfred Wright, lately returned from the south, took his leave of the Corresponding Secretary at Salem, 10th May, to proceed on horseback, circuitously, for purposes of agency, through New York, Pennsylvania, Ohio, Kentucky, and Tennessee, to Elliot, or the new station on the Tombigby, as an asso-

ciate with the Rev. Mr. Kingsbury in the Choctaw mission.

On the 6th of April, Mr. James Garrett sailed from Boston for Pondicherry, on the Coromandel coast, to join the American missionaries in Ceylon. He is to superintend the printing business, having served a regular apprenticeship to that art, and been approved for his piety, industry, ability, and discretion. From Pondicherry it is only two days sail to the district of Jaffna, where the missionaries reside.

The following letter from the Rev. Joshua Dean to the Corresponding Secretary will speak for itself.

Groton, Tompkins Co. N. Y. April 19, 1820.

REV. AND DEAR SIR,

We have just been called to witness a very interesting scene. Brother Orr has left us. Yesterday morning he bid us a long farewell; and, in company with Mr. Wood and his wife, he started for the Arkansaw, to spend his days as a missionary among the natives of the wilderness. Four or five days past have been such as were never witnessed by this people before. I could not have anticipated an event, that would have produced such a deep and general excitement of feeling. The scene indeed in itself was not so grand and imposing, nor associated with so many affecting considerations, as those, which you have had opportunity

to witness in your town and vicinity, where numbers have embarked on the mighty ocean to carry the glad tidings of the Gospel to nations living in the remote corners of the earth—in Asia, and the Islands of the East; but I trust it was marked with no less ardor of feeling, nor less sincere aspirations to heaven. To us who have never been permitted to witness scenes of this kind,—to us, remote from cities and the ocean,—and living in the new and retired part of the country, what passed among us was accompanied with circumstances of peculiar interest, and gave an impulse to our feelings, which I hope will long continue.

Mr. Orr as he saw no chance to get away this spring, had concluded, according to the provision in your letter, to get ready by fall. Viewing the matter in this light, he thought it best to procure a school for the summer. Accordingly he took a journey for this purpose into Pennsylvania; but not succeeding, he returned on Wednesday last. The following was observed by us as a day of fasting and prayer, and in time of forenoon service Mr. Wood and his wife, accompanied with her father, the Rev. Mr. Williams of Greenfield, Saratoga Co. arrived. On coming out of meeting they expressed the sore disappointment they had felt in hearing that Mr. Orr was from home; but their feelings were soon changed in finding him on the spot, and in having him introduced to them. In a few minutes he was presented with your second letter, informing him of the alteration in your arrangements, and that Mr. Wood was to call and take him on. By this unexpected course of things Mr. Orr was taken by surprise. He, however, at once concluded to go, and to get in readiness with the least possible delay, and

yesterday was fixed on as the day for their departure.

At the close of the afternoon service, the congregation was informed of the arrival and presence of our missionary friends, and that brother Orr was soon to join them, for the purpose of spending his days in missionary labors among the natives of the wilderness. God had, by exciting the church to more than usual engagedness in religion, and by granting some drops of his mercy on the congregation, prepared the people to receive this intelligence with no ordinary interest. It touched their hearts. Their feelings became at once deeply enlisted in the cause. The bare statement of the subject was sufficient to make them yield to the claims of the poor heathen. They agreed on the spot to convey, at their own expense, the missionaries and their baggage to the head waters of the Allegany river, where they would take boats for Pittsburgh. It was announced that a collection would be taken up the next Sabbath, and the people were requested to make out a box of clothing for the use of the Indian school. From the scarcity of money, many seemed to say, silver and gold have I none, but of such as I have I will give.

What gave additional interest to the day, was the commencement of a liberal subscription to the constitution of a Charitable Society, then submitted by a committee on a plan somewhat new. It comprised a Field, Flock, Female, Laborers or Mechanics, and a Boys' department. Subscribers to the first gave such amount of grain, or the use of such a piece of ground, as they might name;—to the second, sheep or the keeping of sheep;—to the third, yarn, spinning, weaving, &c. &c.—to the fourth, the annual avails of such a number of days' work as they might name—to the fifth, the product, in whole or in part, of such a piece of land as the parents of the boys might allow;—the whole to be disposed of by a com-

mittee, and applied to Domestic and Foreign Missions, &c.

A meeting was held last Monday, when Mr. Orr took his farewell of the church. After a discourse and prayers, in which he and those going out with him, were commended to the care of the great Head of the Church, he read the 20th chapter of the Acts, and then addressed his brethren, the singers, and the congregation in a most solemn and impressive manner. All were affected. Tears streamed from every eye. A more solemn and affecting time was never witnessed here. It was a trial to him to part with his dear Christian friends, with whom he had taken sweet coansel, had walked to the house of God in company. He stated, that he was about to leave them probably never to see them again; but he felt that he was called by the providence of God; and it was by divine strength that he hoped to be carried through. It was also trying to his Christian brethren to have him leave them. He was loved by them all; and never was he so endeared to them as on that occasion, and never before were they so fully im-

pressed with his worth. But they rejoiced, that he was thus willing to give up all for Christ, and that he felt so devoted to the best of causes. They viewed it as a favor, that God had prepared and disposed one of their number to engage in

so noble and so self-denying an employment.

On his concluding this address, he took by the hand, his companions in missionary labors, and entreated them to receive him as a brother—one that was willing to go with them to the ends of the earth. His remarks, as well as those of Mr. Wood, in reply, were appropriate and affecting, and both bespoke the ardor of their attachment to each other and their union of feeling and purpose in regard to the work before them.—After a very solemn address from Mr. Wood, and another from Mr. Williams, Mr. Orr received from each member of the church the parting hand, as a token of sincerest attachment to him, and as a pledge of the continuance of their prayers in his behalf.

The whole proceedings took a deep hold of the feelings of the people; and made them feel more sensibly the obligations they were under to do something for the salvation of those, who were perishing for lock of vision. The time was short, but they exerted themselves to do something for the mission. The females were busy in making clothes for Indian children, and in getting Mr. Orr in readiness. More than \$30 in money were collected—\$100, in cloth, articles of clothing, and bedding for the mission, which, together with presents to the missionaries and the expense of conveying them to the Allegany river, amounted to not less than \$200. More could have been collected had time allowed. All were ready to do something; and even children were anxious to part with their garments to

send to the Indian children in the mission school.

Yesterday morning Mr. Orr took his leave of his aged parents. He was their youngest child.—Their hearts were bound up in him. After singing and prayer he addressed his parents, sisters, and other relatives and the people who were assembled. It was a melting scene. His advice was deserving to be held in lasting remembrance, and was delivered with a feeling, which the occasion was fitted to inspire. Many will be eager to preserve his parting words and to profit by them. To the aged parents the act of parting with their son was trying, but they would not keep him back. It was to them a comforting thought, that he was willing to give up all for Christ;—and they felt it to be an honor, that God had

called their dear son to engage in missionary labors among the heathen.

What has passed before our eyes will long be remembered with delight. I trust its salutary effects will long be felt among us. I am not without the belief, that it will strengthen and extend the missionary spirit in the place,—that we shall now view with deeper interest the movements that are made for the salvation of a world;—that we shall pray with greater importunity for the furtherance of the Gospel, and for the blessing of heaven on those, who have gone forth as the heralds of the cross,—and that we shall be more ready to lend our aid to promote the objects of the Board. Nor am I without hope, that it will be the means of deepening that seriousness, and that attention to religion, which have for a season prevailed. The hearts of many were refreshed by the presence of our missionary friends from Greenfield, and we view it a favor that they were sent this way. Mr. Williams tarried till the missionaries departed. His kind labors among my people will not be forgotten. It was Mr. Orr's request, that I should write and inform you that he had started. His whole time was taken up in making preparation, and he left without finding any time to write.

I remain affectionately yours, &c. J. DEAN.

Rev. S. Worcester, Cor. Secretary, &c.

P. S. Mr. Orr received your 3d letter on Monday. The time was so short that we had no time to have collections in neighboring towns. The people in Honer collected in clothing about \$30 in one forenoon. The missionaries stayed last night in Genoa, where \$12 were collected in the evening. I gave them a paper stating the wants of the Board, accompanied with a request to the friends of missionaries in places where they might stop, to lend assistance. \$4 89, of what was collected here was from our Female Charitable Society.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 7.

JULY, 1820.

Vol. XVI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE DECEITFULNESS OF SIN.

In the character of sin, as given by the inspired penman, deceitfulness is a prominent feature. In that melancholy scene, in which it was first exhibited on earth, its nature was peculiarly distinguished by guile. Its malignity was concealed, and its destructive consequences were denied; while, on the contrary, the highest honors, enjoyments, and privileges, were promised as following in its train. The father of lies boldly denied the declaration of Jehovah,—concerning the consequences of disobedience, pronouncing "Ye shall not surely die," and adding, as a still stronger inducement to transgression, "Ye shall be as gods, knowing good and evil." The deluded mother of our race hearkened to the language, which professed so much regard to her honor and happiness; she resolved to comply with the suggestions of the deceiver; "she plucked, she ate," and at once precipitated herself into the ruins of the apostasy.

From that dark hour, when sin entered into the world, it has invariably first deceived, and then destroyed, the children of disobedience. In this light is it exhibited by the apostle; "but sin, taking occasion by the commandment, deceived me, and by it slew me." Conformably with this representation, the caution frequently occurs in the volume of inspiration, "Be not deceived;" and the apostle thus addresses the Hebrew believers, "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin."

Clearly to discorn the tendency of sin to delude and betray the soul, is of the highest consequence, in order to the enjoyment of spiritual safety. The common regard, entertained by men, for their temporal interests, leads them cautiously to avoid, and, if possible, to escape, such imposition as exposes them to the loss of their lives or of their property. How much more reason have they earnestly to deprecate, and carefully to shun, that deluding influence, which puts at hazard their immortal welfare?

By attentively considering the nature of sin it will be easy to discover in what its deceitfulness consists. Sin alienates the heart from God, produces aversion to him and opposition towards his character and law, fastens the desires of the soul upon temporal objects, and ex-

Vol. XVI.

alts self to the neglect of God, and in contempt of his authority. It perverts and corrupts the will and affections, so that under its influence, the natural desires of men are contrary to holiness, and are attracted altogether towards sinful objects. These objects are consequently viewed in a false light, and are conceived to be of the highest value, while those which are holy are regarded as deserving of no esteem. The world is decorated with alluring charms, and the Creator is dishonored and discarded. Sin, in exerting this powerful influence upon the heart and affections, presents all objects in false colors, and thus blinds and perverts the judgment. The highest good is fancied to exist where it cannot be found, and objects of supreme importance are neglected. Deceitfulness is therefore so combined with the very nature of sin, that the heart under its dominion is, of course, under the power of delusion. Its love and hatred are misplaced and wrongly directed. The moral beauty of the divine character is neither discovered nor desired. The deceiving power and influence of sin appears thus to have its seat in the depraved heart. To a pure and holy angel, whose affections and desires are perfectly conformed to the character and law of God, all objects appear in their true light; those which are holy being regarded with the highest complacency and delight, while those which are sinful, are beheld with perfect and irreconcilable hatred. Had not sin taken possession of the hearts of men, so as to govern their affections,-had they not departed from the living God in their desires and aims,—it would have no power to delude their souls. on the contrary, being estranged from their Creator and righteous moral Governor, in their temper and inclinations, their heart is at once deceitful above all things and desperately wicked.

The deceitfulness of sin is to be discovered in its operations and effects. Sin, for the most part, conceals its own nature from the persons who are held in its captivity, so that it is not seen nor suspected, even when it holds their souls in bondage. The sinner, even in gratifying his corrupt passions and in indulging his evil inclinations, secretly flatters himself, that he is not chargeable with guilt. He is pure in his own eyes, ignorant of the delusion in which he is involved, while 'a deceived heart has turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?' This is the character, which, in the language of Solomon, is ascribed to the adulterous woman. "She cateth and wipeth her mouth, and saith, I have done no wickedness." Sin insinuates itself like a secret, subtle poison, and brings the subject of it completely under its power, while he persuades himself into the belief, that he has escaped the snare, which is laid for his soul. It renders the conscience callous and unfeeling, so that the corrupt exercises of the heart, together with outward sinful actions, are not discerned in their true moral deformity; while to the mind savingly enlightened by the Spirit of God, the same objects appear unspeaka-

bly criminal and odious.

This characteristic feature of sin appears, also, in the false security which it produces. Under its influence, the fear of punishment is removed, and the inconsiderate transgressor is emboldened to pronounce. "I shall have peace, though I walk after the imagination of my own heart, and after the sight of my eyes." The denunciations of divine

wrath against all the impenitent workers of iniquity, are disbelieved and disregarded, and the presumptuous hope is fondly indulged, that the day of retribution will never arrive. The language of such persons is, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were, from the beginning of the creation."

The deceiving nature of sin induces many to regard their performance of some external duty, as being a compensation for sin. Blind to the spirituality, extent, and holiness of the divine law, they adopt some erroneous standard of their own invention, by which they think to be justified before God. Hence their secret sins are either forgotten, or viewed as of small account. Every thing appertaining to themselves, which they conceive to be praiseworthy, is highly estimated, and is regarded as greatly overbalancing their guilt. Were not persons of this character lamentably ignorant of their own depravity, and also of the claims of the divine law, they would perceive, that what they regard as meriting the approbation of God, is, in truth, an abom-

ination in his sight.

The same principle excites the sinner to allege the sins of others, in his own justification. Looking upon those, who are more openly and notoriously wicked than himself, he fancies that there can be no serious criminality in one, who sustains a character so much fairer than theirs. In view of the sins, which appear in professed Christians, he labors to persuade himself, that their spiritual state is no better than his own; and hence he infers, that as they hope for salvation, he has himself no reason to fear. In this reasoning, and in the conclusion drawn from it, there is the grossest deception. God has, in no instance, made the character and example of sinful man the standard by which others are to be judged. The rule, by which all must be tried, to determine their sinfulness and desert of punishment, is a rule, which requires perfect holiness, and points out all sin as deserving the eternal displeasure of God. They, who forsake this perfect standard, are in danger of plunging themselves into most fatal error. The sinner's personal guilt lies with its full weight upon himself, and cannot by any means be removed, by the most aggravated sing, which are found in others.

The deceitfulness of sin may be detected in those, who rest their hope of eternal life entirely upon past experience, and thence become indifferent to present duty, and content to live in known transgression of divine precepts. In this case the favor of God is expected without a warrant, and in opposition to such evidence as should excite the highest degree of alarm. He, who possesses well founded hope, will be supremely solicitous to purify himself from his sins, and to present himself a living sacrifice unto God. But he, who is unconcerned respecting the corruption of his own heart, and is yet confident of his good estate, relies upon a sandy foundation, which the floods and the tempests will sweep away. Entertaining a firm persuasion, that his sins are pardoned, and that he has a fair prospect of heaven, he becomes unwatchful respecting his spiritual state, and his immortal interests. The instructions and warnings of the Gospel are passed by with inattention and indifference, while the self-deluded soul is constantly hastening to irretrievable ruin.

From the same cause, multitudes are induced to believe, that a more favorable season for repentance will yet arrive. They hearken to the suggestion, that the demands of religion may be safely deferred till the latest period of life, and that then pardoning mercy will certainly be obtained. This presumption is the offspring of self-flattery, and self-deception, and is abundantly and most solemnly reproved and condemned in the word of God. The admonition is addressed to all the impenitent, "To-day, if ye will hear his voice, harden not your hearts."

There are likewise still other consequences resulting from the deceitful nature and influence of sin, which deserve distinct consideration, and which serve still further to illustrate this subject. From the deluding operation of sin proceeds, to a great extent, a spirit of selfconfidence. The person under the power of this delusion often entertains no just views of his own ignorance, or of the necessity of divine instruction. He imagines that he already possesses sufficient knowledge, so that he scorns the place of a humble learner, and refuses to be taught even by the oracles of God, and much more by the lips of his fellow men. He repels with disdain every attempt in others to inquire into his views of religion, and into his acquaintance with revealed truth. His mind revolts at what he deems an impertinent inquisitiveness, but which is in fact a manifestation of the purest benevolence, on the part of those, who would make his spiritual state the subject of investigation, and who exhort him not to be high-minded, but to fear. It is most congenial with his desires to be his own instructor, and to be permitted to manage the concerns of his soul agreeably to his own inclinations, without counsel or reproof from others. A strong persuasion of the all-sufficiency of his own powers, and of the safety of his state, renders him perfectly unteachable. His heart and conscience are entirely closed against conviction. A stranger to all humility and meekness, he resolves to be called in question by none, while he resists the calls of God, and the warnings of his word and providence. Accordingly, he receives no benefit from the means of grace, but continues established in ignorance of his own character, and encompassed with a strong defence against the force of merciful intreaty and solemn admonition.

The deceitfulness of sin removes salutary restraints from the conscience. By this means, men become prepared to fall into temptation. Involved in moral blindness, they possess no just discoveries of the moral evil of sin, as its nature and consequences lie concealed. Unapprehensive of danger, they neglect the necessary means of spiritual safety, so that the enemies of their souls easily seize them as their prey. By this removal of the obstacles calculated to check them in a course of presumptuous transgression, Satan gains a peculiar advantage against them, and even leads them captive at his will. Thus have multitudes been led to perpetrate most beinous crimes. Destitute of tenderness of conscience, and unawed by the holiness of the divine character and law, they have yielded themselves to the dominion of the vilest passions, and have been hurried into the deepest guilt.

The same cause, which removes restraint from the conscience, prevents backsliders from being reclaimed. Not inclined to suspect them-

selves, they flatly deny the truth of any representation, which brings upon them the charge of blame. Those, who tenderly warn them or express a full persuasion, that they have departed from God, and wandered into a forbidden path, are more likely to procure resentment than gratitude, for their faithfulness. There being no self-distrust, all arguments to enforce the duty of self-examination, are entirely unavailing. On the contrary, pleas are industriously employed in justification, and they, who deem these insufficient, are accounted enemies, who are governed by prejudice. The conscience having become unfeeling and the heart obdurate, the door is closed against all attempts to bring such persons to a just discovery of their sins, and to true humiliation and repentance. They are hardened through the deceitfulness of sin.

By the same means hypocrites are confirmed in a false hope. They deem it unnecessary to pry into the state of their hearts, and rigidly to apply to them the tests of character given in the volume of inspiration for determining their real state. Being unsuspicious respecting themselves, they are ever prepared to put the best possible construction upon their own moral feelings and conduct. In their view, it is quite sufficient, in order to maintain inward peace, and to establish their hope, to look back upon some previous exercises, or to enumerate the outward duties which they are accustomed to perform. They thus shun the light and walk on in darkness. Having been mistaken at the outset of their course, when they conceived that they began the Christian life, they persist in dismissing fear, and in strengthening themselves in self-confidence. They choose to remain ignorant of their sin and danger, and are unwilling to learn that they have a name to live while dead. Their security they cherish with the utmost fondness. nor, unless divine power interpose, will they awake to a just discovery of their fearful condition, until it is disclosed by the light of eternity.

Finally, by the deceitfulness of sin, many are hardened in final impenitence. They flatter themselves, that their state and prospects need not excite alarm—that their sins are not of a threatening nature—that God is too merciful to banish them to final and eternal misery, and that they shall yet exercise repentance ere they are smitten with the stroke of death. Thus they fortify themselves in carnal security, and pass on to the grave. Never imagining that they are betraying their souls, they constantly cry, peace and safety, and dismiss every merciful intreaty, with the language of Felix, "Go thy way for this time; when I have a convenient season I will call for thee." The loud alarm sounded in their ears, by the threatenings of the divine law, the sweet invitations addressed to the humble penitent, in the Gospel of peace, and the solemn warnings issuing from the dying bed and the hollow tomb. all fail to awaken their consciences, and excite any doubt, concerning their eternal salvation. An enemy rules in their hearts, to whose subtle and fatal suggestions they willingly listen, till their souls are summoned away, with all their guilt upon them, to meet the terrors of the Almighty.

For the Panoplist.

ON HAVING A MISSIONARY FIELD.

EVERY man acquainted with himself well knows how frequently his strongest resolutions are broken, and how much nobler was the appearance presented to his own imagination by his schemes of great exertion, when first projected, than that which is seen in their accomplishment. I cannot well conceive, that a man of ordinary sensibility should compare the actual amount of his labors with the anticipations which cheered his opening prospects, and not suffer many painful recollections. In the general apathy of most men, the natural aversion to labor, the selfishness which will not move a finger beyond its own narrow circle, or perhaps in a combination of all the three, is found an insurmountable obstacle to the performance of those great works of beneficence, to which every Christian should feel himself solemnly bound to contribute his ready assistance. A clear perception of this lamentable weakness in our nature, has induced some minds of the first order, to confine themselves to established rules of daily employment, and also to appropriate certain sums most sacredly to works of beneficence.

I shall briefly mention a few of the advantages of such an appropriation, particularly in regard to the bestowment of those charities,

which are expended far from the residence of the donor.

Nothing is better known than the fact, that a claim which is seldom brought before us is easily forgotten. This neglect is not confined to the legal transactions of business; but even our dearest friends experience the unhappy effects of our forgetfulness. But where the demand of our assistance is not enforced by legal sanctions, nor urged by the endearments of personal friendship, the probability of neglect is so strong, that some memorial is absolutely necessary to remind us of a duty we have perhaps solemnly resolved to perform. On account of this easy neglect of a charity, whose object is removed beyond the circle of our daily walks, some method should be adopted by the friends of missions to keep constantly before their minds the ries of the heathen world, and their irresistible claims on the compassionate assistance of every disciple of Jesus Christ. I know several measures have been proposed for raising charitable funds; but none has come within my observation promising so much success, as that of laying aside, at stated intervals, some portion of our earnings. or devoting a specific part of our time solely to this object.

As so large a proportion of our citizens are engaged in agriculture, the direct and easy method for them to raise a certain sum annually for missionary purposes, will be to select a spot of cultivated land, and consecrate all its products to the design of sending the Gospel to the destitute. Some of the advantages of such a measure

are the following:

1. The very act of appropriation would remind the laborer, that what he calls his own is in truth the property of God; that he is put in trust with a certain share of worldly possessions, as a steward or tenant at will, and will be required to render an exact account of his

administration, and to surrender the whole, at the summons of the

Great Proprietor.

2. All men, as hinted above, are very liable to forget a well known duty, and also to forget it soon. This sinful forgetfulness of acknowled truths, is one essential occasion of preaching the Gospel continually where it is already generally known. The plainest truths must be often repeated. Now if a certain part of each man's employment were a particular labor for the express intention of promoting Christianity, it would often, in the happiest manner, call his attention to the subject. It would lead him to examine the evidences of his piety, and the motives of his actions.

3. This selected spot, cultivated by his own hands, and its products devoted to God, as an acknowledgment for his goodness, might serve to renew his gratitude. While considering the amount as pledged to the heathen, he might naturally consider the value of an immortal soul, and the unspeakable excellence of the salvation offered in the

Gospel.

4. Especially would this measure serve to remind the laborer of the universal connexion between the end and the means. In his agricultural operations, he observes how soon a neglected field produces thorns and briars, but that no good fruit is ever expected without incessant toil. A small acquaintance with mankind may teach him, that the heathen, if left to themselves, will never be gathered into the Redeemer's kingdom,-never produce the fruits of righteousness; and that unless the good seed of the word of God be sown among them, no harvest will rise to life eternal. While the husbandman is forcibly taught his dependence on divine providence for all successful operations; - while he sees that without the seasonable supplies of rain and sunshine from heaven, no harvest rewards his toil; -- why should not his mind instantly advert to the lessons of experience concerning the culture of the heart? He sees abundant proof every day, that notwithstanding the highest external advantages, no forms of religion can change the stubborn soil of the human heart, without the interposition of the Creator and Redeemer; but that it remains, under all the varieties of place and time, a barren vineyard producing the wild grapes of Sodom. Let him learn in the midst of his laborious exertions, to pray earnestly for the refreshing influences of the Holy Spirit, to descend on himself, his family, his country, and the world.

5. If a man clings fast to the opinion, that all the money he can possibly scrape together is so exclusively his own, that not a cent is to be liberated from his grasp, except on the demand of pure selfishness;—if he will not allow the Great Giver of all his possessions a right to call for a portion to be employed for His glory and the diffusion of his Gospel;—if he will not acknowledge, not only the wealth entrusted to his care, but even his own self, to be the entire and absolute property of Jehovah,—a property to be accounted for to the Supreme Proprietor,—then, indeed, he cannot be supposed very ready to open his hand to support the institutions of Christianity either at home or abroad. But let not such a man any longer pretend to be a disciple of the Savior. Let him no more exhibit the shameful inconsistency of professing himself a convert to a religion, whose first

command is, that the heart be given to God; whose unalterable laws require the doing good to all as he has opportunity,—and which was announced in the angelic song of "Peace on earth and good will to men."

AGRICOLA.

For the Panoplist.

ON A MINISTER'S INTERCOURSE WITH HIS PEOPLE.

In all periods of the Christian church, it is vastly important to the interests of religion, that ministers of the Gospel should enforce, by their daily intercourse with mankind, the great truths, which it is their duty to preach on the Sabbath. This is peculiarly the case at the present day, when activity holds almost the first place in pastoral qualifications. The minister, who is much in company with members of his congregation; -who sees them often at their houses, and at social religious meetings; who confers with them in private, and in a more public and promiscuous manner; who visits them in prosperity and in affliction, through a long course of years;—cannot but exert a very considerable influence in the formation of their character. He is doing more than he is probably aware of, either to quiet their consciences in sin, and harden their hearts against religion, or to awaken them to a life of righteousness, assist them in their spiritual warfare, and speed them in their progress towards heaven. The conduct of ministers, in their common intercourse with the world, is probably more various, than the doctrines which they publicly preach. I would solicit the reader's attention to the description of a few classes of persons, who sustain the clerical character. Some of these classes contain but a few individuals; but as they actually exist in our country at present, they ought not to be omitted.

To begin with the lowest class, (and a lower and more degraded class of human beings can hardly be named,) there are some unhappy men, professing to be ministers of the Gospel, and pretending to preach from Sabbath to Sabbath, who prostitute whatever talents they possess to purposes of buffoonery; and who seem to think their whole object accomplished, if they can excite a laugh at serious things, and banish from the minds of their followers all dread of a hereafter. It is not to be supposed, that he, who is a mountebank in the pulpit. can be any thing worse out of it; or that having ridiculed the most solemn and awful truths of the Bible in the most public manner, he can have either the disposition or the ability to do any good to his fellow creatures, by his ordinary conversation and example. On this class of professed teachers I have only to say, that the mere existence of such a class is a sufficient commentary on a certain favorite dogma of some people, which asserts, that simply claiming to be a Christian minister must be considered absolute proof of ministerial character. Lamentable, indeed, is the state of things, when a person of the stamp here described can obtain countenance, support and a crowded house. How desperately in love with perdition must those unthinking creatures be, who seek their gratification in listening to profine ribaldry, in a temple professedly dedicated to the service of the Most High, and on a day set apart for his peculiar service. A second class of ministers is composed of men, who sustain a character of decency and respectability, and wish to be consistent members of a grave and dignified profession. Into this profession they entered from merely worldly motives, and guided by calculations of mere secular advantage, just as they would have entered into commerce, the law, or any other profession, which might have suited their taste, or offered sufficient inducements to their ambition. public performances of such persons may be far removed from levity; but their private conversation is not apt to possess the least tincture of religion. They never introduce any serious subject; and, when introduced by others, they know not what to say. A lady, who had such a minister for her religious instructor, declared, that whenever he visited her family, he never said any thing more solemn, or more nearly approaching religion, than that her children were falmost large enough to attend the dancing school." A clergyman of this sort, when declining of a consumption, was observed to spend his Sabbaths in reading French plays; and, as he mixed with society, only a few weeks before his decease, he neither did nor said any thing, which would cause a spectator to suppose, that he was either a minister, or a Christian. A man of wealth, in one of our large towns, who had been worldly minded and active in the pursuit of property, and had enjoyed that respectability which property and successful industry give, declared upon his death-bed, that he had belonged for thirty-five years to a certain religious congregation; that he had oceasionally invited the clergy to his house; but that not one of them had ever said a single word to him on the subject of religion.

There is no doubt, melancholy as the fact may be, that a considerable number of those who enter into the sacred office, wish to be merely decent and respectable men of the world, when out of the pulpit. They prefer worldly company; they not only relish worldly enjoyments, but appear to have no relish for any other; their presence, when their character is fairly known, puts worldly men under no sort of restraint. They do nothing to excite a reverence for serious things. Their whole influence produces the conviction in the minds of beholders, that this world is all, and the world to come

nothing.

A third class is composed of men, who are very considerably elevated above the one last mentioned. They preach with seriousness and earnestness; appear to be actuated by conscientious motives; and behave, during the week, with the most circumspect gravity. Their example gives no countenance to lightmindedness or frivolity. They are cheerful, yet sober and chastened, in their conversation; exact in the discharge of relative duties; kind and affable in their manners; and regarded by the more decent class of worldly men, as perfect models of clerical excellence. Yet they never introduce the topic of religion, however favorable the occasion, and however retired and free from interruption, in such a manner as to press the conscience, and alarm the sinner, or comfort the believer. They discover no fondness for social prayer, but rather decline it. When passing through the country, they seem to wish their public character to be Yol. XVI.

concealed. In the whole course of their ministry, in the pulpit and in private, they discountenance revivals of religion, and all extraordinary exertions to extend the kingdom of the Redeemer. Notwithstanding all their gravity, they hang as a dead weight upon the church. They will not even be able to raise up successors of as much scriousness as themselves possess; and, as to spiritual religion,

it withers and perishes under their ministrations. A fourth class have made greater advances towards a correct and consistent ministerial character. They preach faithfully and pungently, as well as seriously and earnestly. They shun not to declare the whole counsel of God. They attend many religious meetings beside on the Sabbath; are ready in prayer and exhortation; appear alive in religion; converse freely and promptly on religion, when there is any thing to call forth their exertions. But their principal deficiency lies in this: their religious conversation does not seem to flow forth spontaneously and abundantly, but waits to be prompted by the solicitations of others, or by some peculiar occasion. to originate from a conviction of what ought to be done, rather than from a living, overflowing, perennial spring of love and grace in the heart. Hence it will be observed, that when these men are visited by friends, even by religious friends, their conversation sometimes runs the circuit of news, politics, literature, &c. before it touches upon those nobler subjects, in which all men are interested, and in which Christians should feel a constant interest. How unhappy the reflection, that men of piety and enlarged minds should meet and converse upon a great number of insignificant topics, and separate without exchanging a word respecting those great subjects, in which they have a deep personal concern, and on which the energies of heaven, earth, and hell, are expended. How much to be regretted is it, that persons well qualified to awaken the careless, guide the inquiring, enliven the dull, encourage the timid, and admonish the presumptuous, should let any opportunity of discharging these high duties pass without benefit to themselves and others.

The only remaining class which I shall mention, is composed of men, whose religion manifestly pervades their whole public and private character. In their family visits, in their occasional meetings with friends, in the large circle and the small circle, among intimate acquaintances and among strangers, in the retirement of their own families and abroad, they exhibit delightful evidence, that they are disciples of Christ; that they are employed about their heavenly Father's business; and that it is their pleasure, as well as their duty, to bear testimony perpetually to the efficacy of divine truth. I shall not be understood to mean, that they make themselves prominent in the eyes of those, into whose company they fall; or that they injudiciously obtrade the subject of religion upon others. All I intend is, that their circumspect conversation, their abstinence from even the appearance of evil, their prompt seizure of every avenue by which to communicate religious truth, their earnest desire to benefit the souls of men, their low estimate of worldly good compared with that which is permanent and everlasting, their habitual reference of all things to the judgment of the great day, and their steadfast looking toward heaven, are so manifest traits in their character, that the world cannot refuse to see them. These are the men of God. Their light shines illustriously in a dark world. The good effects of their labors and their zeal, their prayers and their example, cannot remain long unobserved. At the final consummation they will be acknowledged as ranking among those, who have turned many to rightcousness, and will shine as the stars forever and ever.

There are several things, which discourage even a faithful minister from engaging vigorously in the daily labor of diffusing religion around him by his warnings, reproofs, admonitions; in a word, by his faithful testimony. Some of these discouragements I shall enu-

merate.

1. Religious conversation is disagreeable to men of the world; that is, to almost all men, who are not religious. The introduction of religious topics gives them pain; especially if conducted in a solemn manner; so as to reach the conscience and the heart. This is plainly perceptible, and is strongly felt by all men, who are conversant with mankind, and who observe the operations of the soul. A man of delicate feelings hates to give pain to any one; especially to those, whom he is most solicitous to benefit. He therefore defers the allusion to subjects which he is afraid will be ill received. He waits for a favorable opportunity till no opportunity at all remains. I appeal to every man, who has attempted to make a serious duty of religious conversation, if this has not been his case frequently. What deplorable evidence of the apostasy, ruin, and wretchedness of the human race is afforded by statements of this sort. How humiliating that men, under all their obligations to love their Creator, and to become acquainted with his character, to repent of sin and seek salvation, to esteem this world as a mere passage to heaven, should treat with aversion all serious approaches to these interesting subjects.

2. Good men have their worldly attachments remaining, some in a greater and some in a less degree. They can join in conversation on many temporal subjects with spirit. They can make themselves agreeable; and I need not add that it is much more pleasing, so far as mere intellectual enjoyment is concerned, to carry on conversation with life and animation, than to drag it along by main strength, against the feelings of some of the parties. This circumstance operates powerfully; and the discussion of religious topics, which had been earnestly desired by the faithful minister, or the fervent private Christian, is too often supplanted by less important, but more uni-

versally acceptable, themes of conversation.

3. Many ministers are desirous of acquiring and retaining influence, and think it necessary, in order to secure this point, not to offend their people, or other men, by bringing home the solemn realities of eternity to their minds. Though such calculations are exceedingly mistaken, as well as culpable, they have their effect, and deter from

many duties, which might otherwise be discharged.

4. As this world is unfavorable to the growth of Christian virtue, and the promotion of real godliness, some good men and sincere ministers, are so little used to religious conversation, that they cannot manage it discreetly and without embarrassment. With religious

persons they find no difficulty; but, when others are present, they are less possessed; and when opposition is to be encountered, or arrogance

repressed, they are entirely disconcerted.

I would remark, in conclusion, that ministers lose much more than they are aware of, by yielding to cowardice, to policy, or to the allengrossing spirit of the world. They lose, or at least do not secure, the warm attachment of animated Christians. They lose the respect of many, who are not religious; and never obtain that weight of character, which the ministerial office is calculated to give. They lose the means of improving in the Christian life. They lose many precious opportunities of serving God, and of doing good to the souls of men. And what do they gain? What can they gain as a fair equivalent for their loss?

The grand remedy for all defect, in the performance of Christian duty, is love to God, to Christ, and to the souls of men. Let every person, who is conscious of great defects in this matter, labor and pray that the love of God may be shed abroad in his heart, and that he may be constantly under the influence of this holy principle. Then may he expect, that God will give him boldness, discretion, well tempered zeal, and happy success.

EXTRACT FROM MR. HUMPHREY'S SERMON.

In the closing address to the audience, the following timely remarks. are deserving of particular regard; especially by those, who have any agency in forming and directing the public sentiment in this momentous concern.

"But my brethren, what are the preparations now making, in comparison with the actual wants of the single island of Owhyhee? Are we not in great danger, while we are doing a little, and crediting ourselves largely for it, of forgetting how much remains to be done? A vast empire is to be subdued "to the obedience of Christ," by his blessing upon the efforts of the Church. Fired with zeal to bear a part in this glorious enterprize, we despatch a file or two of volunteers, to occupy a single out-post, in a remote corner of the empire, and then, even before they depart, we felicitate ourselves and congratulate each other, as if the capital had already surrendered. Our hearts are pained, perhaps, when we think of the "dark places of the earth, which are full of the habitations of cruelty;" and we say they must be enlightened. We enter at first with ardor into the good work. We joyfully cast our gifts into the treasury of the Lord, in hopes perhaps, that a few such offerings will suffice; and when it is found that giving increases the urgency of new and more frequent applications, some are ready to ask, are these importunities to be always sounding in our ears? Are we never to be released from this tribute to the heathen? No, my friends, never, unless you will abandon them to their fate and deprive yourselves of the honor of being in-strumental in their conversion. There is much more to be done than is likely to be accomplished in our day. We shall have at last to leave a great work for our children; if not also for their posterity. Instead of closing our hands, or relaxing our exertions, when we have fitted out this expedition, we shall certainly find occasion to redouble our diligence in behalf of the heathen. If the world is ever to be evangelized, the efforts of Christian benevolence must not only be every where continued, but greatly increased."

We give the closing paragraphs of the charge as containing advice and direction, suitable to the occasion, and fitted to impress the reader with the great and multiplied dangers and sacrifices of the missionary life.

"But time would fail to recount all the duties and the doctrines, which it is incumbent on you to do and teach. This holy Book contains your commission. This have we received of the Lord, and this do we commit unto you. Bind it upon your heart. Let it be your director and your comfort—a lamp unto your

feet and a light unto your path.

"To a people of a strange language, you will be called, for many years: to preach even more by your benevolence, meekness, fortitude, patience, and holy deportment, than by your precepts. These speak a language which every rational being can understand. Even heathens will judge men by their fruits. "All your external conduct will be regarded by them as parts of your religion." They will be influenced by your instructions no farther than they perceive them to influence yourselves.

"Remember, dear brethren, the sad downfall of Lewis, of Broomhall and of

Veason. "Let him that thinketh he standeth take heed lest he fall."

"The ordinary aids and consolation of ministers in Gospel lands will be denied to you. The advice and Christian faithfulness of your brethren you cannot enjoy. You must therefore draw your support immediately from the infinite, fountain, and be eminently men of prayer. In that moral wilderness you must

gather your manna daily or perish.

"But let none of these things move you. "They that be with you are more than they that be with them." The consolations and encouragements prepared for you, if you continue faithful, are abundant, rich, and cheering. You do not go out under untried circumstances. A cloud of witnesses have already explored the "dark places of the earth which are full of the habitations of cruelty," and have encountered the dangers. You will avail yourselves of their experience.

"You may be assured of an interest in the prayers of many. But above all stay your trembling hearts upon covenanted faithfulness, and live upon the promises of God. You have put your hand to the plough; you cannot look back. You have forsaken parents and friends, and the elegances of civilized life, to

labor and wear out in far distant and benighted lands.

"We have now consecrated you to God and to the heathen. You are, henceforth, dead to the world, dead to the refinements of civilized society, and the endearments of social ties in the bosom of your native land. Our eyes are shortly to behold you no more! But our prayers and our hearts go with you. Be faithful unto death, and may the blessing of many ready to perish be your reward and the crown of your rejoicing in the day of the Lord Jesus. Amen."

MISCELLANEOUS.

For the Panoplist.

CHRISTIAN EXERTIONS OF GREAT BRITAIN AND THE UNITED STATES.

Many people labor under great mistakes respecting the exertions of this country for the extension of Christianity, compared with those of other nations. It is not uncommon to hear persons extol our religious charities in such extravagant language, as would lead one unacquainted with facts, to suppose, that the amount contributed to such purposes in the United States, exceeds by far that given by any other class of professing Christians in the world.

This error is injurious on two accounts. First: like all other false opinions, it retards the progress of truth on the subject to which it relates. Those, who hold the opinion, that Americans are now doing more for meliorating the condition of mankind than any other nation, will naturally imagine our relative importance to be much greater than it really is. Not contented with allowing, that the nation to which we belong may be an important instrument in the work of

introducing the millennium, they seem anxious to make out our claim

to be now reckoned the greatest of all.

Secondly: the greatest positive injury is done in preventing the diffusion of the Gospel. The man who thinks he has done more than any others, and far more than his fair proportion, in supporting any particular cause not immediately advancing his personal interest, does not usually press upon himself the obligation to increase his gratuitous labors. Men rarely fail to place their own estimated good deeds in a full view before their own minds; they are wonderfully alert in discovering when the amount of their benefactions exceeds that of their neighbors. Especially is this true, when the great work to be done, is of acknowledged general utility, and therefore demanding the support of all.

For the information of those persons, who suppose the Christians of the United States to have done more than their full share in attempting to spread the Gospel, - and who speak of it with an air of exultation, as if we might glory in being foremost in the ranks of benevolent enterprise, - I make a short statement of the monies received in England by the principal Missionary Societies in one year.

The London Missionary Society received in the year		
ending April 1, 1819,	\$ 94,614	29
Church Missionary Society for the year ending March		
31, 1819,	121,958	65
Wesleyan (Methodist) Missionary Society for the year		
ending June 24, 1819,	101,839	60
Baptist Missionary Society for the year ending De-		
cember, 1817,	29,547	06
The Society for propagating the Gospel, in the year		
ending Nov. 1819,	193,474	64
Total for missions, received by these five Societies,	\$ 541,634	24
To the collections for missions, I add the net receipts of		
the British and Foreign Bible Society, for the year,		
ending May 5, 1819,	419,141	74
	-	
	\$ 960,775	98

To form a just estimate of the exertions and of the real sacrifices necessary to produce such effects as these, let it be remembered, that England has been suffering the inconceivable distress and privations of a twenty year's war:-that the nation is groaning beneath an almost insupportable load of debt:-that taxes are levied to an enormous amount, not only on all the luxuries, but on almost every necessary article of subsistence:—that millions of her inhabitants are nearly or quite destitute of employment; that the number of persons assisted by the poor laws is beyond all example in any other nation:—and that the extensive charities at home supported by British munificence, are without a parallel in ancient or modern times.

Now to compare the above amount of charities for two specific objects, viz. missions abroad and the diffusion of the Scriptures, with what is done in this country for the same purposes, affords the Christians of the U. States no very plausible ground for celebrating their own acts of beneficence.

The American Board of Commissioners for Foreign Missions received, in the same year as abovemen-	
tioned, the sum of	\$ 34,166 68
The Baptist Board of Foreign Missions received, from	
May 1, 1818, to May 1, 1819, -	18,942 17
	\$ 53,108 85
The net receipts of the American Bible Society for the	
year ending May 13, 1819, were	\$8,036 29
	\$ 91,145 14

It ought to be observed, that I have not been able to collect the receipts of the Edinburgh Missionary Society, the Society for promoting Christian Knowledge, (one of the oldest in Great Britain,) the treasury of the Moravians, &c. nor of the numerous Societies formed to promote religion within the limits of Great Britain and Ireland. Nor have I at hand the receipts of the United Foreign Missionary Society in our own country. They were not large, however. I am not sure as I have the receipts of the Baptist Board right, as they are stated in two separate accounts, one of the Treasurer, and the other of the Agent; and one may be partly included in the other. Our Missionary Societies, formed for promoting religion within our own limits, and all other associations of the same kind, which are omitted here, do not by any means equal those in Great Britain, which are likewise omitted.

From this statement it appears, that the people of this country give less than one tenth part as much to spread the Gospel among the destitute, especially those in foreign nations, as is given for that purpose by the people of Great Britain. Yet our population is about two thirds as great as theirs; and I stand ready to prove, by a long induction of particulars, that the people of the United States are much more able to pay one million dollars a year for the spread of the Gospel, than the people of Great Britain and Ireland are; or, in other words, that the payment of that sum does not require so great a sacrifice on our part, as on theirs.

The Methodists of Great Britain and Ireland, who possess comparatively little property, give three times as much money to send the Gospel abroad, as is given to the American Board of Commissioners for Foreign Missions. Let American Christians consider this subject well.

Monitor.

THOUGHTS ON DUELLING.

Among the many evils, which form parts of the duelling system, some good will be educed from the development of character, which is

occasionally made. It has been the general crime and folly of men that they have exalted the character of warriors, not only beyond all reasonable bounds, but in total disregard of all moral principle. This perverse and most pernicious decision originated in the depravity of man; but it is greatly increased and extended by various delusions. Among these delusions, one of the most common is, that military and naval commanders possess high and excellent qualities, and are, in short, truly great men. It cannot be denied, that talents of a certain kind are necessary to the execution of any complicated and extensive agency. But some military commanders, of no vulgar fame, are in reality very stupid men; and have very small claims to respect, on any other account, than because they have so fool-hardy a disregard of personal danger, and so total a destitution of the fear of God, that, for merely selfish purposes, they are willing to become butchers of their species. Many a hero, both in ancient and modern times, has been feasted and praised, enriched and ennobled, without having ever possessed higher qualities of the mind or heart, than are often exhibited by the adroit felon, in his cluding the officers of justice, or escaping from the massy walls of a prison; without having shown a fiftieth part of the bravery, which distinguished the buccaneers, or a fiftieth part of the self-denial and perseverance, which are common with the savages of our wilderness. Whence this preposterous elevation of what is worthless and noxious above all that is truly venerable, and really useful to mankind? The delusion will be in a great measure dispelled, if the community can be brought to see warriors as they are:—amidst all their boasting pretensions to greatness, how little! with all their affected nobleness of soul, how mean! in the reception of the highest honors and emoluments, how unworthy! After a thorough and deliberate perusal of any famous duelling correspondence. let the astonished reader pause, and ask himself: Are these the men, whom the people delight to honor?

CAPITAL PUNISHMENTS.

We have contended, at different times, that capital punishments are entirely inefficacious, as to preventing, or repressing, crimes. When the pirates were sentenced to death at Boston, about a year and a half ago, it seemed to be confidently believed, that the speedy execution of these men would put an immediate stop to piracy; and the public were, or affected to be, extremely desirous that the day of their death should be as early as possible. For ourselves, we utterly disbelieved, that piracy would be stopped in this manner. What have been the facts? Piracies have been multiplying all the while, in the most surprising manner. A few weeks since, there were about seventy persons, in five or six cities of the United States, under sentence of death for piracy; eighteen in one place, fourteen in another, &c. A single southern mail brings intelligence, that more than thirty of these men are pardoned, or reprieved. Of the pardon, or the reprieve, we give no opinion; for we know not the facts: but of one thing we are very sure, and that is, that the hanging of seventy, or of seven hundred, would not of itself repress piracy.

As to the effect of capital punishments, we quote the following testimony of an experienced lawyer in Great Britain; merely observing, that of late it has been customary for the British Parliament to get information on interesting subjects, by appointing committees, who would call before them able and judicious men, conversant with those subjects, and re-

quire their opinions in the form of testimony.

The following is the evidence given before the committee of the House of Commons on the criminal laws:

James Harmer, Eso, was called in, and examined.

You are a solicitor, residing in Hatton-garden? I am.

You have had considerable experience in crown practice at Old Bailey?—I

For how many years?—Twenty years, within a few months, for myself; and upwards of three years previous to that time in the office of Messrs. Fletcher

and Wright, to whom I was last articled.

Have you any observations to make, with respect to the effect of capital punishment?—I have; first as to forgery; it appears to me that the punishment of death has no tendency to prevent this crime. I have, in many instances, known prosecutors, decline proceeding against offenders, because the punishment is so severe. Instances have come within my knowledge, of bankers and pulent individuals, who rather than take away the life of a fellow creature, have compromised with the delinquent. Instances have occurred of a prosecutor pretending to have had his pocket picked of the forged instrument; in other cases prosecutors have destroyed, or refused to produce it, and when they have so refused, they have stated publicly that it was because the person's life was in jeopardy. I will relate a recent circumstance, that occurred under my observation at the Old Bailey. A person through whose hands a forged pill had passed, and whose appearance upon the trial was requisite to keep up the necessary chain of evidence, kept out of the way to prevent the conviction of the prisoner; it was a private bill of exchange. I also know another recent instance, where some private individuals, after the commitment of a prisoner, raised a thousand pounds for the purpose of satisfying some forged bills of exchange; and they declared, and I have good reason to know the fact, that if the punishment had been any thing short of death, they would not have advanced a farthing, because he was a man whose conduct had been very disgraceful; but they were friends to the man's family, and wished to spare them the mortification and disgrace of a relative being executed, and therefore stepped forward and subscribed the before mentioned sum. I have frequently seen persons withhold their testimony, even when under the solemn obligation of an oath to speak the whole truth; because they were aware that their testimony, if given to its full extent, would have brought the guilt home to the parties accused; and they have therefore kept back a material part of their testimony. In all capital indictments, with the exception of murder and some other heinous offences, I have often observed prosecutors show great reluctance to persevere, frequently forfeiting their recognizances; and indeed I have, on many occasions, been consulted by prosecutors as to the consequences of refusing to conform to their recognizances, that is, to appear and prosecute the prisoner.

When you speak of the cases of murder and other heinous offences, do you mean offences accompanied with violence to the person, or which are likely in their consequences to inflict serious injury?-Certainly:-those are the offences to which I allude; - I know that many persons who are summoned to serve as jurymen at the Old Bailey, have the greatest disinclination to perform the duty on account of the distress that would be done to their feelings, in consigning so many of their fellow creatures to death, as they must now necessarily do, if serving throughout a session; and I have heard of some who have bribed the summoning officer to put them at the bottom of the list, or keep them out altogether, so as to prevent them discharging this painful duty; and the instances I may say are innumerable, within my own observation, of jurymen giving verdicts, in capital cases, in favor of the prisoner, directly contrary to the evidence. I have seen acquittals in forgery, where the verdict has excited the astonishment of every one in court, because the guilt appeared unequivocal and the acquittal could only be attributed to a strong feeling of sympathy and humanity in the jury to save a fellow creature from certain death. The old professed thieves are aware of this sympathy, and are desirous of being tried rather on capital indictments, than otherwise; it has frequently happened to myself in my communications with them, that they have expressed a wish that they might be indicted capitally, because there was a greater chance of escape. In the course of my experience, I have found that the punishment of death has no terror upon a common this f: indeed it is much more the subject of ridicule among them, than a serious deliberation; their common expression among themselves used tobe, - "such a one is to

be twisted," and now it is, "such a one is to be topt."

The certain approach of an ignominous death does not seem to operate upon them, for after the warrant has come down for their execution, I have seen them treat it with levity. I once saw a man, for whom I had been concerned, the Gay before his execution, and on my offering him condolence, and expressing my sorrow at his situation, he replied with an air of indifference, "Players of bowls must expect rubbers." Another man I heard say, that it was only a few minutes, a kick and a struggle, and it was all over; and that if he was kept hanging for more than an hour, he should leave directions for an action to be brought against the sheriffs and others; and others I have heard state, that they should kick Jack Ketch in their last moments. I have seen some of the last separations of persons about to be executed, with their friends, where there was nothing of solemnity in it, and it was more like parting for a country journey, than taking their last farewell. I heard one man say, (in taking a glass of wine) to his companion, who was to suffer next morning, "Well here's luck." The fate of one set of culprits, in some instances, had no effect even on these who were next to be reported: they play at ball, and pass their jokes, as if nothing was the matter. I mention these circumstances to show what little fear common thieves entertain of capital punishment; and that so far from being arrested in their wicked courses, by the distant possibility of its infliction, they are not even intimidated at its certainty; and the present numerous enactments to take away life, appear to me wholly inefficacious. But there are punishments which I am convinced a thief would dread, and which, if steadily pursued, might have the most salutary effect; namely, a course of discipline totally reversing his former habits. Idleness is one of the prominent characteristics of a professed thief—put him to labor. Debauchery is another quality, abstinence is its opposite—apply it. Dissipated company is a thing they indulge in-they ought therefore to experience solitude. They are accustomed to uncontrolled liberty of action-I would consequently impose restraint and decorum:-and were these suggestions put in practice, I have no doubt we should find a considerable reduction in the number of offenders; I say this, because I have very often heard thieves express their great dislike and dread of being sent to the house of correction, or to the hulks, where they would be obliged to labor, and be kept under restraint: but I never heard one say he was afraid of being hanged. Formerly, before Newgate was under the regulations that it now is, I could always tell an old thief from the person who had for the first time committed a crime; the noviciate would shudder at the idea of being sent to Newgate, but the old thief would request that he might be committed at once to that prison, by the magistrate, because he could there associate with his companions, and have his girl to sleep with him; which some years back used to be allowed or winked at by the upper turnkeys; but since the late regulations, certainly I have not heard of such applications being made by thieves, because now they are as much restrained and kept in order in Newgate, as they are in any other prisons. From my observation, I am quite certain that a thief cannot bear the idea of being kept under subordination. As to transportation, I with deference think it ought not to be adopted, except for incorrigible offenders, and then it ought to be for life; if it is for seven years, the novelty of the thing, and the prospect of returning to their friends and associates, reconciles offenders to it, so that in fact they consider it no punishment; and when this sentence is passed on men, they frequently say, "Thank you, my Lord." Indeed this is a common expression, used every session by prisoners, when sentenced to seven years transportation.

For the Panoplist.

THE EVIDENCES OF EARTHLY SUFFERING.

Sometimes, when passively receiving impressions from surrounding objects, I catch the varied expressions of countenances which meet my eye in my morning walk, or when I visit the crowded exchange. Among the thousands of faces, which thus unconsciously discover some of the feelings of the heart, I am often grieved to observe the large number which indicate mental inquietude.

Occasionally I see strongly depicted the terrors of a guilty conscience, seeking to hide its apprehensions beneath a fictitious show of mirth; but at intervals the mask falls, and the anguish of the soul breaks through all restraint. In the discomposed features and distressing sighs, which occasionally escape them, are discovered anxious bodings of evil to come. The spirit is troubled. The images of departed days flit across the field of mental vision, and although the rapid succession would seem to allow little opportunity for lasting impressions to be made, nevertheless, the effects of any serious recollection show, that the pangs of guilt are not always to be trifled with. On the visage of another I observe the sadness of disappointment. His downcast look and wrinkled brow seem to tell, that, though he may once have known happier days, those days and their attendant pleasures have long since departed. The sunny region, through which he once was passing, is exchanged for a dreary waste, in which "no verdure quickens, no salutary plant takes root." The same fields. in which were expected rich harvests of profit, or of honor, have yielded only thorns; and where the longing eye has sought in vain for cheering fruits, not even a single blossom has for a long time revived the fainting courage.

Although I am very ready to allow, that the expressions of the countenance are an exceedingly imperfect index to the disposition, still, some hints may be taken from them by those much conversant with mankind. The general conclusions occasionally to be drawn from the whole observations of a skilful physiognomist, would go to show how much more positive suffering exists in the world, than is generally sup-

posed.

But to learn the extent of human miseries, no sound mind would rest its ultimate decisions on so fluctuating a basis as these casual appearances. Man may, and often does, keep up the appearance of cheerfulness and show external signs of a mind at ease, when in truth he is exceedingly wretched. The sad evidences of suffering in this fallen world are not confined to a small number of solitary facts; they meet us at every corner of our daily walks; stare us in the face wherever we turn;—and the more accurate knowledge any one has of the human character, the stronger will be his conviction of the preponderance of suffering in the world.

X.

PHILOSOPHICAL INTELLIGENCE.

Lunar Atmosphere.

DR. FERMINGER, late assistant to Dr. Maskelyne, at Greenwich, has published some observations relative to a supposed lunar atmosphere. He says, "I have observed in occultations of stars at the moon's bright limb, that their light diminishes as they approach towards the moon, and in a few seconds before the occultation they appear very small, and seem to vanish gradually; but I always considered this appearance to arise from the superior brightness of the moon, compared with that of the star when very near its enlightened limb; the apparent magnitude of the star being rendered almost a point at the instant of its

disappearance. On the other hand, when the star emerges at the moon's dark limb, it emerges with almost its full splendor. The appearance is also the same, when the star immerges at the dark limb behind moon. Whether the star has immerged or emerged at the moon's dark limb, the appearance has always been instantaneous. In all the eclipses of the sun yet recorded, the circular section of the sun formed by the moon's limb is always regular and well defined; which I think would not be the case, had the moon an atmosphere sufficiently dense to occasion a refraction."

Chr. Observer.

Mendicity Society.

THE Cheltenham Mendicity Society, in the course of the first year of their exertions, have registered 921 cases, which have undergone the most accurate investigation the Committee could effect. Of these, 557 were married persons, and 196 widowed, having families of children amounting to 951, in general dependent on them for support. Though the attention of the Committee has been almost exclusively directed to mendicants, yet in many instances, applications have been made to the society by persons not coming within its rules, yet evidently objects of charity, who have received private relief, by individuals of the Committee, but in no case from the funds of the Society. Others have been received into the poor house, till the Committee could consider how best to dispose of them. Some, on account of incorrigible idleness, evident imposition, repeated drunkenness, or habits of profligacy, have been rejected. Some deeply distressed but deserving characters, have been enabled to redeem their pledged goods. tools, or clothing, and have returned to their labor. Some able and willing to work, but out of employment, have been relieved and recommended to employment. Some, being notorious vagrants, have been committed to the house of correction, so that the town has been very generally relieved from that horde of beggars, which have hitherto infested its streets, and public walks. The whole expense of these operations amounts only to 1011.

Encouragement of the Arts in Vienna.

FIGE Corporation of Arts and Trades has received an order from the Government to collect the productions of nature and industry, for the purpose of exhibition, in order to diffuse knowledge and excite emulation. We suppose the idea is taken from the occasional exhibition of works of French industry at the Louvre, begun in 1799, and which is censidered to have produced signal advantages to the manufacturers of that country. The French lay great stress upon the progress of wool and cotton spinning within the last few years. Amongst the woolen stuffs, clothes and Cashmere shawls were exhibited. The most remarkable were made from Spanish wool: also a cloth, called lapis lazuli, from its resemblance to that production. Cashmeres were in great variety, and of various textures. The French chiefly pride themselves in the superiority they profess to have obtained in this particular branch.—The spectators at the Louvre were shown, in detail, the

advantages accruing to manufactures from the introduction of the Thibet goat. The skin being first laid out, the different articles produced from it followed in regular order. From the finest portion of the wool very beautiful shawls and stockings were made; a second quality was manufactured into hats which receive any color with great facility, while the skin itself forms a very good imitation of Morocco leather; the remainder of the hair is appropriated to tooth, flesh, and shaving bushes; the horns are converted into knife and razor handles.

On Subterraneous Sounds.

M. Humboldt was informed by credible witnesses that subterraneous sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks upon the banks of the Oronoko. He supposes them to arise from the difference of temperature between the external air, and the air in the narrow and deep crevices of the shelves of the rocks. During the day these crevices are heated to 48° or 50°. The temperature of their surface was often 39° when that of the air was only 28°. As this difference of temperature will be at a maximum about sunrise, the current of air issuing from the crevices, he imagines, will produce sounds, which may be modified by their impulse against the elastic films of mica that may project into the crevices. The statement has been employed to account for the celebrated tones of the statue of Memnon.

Atmospheric Dust.

Professor Rafinesque, of Kentucky, in a paper on atmospheric dust, maintains, that an imperceptible dust falls at all times from the atmosphere, and that he has seen it on Mount Etna, on the Alps, on the Allegany and Catskill mountains in America, and also on the ocean. This is the dust which accumulates in our apartments, and renders itself peculiarly visible in the beams of the sun. He has found it to accumulate at the rate of from one fourth of an inch to one inch in a year, but in such a fleecy state, that it could be compressed to one third of its height. He takes the average of the yearly deposit at about one sixth of an inch.

Temperature of the High Lands of Asia.

IT is well known, that considerable pains have been taken by the Baron de Humboldt and others, to ascertain the temperature of the most elevated regions on the globe, and particularly to fix upon the precise point of perpetual congelation. From the extensive researches of Humboldt, made during a continued series of travels both in Europe and America; from his indefatigable exertions, and the variety and accuracy of his experiments, the opinion seemed to be justified, that he had put the question at rest, and that we might as confidently say, that everlasting snow is found at a certain elevation above the level of the ocean, the latitude being known, as we can pronounce on the certainty of any other physical truth.

The height at which the reign of endless frost begins in the equatorial regions is stated at 15,700 feet. This ingenious traveller in his "isothermal lines of temperature," and Professor Leslie, in the construction of his tables of "the lower limit of perpetual congelation," seemed to have entertained not the least doubt that the theory was equally applicable to every region of the globe. Nor did their readers and admirers give a very reluctant assent to the correctness of the principles, which were supposed to be supported by too many unquestionable facts to be ever overthrown.

Recent experiments made on those immense mountains which separate Nepaul from Tartary, show that the theory, which had gained so much credit, and was well supported by observations on the mountains of Europe and America, is utterly inapplicable to those elevated regions of Asia. From the observation of Capt. Webb, as stated in a late Quarterly Review* it appears, that at a place called the Nitee Pass, situated 16,314 feet above the level of the sea, on the 21 of August, not "a vestige of snow appeared in the Ghaut, nor on the projecting shoulder of the mountain ridge, rising about 300 feet on the left or western side of the pass; so that we may assume the height of the lower peint of congelation, on the northern side of the Himalaya Mountains, at not less than seventeen thousand feet!" Although "on the southern face of this enormous chain the lower point of perpetual congelation, differs very considerably from that on the opposite side;" yet "neither on the southern face does the line of perpetual snow agree with the theory of Humboldt, Leslie, Kirwan, or any of the tables constructed in Europe. Thus Kedar-nath, on the verge of perpetual snow, was found to be 11,897 feet above Calcutta, or 12,000 feet above the level of the sea; being about 700 feet higher than Leslie's table would give for the height of this temple." Captain Webb had previously ascertained that the village and temple of Milem, in lat. 30° 25' were, one 11,512, the other 11,790 feet above the sea, both of which, according to theory, would have been some hundreds of feet within the limit of perpetual snow; yet here he found extensive fields of buck wheat and Tartaric barley, occupying the space between the village and the temple. The following year, on the 21st of June 1818, on a ridge of mountains south of the Dauli river, he ascertained, barometrically, the elevation to be 11,790 feet above the sea, being considerably within the limit of eternal snow according to theory; yet, says Mr. Colebrook, "his encampment, where the observation was made, was surrounded by flourishing woods of hoary oaks, long-leaved pine, and arborescent rhododendron; and the surface was clothed with a rank vegetation of herbs."

"Nay, more, from an observation made the following day, on the summit of the Pilgointichurhai Pass, he concluded the elevation to be more than 12.700 feet above the level of the sea, yet no snow was visable, and the black soil was clad with creeping plants, and flowering strubs in luxuriant abundance; and the shoulder of a mountain, on the one hand, rising still higher, was without a vestige of snow, and appeared, as far as the view extended through the mist, enamelied

^{*} No. 44, pp. 417, &c.

with flowers; on the other hand a sloping declivity exhibited a forest of birch, pine, and rhododendron."

We continue in the words of the Reviewer.

Whatever be the cause, it is now pretty certain, that an extraordinary degree of heat does prevail in the summer months on the elevated plain of Tartary; otherwise, the point of the curve of congelation, in the 30th parallel of latitude, could not be higher here, as it is, than under the equator on the continent of America, for the limit of perpetual snow on the side of Chimboraco is, according to the observtions of Baron de Humboldt, at an elevation of 15,747 feet, whereas, that in Nitce Ghaut is, as we have seen, at not less than 17,000 feet, or 1,253 feet higher than the former, and at 5,500 feet, or more than a mile higher than it ought to be in that parallel of latitude according to the table constructed by Professor Leslie.

"The only explanation, which this anomaly seems to admit, is just contrary to that which would be applied to the comparatively small mountain masses of Europe, or other parts of the world; as in the instances of the Pic of Teneriffe, and the Abyssinian Geesh, the one at 13,000 having no snow for three or four months; the other, by Bruce's account, from 14,000 to 15,000 feet, being without snow at all times, owing, it is thought, to their peaked forms and their preximity to the In the Himalaya and its northern plateau we have a vast extent of elevated land, which rises out of central Asia, as M. Pauw has observed, like the boss of a shield; whose extensive surface, instead of cooling the superincumbent atmosphere, has the effect of raising its temperature by the radiation of the heat collected from the rays of the summer sun; while the surfaces of slender pointed peaks, affording not the means of such radiation, suffer the heat to mount into the higher strata, where the capacity for caloric is greater. M. de. Humboldt observes that these mountainous ranges of central Asia, and the vast plains which they support, form an immense mass of elevated land. stretching from Daouria on the East to Belur-tagh on the West. through forty seven degrees of longitude, - and from the Altai on the North to the Himalaya on the South, a mean breadth of twenty degrees of latitude:-presenting thus a surface of regions more or less elevated, equal to 3,266,500 square British miles, scarcely one of which is known in modern times, though it formerly contained the flourishing cities of Balk, Samarcand, Bokhara, Cashgar, &c. and was, as some have conjectured, the cradle of the human race. The Kylas, however, which joins the Himalaya in an acute angle, within the sides of which is the sacred lake of Manasarowar, appears to be the highest ridge; for behind it the waters flow northerly, by northwesterly, and northeasterly; shewing that in all these directions this vast plain declines in gradual slope, interrupted only by insulated mountain masses, or broken ranges. In crossing one of the gorges of the Kylas on the 15th and 16th of July, Moorcroft experienced a hard frost at night, beds of frozen snow lay in the ravines, and splashes of snow half melted in various parts, all which denoted a higher elevation than the Nitee pass. Baron de Humboidt further observes, that the Cordilleras of the Andes, though they extend from north to south one hundred and wenty degrees of latitude, are not more, generally speaking, than from two to three, and very rarely from four to five degrees in breadth. It was no doubt a want of consideration of this great difference in the extent of surface, that led the Baron to make the erroneous comparison of the elevation of the great plateau of Tartary with that of the province of Los Pastos, in the Andes, the mean height of which he states only at, 3000 metres, or

9,928 English feet. "This conclusion of his is the more remarkable, as the explanation which we have offered of the high degree of temperature, at the extraordinary elevation of the plains of Tartary, seems to coincide with the doctrine laid down in Humboldt's Essay on Isothermal lines. 'As the heat,' he says, 'of high regions of the atmosphere depends on the radiation of the plains, it is conceived that, under the same geographical parallels, one may not find, in the system of trans-atlantic climates, the isothermal lines at the same elevation above the level of the sea, as in the system of European climates.' Had this observation on the difference caused by the radiation of plain surfaces occurred to him, when writing on the height of the plains of Tartary, he would scarcely have thought of comparing the effects of the latter with

those of the very circumscribed plains of Los Pastos.

"Besides, the extraordinary effect produced by radiation on elevated plains of vast extent, had been demonstrated by him, in the instance of the great height which the line of perpetual congelation reaches on the mountains rising out of the plain of Mexico. This line he finds by actual experiment to be, in lat. 19°-20°, at 15,090 feet above the level of the sea, which is much higher than it ought to be according to theory; by Professor Leslie's table it would only be at 13,560 feet, making a difference of 1,530 feet, occasioned, no doubt, by the radiation of the plain. This effect is also obvious from the small difference in the height of the lower point of congelation on the side of Chimboraco, nearly under the equator, and on the mountains of Mexico in 20° of north latitude; the former being 15,746, and the latter 15,090 feet, making a difference only, in twenty degrees difference of latitude, of 656 feet, -whereas according to Leslie's table, the difference ought to be, 1,729 feet."

OBITUARY.

DIED, At Quincy, Ms. MADAM SARAH APTHORP, aged 84, relict of the late James Apthorp, Esq.
At Malden, Mrs. Phebe Sargent, aged 94.

In Quebec, Col. Count Dupre, aged 90. He is said to have been second in command of the Canadian militia during the siege of Quebec in 1775-6.

At Robbinstown, Me. a Child of Mr. Shallady, aged 7 years. His death was occasioned by drinking rum, given him by some older boys to make sport.

At New-Brunswick, N. J. the Rev. Leverett I. F. Huntington, Paster of the Presbyterian Church in that city.

Near Detroit LIEUT. FISHER, murdered in a duel with Capt. Farley.

In Poland, GEN. SIERAKOWSKI. His interment was attended by the Grand Duke Constantine, brother of the Emperor Alexander.

At Beverly, Moses Brown, Esq. aged 72.

MISSIONARY HERALD.

No. 7.

JULY, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 188.)

March 16, 1820. Father Hoyt and sister Sarah left Brainerd on a journey to Tallony; he on business relating to the projected school there, and she

chiefly as a nurse, he being in a very feeble state of health.

18. Brother Reece being invited into the little room, where we keep the clothing sent for the use of the mission, and looking round upon the articles as they were laid up in their several apartments, was soon observed to be suffused with tears. Observing that he was noticed, he said, with a heart so full that he could scarcely speak, "I cannot keep from weeping, when I see what the good people are doing for us poor heathens. It makes me astonished to think we are so hard hearted and stupid, when others are thinking and doing so much for us."

Another boat load of corn arrived at our ware-house, containing about 1000 This is from the same man, who brought the 1500 bushels last winter, which got wet in the boats, and is designed to make up the deficiency of that, the greatest part of which was so damaged as to be unfit to eat, immedi-

ately after the warm weather commenced.

20. Brother Chamberlain went out for the purpose of inquiring into the expediency of immediately commencing a local school, in the vicinity of Fort Armstrong,—with instructions to make arrangements for said school, if, in his opinion when on the spot, appearances are as favorable, and the case as urgent. as they have been represented.

24. Brother and sister Conger returned from Father Gambold's. She has been very low, for a time apparently near the grave, and is still very feeble; but through the mercy of God, she is so far recovered, that she appears to have

sustained no injury from riding home.

This evening brother Chamberlain returned from Fort Armstrong. In his opinion it is a very favorable and important time to establish a local school

In an interview with the principal chief of that district, brother C. inquired, if the people wanted a school. He answered by the interpreter, that they did not merely want a school, but that they wanted one very much. He said, they would be very glad of a large school, like that at Brainerd, and proposed a place for it on the Coosa river, where he said supplies of all kinds might be brought by water. On being told, we were not able to give them such a school,—at least for the present,—but could only furnish a teacher for such children as could board at home, he said they would be very thankful for such a school: that he had a small cabin, situated precisely where they wanted the school, which he would give for the use of the teacher; and that himself and neighbors would build the school house.

So far as could be ascertained, the chief spoke the mind of the whole district. All were agreed, that it would be best to have the school at the place named by the chief, which is on the Chatooga creek, about six or eight miles from Fort Armstrong; and brother C. gave encouragement to send a teacher in a few He also understood, that the Path Killer intended soon to ask for such a school in his neighborhood. This aged warrior and king, is telling his people, wherever he goes, that schools are very good for them, and they must keep their children at school until their teachers say they have learned enough; which, he tells them, will require at least four years. This venerable old man,

who is now so much engaged for the instruction of his people, we understand

has never himself had the least instruction in a school.

26. Father Hoyt and sister Sarah arrived this morning from Tallony. They found sister Hall in a feeble state of health, but better than she had been. The people appeared very anxious to have the school begin. Boards were sawed to finish the buildings, and would be ready to work in a few days.

27. Meeting for business. Having heard brother Chamberlain's report

respecting the prospect for a school on the Chatooga creek, near Fort Arm-

strong;-

Resolved, that preparations be made to send Milo Hoyt immediately to com-

mence a school there.

Resolved, that brother Talmadge make out a list of the prices of the several articles of blacksmithing, and present it at the next meeting for business.

Resolved, that the hired men be discharged from their labor on Saturdays at

four o'clock P. M.

29. This morning sister Talmadge was made the joyful mother of a promising son. This is the first male child born in the mission at Brainerd. May he live to become a faithful missionary of the cross. At a meeting for business, Resolved, that Milo Hoyt be permitted to take, for

the use of the projected school at Chatooga creek, certain articles of household

furniture as by bill presented at this meeting.

Resolved, that he be permitted to take Darius Hoyt with him to assist at

Chatooga a few weeks.

April 1. In church meeting, after preparatory lecture, David Brown gave a relation of his religious experience, and answered such questions as were put to him relative to his supposed gracious change. His relation and answers were satisfactory; and he was admitted by unanimous vote as a candidate for baptism.

3. Milo Hoyt and his wife set out for their new station on Chatooga creek, and took Darius Hovt with them. Brother Vail went with them, and took such articles of household goods and provisions as were sent from this place.

Chatooga is about 60 miles south by west from Brainerd, and about the same distance from Creek Path, and from Tallony.

Meeting for business. Resolved. that the bill of prices for blacksmithing, as presented by brother Talmadge, be accepted. As it appears there will be much more work in this business than one man can do; -as the poor natives frequently get more orders from the Agent for work of that sort, for which govcriment will pay, than they can get smiths to comply with, and as a blacksmith, who is approved by the natives, and has a permit, -offers to labor for us, Resolved, that brother Talmadge be authorized to hire this blacksmith.

Resolved, that brother Talmadge have the management of the blacksmith-

8. Brother Vail returned from Chatooga. He had, on the whole, a prosperous journey, though he was somewhat hindered by the badness of the road, and by breaking a waggon. He left them all well, and cheerful. Their dwelling house, or cabin, is entirely in the woods, and rather small, being about 12 feet by 14, perhaps not quite so large. There is one small cabin in sight, but no village in that part of the country. The inhabitants are scattered through the woods, and each family on its own little plantation.

The news of their arrival soon spread, and numbers came to welcome their new friends, expressing great joy that we had arrived to teach their children. They had not begun their school house; having been waiting, as they said, for their to there to come and tell where he would have it built. They were now ready immediately to set about it, and said they would soon have it ready for the

school.

Mr. Espev, the millwright, from Athens, Geo, arrived this evening.

10. Meeting for business.

The millwright having this day examined several places which have been thought of for the mill, gives it as his decided opinion, that there is but one place where a dam can be made to stand. At this place the creek is not wide, and a firm rock extends from bank to bank, rising on each side of the creek. The only objection to this place is, there is not sufficient fall to place the mill near the dam; and we must be at the expense of digging a trench about three

quarters of a mile. But when done, it is thought the whole will be permanent; and a saw-mill, grist-mill, or any other water works that may ever be wanted, may be built within a few rods of the mission house, with plenty of water, at all times, and without the least danger from the flood, which, in this creek, is at times very powerful. If a mill-race is cut here, it will enclose in the bend of the creek about 300 acres of good farm land, which will require but very little fence on the bank of the creek to make it secure from all encroachments. Although we greatly regret the necessity of so much expense at this time, yet, considering the above advantages, and the great risk of building at any other place,—

Resolved, that we build the mill dam at the place recommended by the mill-

wright.

12. Meeting for business. As it will be wholly impracticable to do our cooking as it ought to be done, in one small kitchen, if we bring into our present family all the laborers it will be necessary to employ, in order to proceed with our enlarged business; and as it is of some importance that the laborers should have their own time for eating, prayer, &c. and that their mechanical implements should be kept quite separate from those of the boys, therefore, Resolved, that we put up two small log houses between the mission house and the creek; and that a part of the mission family live there and cook for the laborers.

13. Received a letter from brother Butrick, dated the 8th inst. It was truly welcome, as we had heard nothing from him since the 3d day after he left us, which is now a full month. The prospects at Creek Path are hopeful. He

writes

"When we left Brainerd we lost our path, travelled till some time after dark, and came to the road near Little Meat's. We stopped, and were greatly refreshed by the kindness of our dear Cherokee friends. We left that place early on Sabbath morning, and went to brother Hicks's. The congregation

there was not large.

"On Monday we travelled to Mr. Pardue's, visited Path Killer on the way; Tuesday to Mr. Burn's; -got a recruit of provisions: Wednesday to a large hickory blown down by the wind, where we had a very comfortable lodging. Thence to a Mr. Scott's; -- Friday to a large whiteoak log in the woods, between Shoat's and Cox's:-Saturday to Capt. J. Brown's. We told him our business, and he informed others. Sabbath we came to his father's, where we were kindly received; but it being late in the day, we had no meeting. Monday Capt. J. Brown came—told me he had seen the chiefs;—that they were glad we had come, and wished me to accompany him the next day, select a place for the school house, and meet them at an appointed place. On Tuesday I went with Capt. Brown, but referred it to him, to say where the house should be. He selected a place. We met the chiefs, and I told my errand. They told me they would do as I had stated, and appointed the next Friday to begin the house. On Friday they assembled, old men and children. They cut the timber, and put up the house, making the inside 22 feet by 17. Saturday they made the boards without a saw, covered the roof, put up most of the chimney, cut out the door, split part of the puncheuns for the floor, put in the steps, and newed down the house inside. I think the house is nearly or quite as high as that at Brainerd. We appointed a meeting on the next day.

"Sabbath we met-perhaps 30 Cherokees, and a number of black and white

alman

"On Monday, Tuesday, and Wednesday, a less number worked on the house, made a good floor, door, hearth, and back, finished laying up the chimney, chinked the house, made benches, &c. Thursday we began school, having 8

scholars the first three days.

"On the Sabbath, we attended meeting. Perhaps 60 or 70 Cherokees attended. I began a Sunday school for the blacks with 10 or 15 scholars. Monday about 20 scholars came: since that, we have had this week about 27; in all, upwards of 30 different scholars. Old Mr. Gunter told me to-day, he expected to send 10 in a month from this time. Last night the people had a talk; the Old Path Killer advised them to be attentive to our instruction, and to give their children into our care; telling them, that they must continue their children with us at least four years, in order to profit them.

"This morning they desired me to meet them at the store. I went; saw the Path Killer. I cannot but love him. The people agreed to send an express to Brainerd when necessary. I mentioned to them the propriety of having benches prepared as at Brainerd, to accommodate all the children, and expect they will

procure plank and prepare them next week.

"The people here, from the oldest to the youngest, appear anxious to receive instruction, and some appear really inquiring after the truth. All the people whom we see, receive us as their nearest friends. So we say now: but how long we shall receive these undeserved marks of attention the Savior knows. It is not for any thing we are or do; but because they wish to learn, and have a disposition to be kind.

"I have written this letter in the singular, as if no one were with me; but our dear brother John has done much more than I have. He has not only done all

that I have by interpreting, but has done much himself."

Speaking of the progress which the children have made in these few days, he says, "About 14, who knew none of their letters, have learned them, and read in syllables of two letters, and some in three. If the people continue pleased with the school, I think there will in a few days be 40 scholars. You will not be surprised, however, if there should not be ten."

The above appears to have been written on Saturday. Sabbath evening he adds, "To-day we have had a large collection of people for this country. About

100 Cherokees and blacks."

15. Brother Conger left us to take his eldest daughter to Father Gambold's. She expects to continue there a while for the benefit of instruction. Brother C. thinks it necessary she should have more learning, and that the business here is so constantly crowding upon the female department, that it would be best to place her where she cannot be taken off from the school.

Milo Hoyt came up from Chatogga, to obtain a horse and some other articles which are found necessary there. The people are very friendly, and he expects

they will have the school house ready for the school next week.

This evening we were refreshed by a letter from the dear brethren at Elliot. Brothers Finney and Washburn were still there. They had attempted to get over to the Arkansaw, but were obliged to return on account of the high water. A desire to have their children instructed appears increasing among the Choctaws, and brother Kingsbury had gone to commence another establish-

ment in that nation near the Tombigby.

Sabbath, 16. Milo Hoyt offered himself to be examined with a view to be propounded, if the church should think proper, for admission to full communion. Hopes have been entertained of his gracious renewal for perhaps more than a year; but owing to occasional darkness and doubts, he has hitherto been kept from making a public profession, through fear that his heart deceived him, and his profession would prove unsound. His supposed evidences have of late, in his opinion, been renewed with additional clearness. His relation and answers were satisfactory, and he was, by unanimous vote, received to be propounded.

17. Resolved, that Robert Step, one of the laborers, be dismissed from our

service to-morrow for his bad conduct.

Milo Hoyt left us this morning to go to Chatooga.

22. Some of the laborers have been employed the week past in hauling timber for the saw mill and other buildings, with steers raised at Brainerd. Four pair already work very well; a fifth, and perhaps a sixth, may soon be added. Few people, in this part of the country, either red or white, know any thing about working oxen. A few pair well broken, introduced into different parts of the nation, may do much towards teaching the people, that "Much increase is by the strength of the ox." Cattle are so easily raised in this country, that the natives might easily furnish themselves with oxen, did they but know their value, and how to train them for work.

Subbath, 23. The members of the church being detained after sermon, David Brown was examined, as to his knowledge of the nature and design of baptism, what constitutes a due preparation for receiving that holy ordinance, and what are the special duties and relations of the baptised. He giving satisfaction on

all these points, next Sabbath was assigned for the day of his baptism.

24. Mary K. Rawlings, a member of the Presbyterian church in Washington, (Ten.) having effered her services gratuitously for our assistance here for a

time, and having no convenient mode of conveyance, unless we send for her, we sent David Brown with a horse to assist her in coming. We think the labors of this devoted young woman will be of great service here at this time, as the labors of the female department are increasing, and our sister Anna Hoyt continues in such a feeble state of health, that it is not probable she will be able soon to render much assistance, either in the school or in the kitchen.

Meeting for business. Resolved, that brother Conger with his family, remove

into the new log-houses, as soon as they are in readiness.

27. David Brown returned with our beloved sister, Mary K. Rawlings.

Mr. Dawson, who is engaged as a teacher in the mission school, projected by our Baptist brethren in the eastern part of this nation,—called to make us a short visit. Mr. Dawson, and the Rev. Mr. Percy and family, have commenced their operations on the bank of the Hiwassee creek, about 20 miles from the Tennessee river, and about 120 from Brainerd, in the valley called Peach tree. They do not expect to begin their school till corn is ripe.

28. Brother Dawson left us, on his return. He appears much engaged in

Indian reform, and truly devoted to the work.

The laborers sent from this place to work on the school house at Tallony returned. They say the house is nearly finished, but the materials failing, they were obliged to leave about three days work, which can be done by a carpenter in the neighborhood. Brother Hall writes, that he hopes to commence a school in about two weeks.

(To be continued.)

JOURNAL OF THE MISSION AT ELLIOT.

(Continued from p. 29.)

[Turs journal was copied soon after it was received; and, after the publication of the preceding part, was inadvertently laid aside. We wish, however, to furnish our readers with a complete history of this mission.]

Scpt. 21. 1819. At our meeting for business, read and considered the rules and regulations forwarded by the Prudential Committee. Resolved, that we make inquiries relative to two or three points, but, generally, we cordially approve of said rules and regulations. Resolved, that any brother have a right to call a special meeting for business. Resolved, that brother Kingsbury, as soon as practicable, prepare a joint letter to be forwarded to the Board.

23. Addressed a circular letter to those parents whose children we engaged

to take in October, saying, that we are now ready to receive them.

Oct. 2. A little boy was brought to-day to be placed under the physician's care. Also, a white man, one of our neighbors, who has been sick for some time, was brought to our house. He requested us to take him into our family, that he might have the benefit of medical attention, change of air, and better attendance.

5. Eight more scholars were brought to school. We rejoice to see the interest

which these people manifest for the education of their children.

7. The Choctaws, who came with their children on the 5th, are greatly animated with the school. They say, there never was so great a thing done for their nation. Sister A. V. Williams, who has been feeble since the death of her husband, is now so ill as to require watchers.

9. Sister K. sprained her foot badly: is unable to walk. Sister L.S. Williams is the only one of all the sisters able to attend to the business of the family. But the Lord has provided us with an excellent man to do the work in the

kitchen.

Sabbath, 10. Had an interesting meeting. The number attending much as usual.

11. Brother K. has several days been unable to attend to business, on account of a painful swelling under his right arm. Sister A. V. Williams is better, but still feeble. Sister K. is able to walk a little.

13. Sister Williams is able to ride out. We would acknowledge with gratitude the kindness of our heavenly Father, in restoring to us so far the blessing of

health.

At our meeting for business, Resolved, that there be a vacation in this school of six weeks, commencing on the first Monday of August annually, provided, it meet the approbation of the Prudential Committee. Resolved, that all donations from the inhabitants of this nation, and other donations from benevolent Societies and individuals made directly to us, for the benefit of this establishment, be recorded in a book kept for that purpose, and an account of them be rendered to the Board annually. Resolved, that the joint letters to Brainerd be written in alphabetical rotation. Resolved, that all joint letters, sent out from this establishment, be signed in the order following: viz. first the superintendant, afterward the brethren according to the time of their entering on the mission. When two came at the same time, they shall observe the order of age.

14. A white man, who has a Choctaw family, brought four children to school. He is desirous that we should take two or three more of his children; but we could give him no encouragement of receiving them at present. Some circumstances, in reference to this school, are very favorable. The children are placed entirely under our control. Their parents uniformly wish them to stay till, in our opinion, they have acquired a suitable education. No child has yet left the school, and we think no parents have any wish to take their children away. Many of them give encouragement that they will aid in the support of

their children.

15. Sixter L. S. Williams quite unwell. Two more girls, one about 19, and the their about 12 years of age, were brought to school. The father, who came with them, wished to enter four other children, who were orphans. In consequence of previous engagements we were obliged to decline taking them at present. He made a donation of four beef cattle for the benefit of the school.

16. The white man, who brought four children on the 14th, will tarry over the Sabbath. Gave him an octavo Bible, for which he appears very grateful; said we could not have made him a present which he should more highly value. He had read his Bible much the past summer; but often found difficulty in consequence of the smallness of the type, and the pages being defaced by use. On this account our present was the more acceptable, as the type was fair.

Brother K. is mostly confined to his room: the swelling under his arm is

extremely painful.

17. The tumor under brother Kingsbury's arm was opened this morning, by

which he found much relief, but was unable to attend public wership.

19. A valuable mare, which had been lost about ten months, was brought home. For this favor we were indebted to the exertions of the Rev. Joseph Bullen, of Jefferson Co. (Mis.)

20. Meeting for business. Resolved, that Ahab-leen-tubbee, the young man who is an apprentice to the blacksmith's trade, take the name of Avery Holder,

at the particular request of brother Fisk.

21. Last night lost one of our best horses. He was found dead in the stable. We would notice the hand of Providence in restoring the lost mare in season to take the place of this horse; otherwise our business would have experienced a serious injury.

Sab. 24. Public worship as usual.

26. We have almost daily applications to take more scholars, but are obliged to desist, for want of female help. We are now busily engaged in daubing and preparing our buildings for winter. Meeting for business. Resolved, that we take one scholar, on condition that his father furnish provision and clothes for him. Resolved, that we take two more scholars, whose names ought to have been placed on the list of candidates, but were omitted. Resolved, that we take no more scholars on any consideration, except those now on the list, until we hear from the Board, and until we are better provided with women's help. Resolved, that brother Kingsbury take a journey to the Agency as soon as practicable, for the purpose of transacting some important business. Resolved, that four of the boys in rotation labor a day at a time in the field, until our crep be gathered in.

28. The sick man, who has been with us since the 2d inst. was able to leave us to-day. He has been very low, and for a time his recovery was doubtful. We hope he has received those serious impressions, which will be blest to his

better preparation for a sick and dying bed.

29. A lad of about fourteen came to be admitted to the school. He has spent about three years in the white settlements, but has made very little improve-

ment in any thing that is good. We find much more difficulty, generally, in managing such scholars, than those who have lived wholly among the Chock ws. Spent a season of religious worship preparatory to the solemnities of the ap-

proaching Sabbath.

30. Two lads joined the school, one about 16, the other about 14 years old. Received an interesting packet of letters, among which was one from the Treasurer:—also one from Mr. William Slocumb, Marietta, Ohio, and wo from females in Charleston, S. C., containing the most encouraging information relative to the interest excited in behalf of this mission, and the willingness of many to contribute to its support. We daily experience the truth of that gracious promise of our Lord, "Lo I am with you always, even unto the end of the world." In the season of our greatest discouragements, we experience the most precious consolations. May our friends and benefactors ever pray, that our faith fail not.

31. Had the privilege of coming around the table of our Lord, to commemorate his dying love. It gave us cordial pleasure to meet in this land of darkness even a solitary disciple of the Lord Jesus. This was a black man, formerly a member of the Baptist church in Savannah, Geo. under the care of the Rev. George Sweet. The Indians and blacks all say, he must be a good man. We could not but admire this testimony of heathens to the excellence of Christianity. Indeed, he carries evidence, wherever he goes, that he is a child of God. He has been sold from place to place, and is now owned by a half-breed, about two

miles from us.

3. A lad of about seventeen joined the school.

Sabbath 7. Read the third of Williston's sermons on the Sabbath. The peo-

ple were attentive. O that we felt more of the power of divine truth.

9. Business meeting. Resolved, that the report written by brother Kingsbury be forwarded to the Secretary of War. Resolved, that we buy a boat, or half of

one, as soon as practicable.

11. Two of our large scholars were at play, when one of them gave the other a severe blow with his foot on the stomach. The effects which followed were alarming. Warm fomentations were immediately applied, and by the blessing of God the alarming symptoms were soon removed. The blow was evidently not the result of anger, but of carelessness. We have more than fifty children in our school and family, who eat and sleep together, work together and play together, and yet we have never witnessed a quarrel among them; and very seldom even an angry word, or any difficulty, which required our interference.

Four more children were brought for admission into the school. Such applications had become frequent of late, and we considered it our duty to resolve on taking no more, except those to whom we had given previous encouragement. Some of those brought to-day were not of that number; but parents, in one or two instances, whose children we had engaged to take, proposed to keep them back awhile, if we would take these. O, could some of the dear people of God know how much we need their help here, and could some, who have more than heart can wish, know our wants, we should not be necessitated to turn away so many of these benighted children, who are crying to us for instruction.

13. Forwarded a letter to the Treasurer, and another to Mr. Slocumb, Marietta, accompanied by an account of the present state and future prospects of this mission, and an address to the pious and benevolent in that vicinity, requesting them to aid us in our work, by sending supplies of provisions, which we have been induced to believe they would cheerfully do, if a feasible plan were pro-

posed.

Sabbath 14. About an hundred, including the scholars and our own family, usually attend public worship. Finished reading Williston's discourses on the Sabbath. Have found them plain, practical, and instructive, and hope the read-

ing of them will be followed by a divine blessing.

15. Had an opportunity of proving the attachment of one of the scholars to the school. A girl of nineteen, or twenty, has lately received the attentions of a young Indian, with whose conduct we were by no means pleased, and whom we thought very unsuitable for her partner. Her parents are our neighbors, but at the present are absent from home. We have been informed that they were not in favor of the connexion. In such a case, we deemed it our duty to interfere, and state plainly to her, that it was improper for the female scholars, while at

school, to receive the attentions of any person, particularly one of his character; that, if she persisted, she must leave school. She replied, that she could not think of leaving the school; that she would discard him wholly; and to make it

the more effectual, she would not go home on Saturday, as formerly.

17. This morning one of our dogs showed signs of madness, and bit several hogs and another dog. We immediately shot it, and also the other, that was bitten. We regret the loss of these animals, as they are very serviceable in keeping the wolves and other wild beasts from destroying our stock. It is remarkable, that canine madness has prevailed of late, so far as we have heard, in all parts of the United States. Mad dogs have been as common in the Choctaw nation this season, as in Philadelphia or New York.

Meeting for business. Resolved, that the resolution, in regard to taking no more scholars than were then on the list, passed Oct. 26th, be rescinded, and

that we take the two girls brought to day.

18. A caravan of seventeen half breeds, besides a number of women and children, arrived and encamped near the mission. Their intention is, to form a settlement near the Yazoo, above its junction with the Yalo Busha, and about 15 or 20 miles north of this place. There are yet no settlements in that part of the country. They have with them about thirty horses, nearly half of them packed with provisions, kettles, farming tools, &c. It is interesting to see these people, removing into the wilderness, for the purpose of engaging in agricultural pursuits. They stopped to get their tools repaired at our smith's shop. The Indians say, they do not know what they should do, if brother Fisk should go away. In the evening had an exhibition of the school, at which all our visitors were pre-The children sung several hymns, and the opportunity was seized to make such remarks to the children, and those present, as were fitted to be useful. The spacious school room, hung round with Lancasterian lessons, was well lighted up, which, with the order and decorum of the scholars and the melody of their voices, produced the most pleasing emotions, and led us for a moment to forget that we were in a heathen land. A recollection of the contrast, between the present situation of these children, and what it was six months ago, called forth our liveliest gratitude to Him, who caused the light to shine out of darkness, and who is now, through the instrumentality of the Gospel, causing the wilderness and solitary place to bud and blossom as the rose. One of our Indian visitors observed, that he should not be tired of sitting there all night.

19. This morning the Indians are preparing to move on their journey. A sprightly half-breed girl about thirteen, earnestly requested that she might be received into the school. When we told her that we could take no more than we had, and some who were engaged; she wept much. Her friends, to pacify her, told her that she had no suitable clothes, and therefore could not stay. She replied, that she had one cow, which her father had given her, and she would sell that, and get some, if we would take her. Her intreaties affected our hearts. We had already enlarged our school beyond our means of support; our female help was feeble,—and we had resolved to take no more scholars; but when we see children so anxious to come where they can receive an education, and enjoy religious instruction, we believe the Lord will enable us to provide for them. We resolved to take the girl, and to keep her till we were under the necessity of sending her home. Her uncle, a half-breed, said, we might charge to him the

clothes and blankets we got for her, and he would pay for them.

Friends of man and the Redeemer! have you no bowels of mercies for this people? Will you hear them plead for help and not help them? Two other girls, who joined the school a few days since, cried at the same time to go with some of their people who were in the company, but their friends would not permit them. These are the first children who have exhibited even a wish to leave the

school, and they will no doubt become attached to it in a few days more.

22. A half-breed Chief, who has a son in our school, tarried with us all night. We questioned him to ascertain what were his ideas respecting the creation of the world, and several other truths recorded in the Bible. He said the red people knew nothing about these things, and then told us what he had understood from the whites; said he had been an orphan from a small boy; that his father who was a white man, would perhaps have taught him, had he lived;—that he now wished to learn these things, and had therefore sent his son to school. We asked him, if this part of the nation would make an annual appropriation of two

41

thousand dollars for the benefit of this school, as the lower towns had done, for one in their district. He said he had been trying all summer to do something for the school; that there was a council appointed some time since for settling the business, but that the whiskey kegs spoiled it. He had hopes that something would be done in the course of the winter. Received an interesting letter from Dr. Worcester, and another from Father Hoyt.

23. Brother Kingsbury left Elliot to day, for the purpose of making arrange-

ments, relative to the establishments about to be formed in the lower towns.

December 3. A laborer, whom we hired a few days since, cut his knee badly

with an axe. He will probably be unable to labor during several weeks.

4. Some of our larger scholars have of late manifested some discontent with

4. Some of our larger scholars have of late manifested some discontent with the regulations of the school, particularly in respect to labor. But it is a great satisfaction to us, that they receive no support from their parents, or the people generally; and their complaints do not appear to excite any discontent among the

other scholars.

7. Brother K. returned in good health. In the northeast district or lower towns, he met Capt. Folsom, who was authorized by the chiefs to make arrangements relative to establishing a school in that district. The result of this interview was communicated in a letter to the Corresponding Secretary, dated Dec. 4th. It has inspired us with fresh courage, hope, and zeal. Two thousand dollars a year, for seventeen years, has been put at the disposal of the Board by the natives to aid in establishing the new school; and encouragement has been given of more aid hereafter. We deeply lament, that we are obliged, by want of

help, to postpone for the present, commencing the new establishment.

Brother K. preached three times during his absence. The audiences were small, but generally attentive. The people, every where appeared anxious to have their children instructed. Some, who were well informed, said, there were a thousand children in the nation ready to come to school, if they could be received; and that many of their parents would contribute towards their support. During this journey brother K. met with the chief of the Chickasaw Haytown, one of the most distant parts of the nation. He was on his way to Elhot with a little boy of mixed blood, belonging to his town, whom he wished to place in the school. In answer to some remarks, designed to show the importance of the Indians' becoming civilized and industrious, he replied, that his part of the nation had been in great ignorance; that it was not until lately, that they had received any good advice on these subjects; but that now he should use his exertions to have them change their mode of living.

Dec. 8. As there is no prospect of a conveyance by water soon to this place, we this morning sent two packhorses to the Walnut Hills, for the purpose of bringing some articles we have ordered to be sent there from Natchez, and also a box of clothing which had been forwarded from Marietta, for the use of this school.

11. A full blooded Choctaw lad 14 years old arrived to-day. He had come about 250 miles for the purpose of attending school. He is an interesting youth; previous to coming he had expressed his entire willingness to submit to the du-

ties and discipline of the school and family.

12. One of our laborers left us several days since, and another to-day. Our faith is much tried on account of help. The weather is fine for business, but we can make no preparations for other buildings, or for next year's crop, for want of help. The natives generally expect that the school will be considerably enlarged in the spring. We will still trust in the Lord, who does all things well. We would acknowledge his gracious providence in the many mercies we enjoy. Our numerous family have for some time past enjoyed remarkably good health.

14. Meeting for business, Resolved, that brother Jewell take a journey to the road to obtain the loan of some money:—that we unite with our neighbors in paying two dollars a head for wolves killed in the neighborhood:—that the brethren and sisters, under whose care the scholars are placed keep regular bills of the manner in which they perform their work, and of their general conduct; that these bills be examined on Wednesday evening; and that a ticket worth 12½ cents be given to the one in each class, who is most deserving, and that other tickets worth six cents, and three cents be given to others as they respectively deserve. Resolved, that we have plank sawn, and other preparations made, for the new establishment.

Von. XVI.

18. The man, who for several months has been employed much to our satisfaction in the kitchen, quit work to go on a journey of business to Ohio. The question has often been asked in the family, how the heavy work in the kitchen would be done during his absence, and we have been afraid to enlarge our school on this account; but the event has shown, that our fears were unnecessary. Sister A. V. Williams, who has been for some time feeble, is now able to render important aid in this business, and the female scholars make up the deficiency of hired help. There are thirteen girls belonging to the school. These are divided into two companies, each of which alternately assist, while out of school, in the dining room and kitchen. They perform their duties with despatch and neatness which are truly pleasing. The two companies are emulous to excel. Some idea of the labor in our kitchen may be formed from the following schedule of articles cooked in one week, and which may be considered a fair specimen of every week's work. Five hundred pounds of beef, 14 bushels of potatoes, 40 large loaves of bread or puddings to make up the deficiency, 200 gallons of tomfullah,* 60 gallons of weak coffee, three pecks of beans and peas, besides other small articles. One company of the girls when out of school, and not engaged in the kitchen, assist in washing for the family; in sewing, knitting, spinning, &c. Friends of Indian civilization have great reason for being encouraged by their improvement.

Sabbath 19. Worship as usual. But few present besides our family.

20. Brother Jewell left Elliot to go on a journey of sixty or eighty miles for

the purpose of borrowing some money.

22. We were much interested with the report of the good conduct and labor of the boys the past week. They are divided into companies according to their strength and ability to labor. The cases of industry, good conduct, and application to study, were far more numerous than those in which they had been faulty.

24. The man, who went to the Walnut Hills with our horses, has returned without the articles for which he went; a fruitless journey of about 300 miles out and in, for a few articles of clothing and other necessaries. This is one instance among many, of the disappointments and difficulties attending a new establishment in this country, and shows the importance of having a regular supply of those articles which are necessary in so large a family. Many of the children are very destitute of clothes, and it is impossible to procure them in this country. The weather is now cold and uncomfortable. Many of the parents would be glad to purchase shoes for their children, but they are not to be had at any price.

This has been a broken week with respect to business and the school. Christmas is a great day among the Choctaws. They visit their friends, have frolics, and get drunk. All this they have learned by their intercourse with the civilized part of the world. Had religious worship. Explained some of the reasons we have to rejoice on this day, and the manner in which this joy should be expressed. A black man in this neighborhood gives reason to hope, that he has been brought to love the Lord Jesus Christ, and to choose him for his everlasting

portion.

26. Three more scholars came to-day. These make our number sixty.

27. We find our situation much improved this winter beyond that of the last, with respect to provisions. Our plantation was then entirely a wilderness; but it has yielded us a rich harvest. Besides several hundred bushels of corn and potatoes, we have gathered about thirty bushels of peas, and twelve or fifteen of white beans. These last contribute not less to health than to comfort. We have no doubt, that the feeble health of our family last winter was occasioned by a deficiency of vegetable diet. We would recommend this subject particularly to the consideration of missionaries going into the western country, and refer them to the very able and excellent report made to the Secretary of War, by the Surgeon General of the army of the United States, respecting the component parts of the soldiers' rations. The subject applies, in all its force, to missionaries in uncivilized countries. With respect to the peas, we find them an excellent substitute for coffee, when united with it in equal parts. On this account they are a great saving of expense to the mission.

^{*} A nutritious and pleasant broth, or porridge, made of pounded corn, which constitutes the supper of most of the mission family, and a part of the breakfast for the children.

⁺ See National Intelligencer of Oct. 23.

28. Brother Jewell returned, and brought the joyful intelligence, that the brethren and sisters with their little ones, who were on their way to the Arkansaw, were within a few days journey of Elliot, all in good health. Brother J. succeeded in obtaining the money for a short time, that we particularly needed. As brother J. was under the necessity of returning immediately, he left one of our hired men to assist the brethren and conduct them through the wilderness. We regard it as a favorable providence that he was on a journey at this time, in a direction to meet them, and to render them important assistance during the remainder of the journey.

29. Brother Williams, with a hired man and one of the scholars started this morning to meet the brethren, and to assist them on their journey. The weather is very cold, their waggons are heavily laden, and the way is very bad. We

apprehend they will find much difficulty in reaching Elliot.

30. Yesterday proved very stormy. Began with rain and ended with snow, which is nearly four inches deep and very cold. The thermometer at 19°. A sled would run well here to day. We feel much for our brethren and sisters with

their little ones, who will be obliged to lodge in the wilderness.

The school, which was commenced in April last with 10 scholars, now consists of 60. Sixteen can read with a good degree of correctness in the Bible. Others are in various stages of improvement, from the syllables of two letters to easy reading lessons. Two, who six months ago began the alphabet, and were ignorant of our language, are now among the number who read in the Bible. The improvement of all the scholars is very encouraging.

DONATIONS

TO THE MASSACHUSETTS MISSIONARY SOCIETY,

from June 21, 1819, to June 13, 1820.

Abington, a contribution in 3d parish, by the Rev. Samuel Colburn,	\$ 9	17
Abineton and Bridgewater, part of a contribution in the Rev. Daniel Thomas's soc.	20	
Ashby, Female Cent Society, by Rebecca Taylor, Treasurer,	25	
Beverly, Collection in 3d congreg. society, by the Rev. D. Oliphant, -	17	
Boston, Collection in the Old South church after the annual sermon,	70	TU
Braintree, Contribution in the Rev. R. S. Storrs's society, May 30, 1820,	20	00
Bridgewater, North Par. (See North Bridgewater.)	20	00
Byfield, Female Cent Society.	16	05
Contribution in the Rev. Dr. Parish's congregation,		
Carlisle, Contribution (in part) in the Rev. Paul Litchfield's congregation,	28	
Danvers, (South parish,) Contribution, by the Rev. Samuel Walker,		45
	48	-
Female Benevolent Society, "	46	
Essex, Female Charitable Society, by the Rev. R. Crowell,	-	00
Fairfield, (Me.) Individuals, by the Rev. Daniel Lovejoy,	12	00
Foxborough, Fem. Benevolent Society, (July 7, 1819,) \$8 00		
Do. Do. (May 3, 1820,) - 6 00-		
Franklin, Female Cent Society,		00
A contribution, transmitted by Rev. Mr. Ide,	40	
Hanover, Mr. John Wilder,	1	00
Haverhill, Fem. Cent Society, by Rev. J. Dodge, (Feb. 14,) - \$18 00		
Do. Do. by Do. (June 8,) - 15 42-		
Holliston, Female Charitable Society, by Rev. J. Wheaton,	16	
Hopkinton, Female Cent Society, by Mrs. Olive Howe, Treas.		12
Murlborough, Female Cent Society, by Mr. Lewis Howe,	11	61
Medway, (W. parish,) Monthly concert, by the Rev. Mr. Ide, -	22	
Female Cent Society, by do.	26	61
Middleborough, Contribution from the 1st parish,	19	00
Newburyport, Contribution in the Rev. Mr. Dimmick's congreg. by S. Tenney, Esq.	47	33
Female Auxiliary Education and Mission Society, by Sarah Goodrich, Treas.	70	00
New Sharon, (Me.) The first congregational society, by the Rev. Josiah Peat,	10	00
North Bridgewater, Daniel Howard, Esq	-5	00
Phillipston, Part of a legacy bequeathed by the late Mrs. Mary Osborn, paid by J.		
Estabrook and Stephen Batchelder, jun. Esgrs. Executors,	700	00
Putnam, (Me.) Individuals, by the Rev. Daniel Lovejoy,	9	00
Randolph, Mr. Thomas Wales,	5	00
Reading, Mr. John Damon,		00
and the state of t		

\$ 1,961 74

Rehoboth, A contribution in the Rev. Otis Thompson's parish,		\$ 11 35
Female Benevolent Society,	-	12 00
Rev. Otis Thompson, (a dona.)		1 40
Rowley, (1st parish.) A contribution, by J. Jewett, Esq.		16 00
Salem, A friend, by the Rev. E. Cornelius,	40	2 00
A member of the Rev Brown Emerson's society, (July 14, 1819,)		13 32
Contribution in the same congregation,	-	35 27
Donation of ladies in do.		16 07
Ladies' Female Tabernacle Society, by the Rev. Dr. Worcester,	-	103 68
Searsmont, (Me.) Individuals, by the Rev. Daniel Lovejoy,		9 00
Stoneham, Fem Char. Soc. by the Rev. J. H. Stevens, (June 22, 1819,)	-	12 50
Contribution in the Rev. Mr. Steven's society		6 04
Weymouth, Female Religious Society, in the north parish,	-	10 33
Reading and Religious Society in the south parish, by the Rev. William Tyler,		66 42
Wilmington, Fem. Cent Soc. by the Rev. F. Reynolds,	-	14 18
Worcester, From three sisters,		50 00
By annual subscriptions of members,	-0	211 00
	-	

LAUDABLE INDUSTRY.

THE following extracts are from a letter inclosing a remittance from a Seminary of Young Ladies in Charleston, S. C. for the purpose of aiding in the education of heathen children; it being their second semi-annual remittance, and was collected by the payment of monthly quotas, and the avails of needlework executed by themselves.

"THE children are desirous that their society should educate and name two heathen children, at Elliot, to be selected from among the Choctaw nation of Indians; viz. a boy and a girl,—the former to be named Nathaniel Russell, and

the latter Eliza Beach.

"It gives me satisfaction to state, that the young ladies of the Society take much pleasure, and are truly zealous to accomplish the object in view. Each Friday is regularly devoted to religious instruction in the Seminary; on the afternoon of which day the Society are occupied in executing various kinds of needlework in aid of the general fund. Each member pays six cents and a quarter, or more, per month, into the fund. The Society now consists of eighty members. During the time they are engaged in work, Mrs. — reads a lecture or some missionary information from the Panoplist, and other religious publications, which seems truly profitable to the children. The Lectures by Mr. Robert May, a missionary, printed at Philadelphia in 1812, have been found useful.

"It is worthy of remark, that though some of the pupils are occasionally absent at other times, from the exercises of the Seminary, there is very seldom an absence on Friday, so much do the young ladies appear to be interested in the

WOLK

"The needlework executed by the Society is frequently engaged before completed. Several of the young ladies, already connected with the Society, a few weeks ago voluntarily resolved to form an auxiliary Society and devote additional time to needlework;—also, to lay aside weekly an extra proportion of

their pocket money in aid of the general fund.

"Thus, while children enjoy the advantages of obtaining literary and religious metruction, they may aid in extending the same advantages to the destitute neathers; and, as much of one's conduct in mature years, depends upon the habits of early life, it is certainly wise to accustom children to feel for, and to contribute to the relief of both the temporal and spiritual wants of their destitute fellow creatures. God is well pleased with the attempts of children to do good; and particularly so when they are seeking the eternal welfare of souls.

"Seminaries of learning might be made doubly useful, by establishing and encouraging Juvende Societies in them, for the support of missionary labors, and the education of heather children. Should it be urged, that children have enough to do to attend to their own studies, and that such a course would interfere with their own improvement, experience has proved the reverse to be the case. Many of the children attached to the abovementioned Society have shown a desire to excel in the study of the sacred Scriptures, and in the execution of needle work; some of whom were not at first desirous of learning; but

who, on having a piece of work put into their hands to be executed in aid of the heathen, have taken much pains to execute it with neatness.

"It gives me pleasure to state, that the Juvenile Heathen School Society, attached to one of our Sabbath schools, has commenced the work of educating one child also, the particulars of which you will learn from the Superintendant.

"May the exertions of all who are anxious to build the Redeemer's kingdom on earth be crowned with success; and that such encouragement may be given to your Board, which so laudable an institution merits, is the prayer of

Your obedient servant."

MISCELLANEOUS NOTICES.

THE following letter was not long since received by the Treasurer of the A. B. C. F. M. from a country elergyman.

"DEAR SIR,

THE inclosed \$12, my second specific triffing donation to the A. B. C. F. M.

I hasten to transmit to you.

"The late Address of the Prudential Committee, which I trust will have its designed and desired effect on all to whom it is sent, interests me much; and moves me at this time, to go beyond what my circumstances seem to allow. How can I withhold, when there is such a call for assistance, in order that the gladdening operations of the Board may be not only not retarded, but greatly increased. There are, within the reach of our charities, many highly important and useful benevolent institutions in successful operation calling for help, and which must receive continued and increasing patronage. But I reciprocate the sentiment, which I have sometime considered a correct one, that the particular cause in which the A. B. C. F. M. are engaged, "in importance, and in claims upon Christian attention, and benevolence, unquestionably is not second to any other."

"It is but a little that I can do efficiently and directly to aid the mighty work of evangelizing the nations. O that I were able to do more. But while I cheerfully bestow what I can of my little income, I hope to be more faithful in my endeavors to persuade others to do according to their ability. I know that money is needed, and must and will be given; for it is all the Lord's, and wholly at his disposal. O it is a blessed privilege to give, to impart liberally, and to say from the heart, with benevolent David, "Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee,

and OF THINE OWN have we given thee."

"Covetousness and selfishness will not always prevail on earth, and surely not among the disciples of Jesus. People will yet render unto all their dues,—"unto Casar the things which are Casar's, and unto God the things that are God's." Pastors and teachers will be able in truth to adopt the language of the apostle to the Corinthians, addressing their flocks with a happy effect. "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged." And individuals and congregations, with all cheerfulness, will faithfully obey apostolic injunctions and divine requirements, calling them to the exercise of diffusive and efficient benevolence. Your brother in the cause of Immanuel."

CONTRIBUTIONS AT THE MONTHLY CONCERT.

The following extracts from a letter of a Correspondent deserve a careful attention.

1. THE only object of these contributions is to support Foreign Missions.

2. To be paid to a Treasurer, or, in his absence, to a Receiver.

3. The Treasurer keeps a book with every contributor's name, (if returned,) and the sum contributed; and reports at every concert.

4. As often as ten dollars are in the treasury, remittances are made to the Treasurer of the American Board of Commissioners for Foreign Missions.

5. Every person, who is willing and thinks it proper, as it is a public charity,

is requested to return his name with his contribution.

6. The very least, as well as the greatest, contribution will be thankfully accepted: but every person is desired to consider how much it is his duty to contribute to this object monthly, in view of his circumstances, his engagements, his duty to support other objects, the benefits he receives of God, whose steward he is, the perishing condition of the heathen, and the glorious prospect of doing eternal good to thousands.

N. B. If any person cannot attend the concert, he can commit his contri-

bution to a friend.

326

Fevery man, woman and child may consider that one single cent a month will be 12 cents a year-100 such contributions will be \$12 a year-100 of 2 cents, \$24 a year—100 of 3 cents, \$36 a year—100 of 61 cents, \$75 a year—100 of 12½ cents, \$150 a year.-Who is not able to give 1 cent a month? Who would be the poorer for giving 12½ cents a month?

This, Sir, is the plan, proposed by a committee of our church for contributions at the monthly concert, and which was yesterday read to the congregation from

the pulpit. The first contribution has exceeded fifteen dollars.

I cannot flatter myself that we shall collect as much every month as we have this; because one has put in \$5, to make one dollar a month from the commencement of the year. But I do cherish the hope that we shall send you ten dollars every month.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS from May 21st, to June 20, inclusive.

Abbeville, S. C. Rev. Henry Reed, for the mission at Elliot, by the Rev. Total. 5 00 Mr. Bascom, Abington, Ms. Mr. Samuel Reed, cost saved from an unreasonable pros-3 00 -(2d parish.) Female Benevolent Society, by Sarah Whitman, Treasurer, for the American aborigines, 1r. Thomas Wales, -(3d parish.) Fem. Benevolent Society, for the western mission, 30 00 50 00 3 00 3 00 Abington and Bridgewater, Union and Calvinistic Society, of which \$12 are for ed. DANIEL THOMAS, 2d payment, 20 00 60 00 Amherst, Ms. (W. parish.) The following persons, by the Rev. Experience Porter; viz. John Eastman,
N. Webster, Esq. \$1; Mrs. Harriet Cobb, 5; Rev. Dr.
Parsons, \$2,
Mrs. S. S. 3; Rev. Daniel A. Clark, 1; Joel Smith, \$1;

500 S. F. Dickinson, Esq. Chester Hawley, Martin Kellogg, jun. John Wood, Zechariah Hawley, jun. Nathaniel C. Dickinson, Enos Dickinson, Elijah Clark, Sanford Lawton, Timothy Smith, Hervey Smith, John Leland, Esq. Silas Cowl, Gerard Hallock, Orra White, Frances Strong, Elijah Boultwood, Josiah Warner, John C. Warren, \$1 each, Lucius Boultwood, 2; a friend of missions, \$1 10, 19 00 3 10 Mr. J. E. 3; William Rice, \$2, 5 00 William Kellogg, Martin Kellogg, William Cowl, Spencer Smith, Cyrus P. Grosvenor, Alpheus Osborn, two friends 81 of missions, Jared White, 4 50 Amanda Smith, 25 cts; two friends o missions, 25 cts. Anson Russell, 25 cts. -48 16 Andower, Ms (N. Parish.) A friend of missions, an ann. paym. by the Rev. I. W. Putnam, 3 00 A friend, by Mrs. E. Adams, 2 00 Arkport, N. Y. From Juvenis, for the translations, by C. Hurlbut, Esq. Arundel, Me. Fem. Mite Soc. by Lois W. Payson, Treas. for George PAYSON, and SILAS Moody, 2d payment, Child's Friend Soc. for Edward Warren, 2d payment, by Esther 24 00 60 00 Downing, Sec. 12 00 24 00

Augusta, Me. Fem. Mite Soc. and Juv. Mite Soc. (\$7 50 each,) for		Total.
SAMUEL NEWELL at Brainerd, by the Rev. B. Tappan,	15 00	135 00
Back Creek, N. Car. Donation Society, remitted to N. Whiting, by T.		
Dwight, Esq.	35 00	105 00
Baltimore. Female Mite Society, by Anna Maria Inglis, Treas. to be		
applied to educating heathen children in India,	250 00	1,550 00
A female friend to missions, to be divided between the Palestine and Sandwich Isl. mission,	10 00	
Franklin Street Juv. Male Mite Soc. for a child in Mr. Woodward's	10 00	
family, Ceylon, to be named Adam Clark,	10 00	22 00
Do. Do. Fem. Mite Soc. for a little girl, to be named CATHARINE BROWN,	10 00	24 00
From Ptohos, for the ed. of a little son of the west, at Brainerd,	30 00	
Becket, Ms. Individuals in the Congreg. soc. by the Rev. J. L. Mills,	10 74	
Female Charitable Society, by Minerva Higley, Treas.	7 26	
Bedford, N. H. Subscribers, by Dea. J. French, for educ. heathen chil.	6 50	71 51
Belchertown, Ms. The following persons, by the Rev. E. Porter, viz.		
E. Phelps, Esq. 1; Capt. Phineas Strong, \$1 22, - \$2 22 Wright Bridgman, 2; do. for his children, \$1, - 3 00		
Wright Bridgman, 2; do. for his children, \$1, - 3 00 Daniel Hannum, Park Holland, Thomas Sabin, jun. \$1 each, 3 00		
Maj. S. Dwight, Dwight Graves, Capt. George Gilbert, Dea.		
Daniel Phelps, \$1 each, 4 00		
Dr. William Holland, Eliphaz Reed, 50 cts. each, 1 00		
Eleven persons, "friends to missions," - 6 66		
Herman Hawes, and Mrs. Hawes, 1 50		
Caleb Clarke, 3; Charles Dunbar, \$1 50, - 4 50		
George Filer, \$1; Abraham Allen, 50 cts 1 50		
Jona. Bardwell, David Fairbanks, Ralph Owen, 50 ets. each, 1 50 Capt. E. Nichols, \$1; Mrs. Nichols, 25 ets 1 25		
Capt. E. Nichols, §1; Mrs. Nichols, 25 cts 1 25 Julia Daggett, Martha Dwight, Mary Jones, Julia Ann Steb-		
bins, 25 cents each, 1 00		
Henry A. Bridgman, 56 cents; Betsey Cornwall, \$1 37, 1 93		
A friend of missions, S1; Jona. Smith, 45 cts. 1 45		
The Mount Vernon Lodge, 10 00-	-44 51	
Benson, Ver. For. and Domestic Miss. Soc. by Allen Goodrich, Treas.	14 00	43 00
John Kellogg, Esq. for school to W. Indians,	1 00	4 = 100
Berkley, Ms. Monthly conc. for prayer, by the Rev. Thomas Andros,	11 70	15 70
— and vicinity. For. Miss. Society, by Asahel Hathaway, Esq. Treas.	12 00 5 00	38 00
Barzillai Crane, Esq. by do. Bethany, N. C. Benefi. Society for a child in India, to be named James	2 00	
Pringle, by R. H. Morrison, Esq.	12 00	
Reverly, Ms. Monthly concert, by the Rev. Dr. Worcester,	7 00	28 35
Individuals, by the Rev. D. Oliphant,	4 50	
Biston. Children in Miss Perry's School, for Indian children, -	1 00	
Ladies, for Chauncer A. Goodrich and Claudius Buchanan, in Cey-		
lon, 2d payment,	24 00	150 00
Do. for a female child, to be named Susan Huntington,	12 00	
A female friend, by Miss Perry, for John Brown Frazier, 2d paym, United monthly concert, for the mission to Jerusalem,	12 00 45 75	1 10% 01
A gentleman, for the educ. of two chil. among the Choctaws, \$60, and	43 13	1,104 01
one in Ceylon, \$12, 72 00		
	-100 00	
A lady, for the Ceylon mission,	1 00	
A lady, for the suffering children in Ceylon, by Mr. J. C. Proctor,	1 00	
Mr. Josiah Caldwell, for the Cherokee mission, by N. Willis,	3 50	
A widow's Mite, for the Palestine mission, by Mr. Homes,	3 00	\$0.04
Boxford, Ms. The Soc. for ed. heathen children,	18 50	42 61
Bradford, Ms. Sister Circle in the Academy towards the support of two children in Mr. Spaulding's family in Ceylon, to be named PARKER		
KIMBALL HASELTINE and FANNY BAKER, by Miss S. Tyler,		
Fem. Assoc. in Bradford Academy, for the Sand. Isl mission,	19 00	
,	19 00 20 00	
Brattleborough, Ver. Ladies' Charitable Society, for missionary purposes.	19 00 20 00	
Brattleborough, Ver. Ladies' Charitable Society, for missionary purposes, by Electa W. Green,		46 70
Brimfield, Ms. A family school, under the care of Miss S. Vaill,	20 00 12 00 3 00	46 70
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing,	20 00 12 00 3 00 2 25	46 70
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant,	20 00 12 00 3 00 2 25 68	46 70
by Electa W. Green, Brinkfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brookling, Ms. Mr. Andrew B. Foster, by N. Willis,	20 00 12 00 3 00 2 25 68 2 00	
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. Dar.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brookline, Ms. Mr. Andrew B. Foster, by N. Willis, Brooklyne, Con. Newell Society, by Clarissa Williams, Treas.	20 00 12 00 3 00 2 25 68 2 00 13 00	62 00
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brooklyn, Con. Newell Society, by Clarissa Williams, Treas. Bucksport, Me. Monthly concert for prayer.	20 00 12 00 3 00 2 25 68 2 00	
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brooklyn, Con. Newell Society, by Clarissa Williams, Treas. Bucksport, Me. Monthly concert for prayer, Camden, S. C. Ladies' Cent Soc. for a child in the family of the Rev.	20 00 12 00 3 00 2 25 68 2 00 13 00 3 00	62 00
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brooklyn, Con. Newell Society, by Clarissa Williams, Treas. Bucksport, Me. Monthly concert for prayer, Camden, S. C. Ladies' Cent Soc. for a child in the family of the Rev. Pliny Fisk, to be named John Mitchell Roberts, by Mrs. Blanding,	20 00 12 00 3 00 2 25 68 2 00 13 00	62 00
by Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brooklyn, Con. Newell Society, by Clarissa Williams, Treas. Bucksport, Me. Monthly concert for prayer, Camden, S. C. Ladies' Cent Soc. for a child in the family of the Rev.	20 00 12 00 3 00 2 25 68 2 00 13 00 3 00	62 00
By Electa W. Green, Brimfield, Ms. A family school, under the care of Miss S. Vaill, Brookfield, Ms. (W. par.) A charity box, kept by Mr. Thomas Thwing, Brookfield, Con. Several ladies, for the F. Mis. Sch. by the Accountant, Brookline, Ms. Mr. Andrew B. Foster, by N. Willis, Brooklyn, Con. Newell Society, by Clarissa Williams, Treas. Bucksport, Me. Monthly concert for prayer, Camden, S. C. Ladies' Cent Soc. for a child in the family of the Rev. Pliny Fisk, to be named John Mitchell Roberts, by Mrs. Blanding, Canaan, Con. (N. parish.) By the Rev. C. Prentice, as follows; viz.	20 00 12 00 3 00 2 25 68 2 00 13 00 3 00	62 00

30 00

100 00

48 37

3 00

4 00

12 00

20 00

3 52

2 38

20 00

12 00

20 00

12 00

-25 00

7 17

15 00

10 00

-7 84

20 00

44 00

13 00

5 00

\$19 00

5 00

1 03

1 00

47.

50

50-

1 00 10 00 178 18

36 00

92 38

91 54

56 00

24 00

116 00

105 00

27 80

82 08

Javen. Hea. School Soc. in the Subbath school of the 1st Presbyterian church, for a child at Elliot, to be named Andrew Flinn, by the Rev. A. P. Gready, Heathen School Society in a Seminary of young ladies, a semi-ann. paym. for two children to be educ. at Elliot, and named NATHANIEL

Mrs. Elizabeth A. Clarkson, by the Rev. Dr. Palmer, of which half is for missions among Am. Ind. and half for missions abroad,

Juvenile Heathen School Society, in Sabbath school No. 1, by H. C.

Colchester, Con. Juv. Ben. Soc. for SALMON CONE, by Elizabeth P. Hubbard,

Concord, Ms. Collect. at mon. prayer meeting, by the Rev. Dr. Ripley,

Conway, Ms. Fem. Soc. for promoting Christ. by Phebe Howland, Trea.

Coventry, Con. Mr. Jepthae Fitch, for Indian miss. by Mr. C. Booth, Danvers, Ms. Village Reading Society,

Dedham, Ms. (1st parish.) Maternal Assoc. for educ. a hea. child to be

Dorchester, Ms. Christian friends, for JOHN CODMAN, in Ceylon, 2d paym.

Douglas, Ms. Children's Industrious Benevoient Soc. for ed. hea. chil.

Dracut and Chelmsford, Ms. Fem. Cent Soc. for the mission to Jerusa-

East-Hampton, Ms. The following persons, by the Rev. John Woodbridge, viz. Dea. Thaddeus Clapp, Isaac Clapp, Ichabod Wright,
Ahira Lyman, \$1 each,

\$\frac{5}{2}\$ 00

Hezekiah Wright, 21 ets. Levi Clapp, jun. and Levi White,

A friend of miss. 25 ets. another do. 10 ets. another do. 12 ets.

Enoshurg, Ver. Monthly concert, by Solomon Williams, Esq. Essex, Ms. Female Charitable Society, by the Rev. Mr. Crowell,

East-Hampton, L. Isl. Fem. For. Mis. Soc. a semi-annual payment, by

Enfield, Con. Female Auxiliary Bible Society, by Priscilla Robbins,

Dunbarton, N. H. Mr. Caleb Mills, for the missions to the East,

Dea. Solomon Lyman, 50 cts. Marilla Clapp, 53 cts.

Wooster Avery, 23 cts. Stephen Wright, 50 cts. Enos Pomroy, Samuel Lyman, 50 cts. each,

A legacy bequeathed by the late Mrs. Fanny Baker, by Mr. Jeremiah

RUSSELL, and ELIZA BEACH,

Missionary Mite Society,

A friend of missions,

20 cents each,

A lady, for the same purpose,

lem, by Phebe Varnum, Treas.

the Rev. Ebenezer Phillips,

President, for the Cherokee mission,

McLeod, Superintendant,*
Chester, Ms. The family of William Wade, Esq.

Chilmark, Ms. Three females, 3; friend of missions, \$1,

Columbia, S. C. Miss R. Eaton, by Mr. Joseph Tyler,

called, JOSHUA BATES, by Julia Metcalf, Sec.

Mrs. Jackson, towards educ. a child in Ceylon,

A little girl, for educ. heathen children,

at Brainerd; by Mr. David Holman,

Ver. Fem. Cent Society, by Mr. I. Bird,

Exeter, N. II. Two young female members of the Rev. Mr. Rowland's church,
Fairhaven, Vt. Female Heathen School Society, by Mr. I. R. Barbour, 10 00 10 00 30 50 * This Society has contributed, during the first year since its formation, \$178 18; of which \$150 are appropriated to the support of the Changane School in Ceylon, and \$28 18 are paid in advance for the education of a child in the mission boarding school, Ceylon, to be called Michael Bunnham Latimen, out of respect to the late lame ated Superintendant of the Sabbath School, in which these dunutions have been given.

Donations.	to	the	Am.	Board	of	Com.	for	For.	Miss.
------------	----	-----	-----	-------	----	------	-----	------	-------

329

1820.

		-,
Francestown, N. H. Female Association for educating heathen children		Total.
in India, by Deborah Starrett,	7 35	29 35
Freehold, N Jer. Female Benevolent Society, (a special donation) for		-5 op
the Choctaw Mission, by Mrs. Maria Scudder.	20 00	89 00
Gardner, Ms. Rev. Jona. Osgood, for the miss. to Brainerd and Elliot.	8 00	
Mrs. Orange Osgood, for the same,	5 00	
Amanda Almira Osgood, for do.	2 00	
Genoa, N. Y. Second Female Cent Society, by Laura Bascom, Pres.	20 00	
Georgia, (State of) Miss M. Dunning for the school at Talony, by Mr.		
Hall,	5 00	
Hon Judge Raymond, by do.	10 00	
Gloucester, Ms. Female Society, in 5th parish, for educating heathen children, by Rebecca Jewett, Treasurer,	40.00	
Graphy Ms. Even the following individuals have Down B. Down	15 00	57 75
Granby, Ms. From the following individuals, by the Rev. E. Porter,		
David Smith, Esq. \$3; Reuben Moody, 2; Azor Moody, 3; 8 00 Rev. William Bull, John Preston, Chester Eastman, Wil-		
liam Eastman, Luther Ferry, Enos Moody, Jun. John		
Payne, James Burnham, \$1 each, - 8 00		
William Snow, Erastus Moody, 50 cents, each, . 1 00		
Abner Ferry, 68 cents; Joseph Witt, 37, - 1 05		
A friend of missions, 50		
22 1 0 1 0 1 1	38 55	
Guilford, Juvenile Society, by T. Dwight, Esq.	8 10	35 10
A school in do. 50 cents; a lady \$1,50;	2 00	
Hadley, Ms. From subscribers, (not named;) by the Rev. John		
Woodbridge, 877		
Roswell Wells, \$2; Stephen Johnson, \$1; - 8 00		
Several individuals in the south part of the town, Halifux, Ms. Female Missionary Society by Maj. G. Russell,	12 97	
Halifux, Ms. Female Missionary Society by Maj. G. Russell,	18 02	
Hampton, Con. the Monthly concert of prayer, by Dr. W. Brewster, for		
the Foreign Mission School,	9 65	
Hanover, Ms. Female Mite Society, by Mrs. Stockbridge,	13 50	55 26
Hanover, Pen. Dauphin, Co. An Association, by the Rev. James Snodgrass,		
Hardwick, Ver. Einsthan Strong, Esq. Hardwick, Ms. Charitable Society, for educating heathen youth, by Jo-	4 37	
seph Richmond, Treasurer,	66 00	
Hartford, Con. A lady, by the Rev. Mr. Hawes,	36 20	
Avails of an Address, delivered by the Rev. Mr. Gallaudet, at a prayer-	1 00	
meeting, Oct. 11, 1819.*	45 84	
Hartland, Con. Mr Stephen Goodyear, for the Foreign Mission School,	2 00	
Hatfield, Ms. By the Rev John Woodbridge, several subscribers,	23 50	
Hawley, Ms. Young Men's Charitable Society for the Cherokee mission,		
by Calvin Cooley, Treasurer,	13 00	44 00
Hingham, Ms. Capt. Josiah Lane, Hinsdale, Ms. Female Charitable Society, by Phehe Allen, Treasurer,	5 00	
Hinsdale, Ms. Female Charitable Society, by Phebe Allen, Treasurer,	33 35	51 85
Monthly concert, for the Christian education of the heathen, by the		
Rev. William A. Hawley,	17 45	45 45
Holles, N H. Savings of a widow and her daughter,	1 00	
Holliston, Ms. A contribution, for the mission at Brainerd, \$6: for Sand-	44 80	
wich Islands, \$5,72, by the Rev. Josephus Wheaton,	11 72	41 00
Hopkinton, Ms. Monthly concert of prayer by Deacon E. Fitch,	6 26	14 26
Fem. Cent Society, by Mrs. Howe, for translations, \$2,08; for the mission at Brainerd, \$26 04.	28 12	70 60
Mudson, O. Asahel Kilborn, 2d semi ann. paym. for George Hooker,	6 00	70 62
Huntington, (Ripton parish,) Con. Five pupils in the school of Mr. Hez-	0 00	
ekiah Rudd, saved by abstaining from sugar, for educ. a heathen		
child, to be named RIPTON,	12 00	
Ipswich, Ms. Ruth Conant, by Rev. D. T. Kimball, -	1 00	
Keene, N. H. Monthly concert, by the Rev. Z. S. Barstow, -	12 56	141 51
Kingston, Ms. Mission box of Maj. G. Russell, -	1 75	12 76
Lancaster, N. H. Collec. on the 1st Sabbath of Jan. by the Rev. J. Willard,	12 62	
Lee, Ms. A charity box for ed. heathen children, by the Rev. Dr. Hyde, Lenox, Me. Fem Cent Soc. by Abigail Walker, Treas for Sand. Isl. M.	75	
Lenox, Me. Fem Cent Soc. by Abigail Walker, Treas for Sand. Isl. M.	6 39	91 48
Lima, N. Y. (Ontario Co) For. Miss. Soc. remitted by Mr. James K.		
Guernsey to the Hon. Egbert Benson,	400 00	
Til N N N Com Com Sen An Tilin I Di I C	126 22	* 06 00
Liste, N. Y. Fern. Cent Soc. for Am. Indians, by Phebe Squire, Litchfield County, Con. For. Miss. Soc. by the Hon. Benj. Tallmadge,	126 22 20 00 266 65	131 00 8,386 79

* A considerable number of copies of this Address have been gratuitously distributed by the publisher, with a view to premote the cause of missions.

† This Society has remitted, since February last, \$1166 65. The following sums, contributed to the Board through the Treasury of the Foreign Mission Society of Litchfield Vol. XVI.

330 Donations to the Am. Board of Com. for For. M.	iss.	į	Jul	¥,
Longmendow, Ms. Children in a school, for heathen youth, by the Hon.		10	Tot	al.
George Bliss, Ludlow, Ver. Female Cent Society,		12	51	90
Josiah Fletcher, Esq.	50	00		
Ludlow, Ms. A contribution, by the Rev. Mr. Wright, remitted by Rev. E. Porter,	12	00		
Madison, Morgan Co. Geo. Aux. Mission Soc. for the miss. at Brainerd,				
by the Rev. R. Chamberlain, Mansfield, Con. (1st parish.) Newell Soc. by Mrs. Atwood, Treas.	27	61	131	81
Children in a district school, for educating heathen children,	. 1	37		
Manchester, Ver. Daniel Wellman, by Mr. I. Bird, for ed. hea. children, Marblehead, Ms. Monthly concert of the Rev. Mr. Dana's church,	3 10	00	55	00
Medway, Ms. (W. parish.) A charity box kept by Milton H. Sanford,				
for educating heathen children, Addelehara' Ms. Azel Perkins, by the Rev. P. Colhey.		39		
Middleboro' Ms. Azel Perkins, by the Rev. P Colbey, Middletown, Con. For. Miss. Soc. by Richard Hubbard, Esq. of which				
\$12 were collected by Lucy Tryon, for educ. a child to be named JOHN R. CRANE,	23	0.4	804	5.2
Milton, Ms. Fem. Juven. Soc. by Elisabeth Inches, Treas. for the educ.			00%	0.0
of a child in Ceylon, to be named SAMUEL GILE, Monson, Ms. Contribution, by the Rev. J. Vaill,		00		
Monthly concert, by do		80	44	70
Capt. Rufus Flynt, Joel Norcross, Esq. \$5; Mr. Asa Gates, \$1; Wm Davis, 50 cts.		00 50		
Montville, Con. Ladies' For. Mis. Soc. by the Rev. Abel McEwen,		51	214	44
Nelson, N. H. Contribution in the congregation on the first Sabbath in May, by the Rev. Gad Newell,	1.3.	72		
Charity box kept at the monthly concert,		19		
New-Bedford, Ms. Mite box kept by S. Bailey, remitted by the Rev. S. Holmes,	9	00		
Heathen's Friend Society, by Pamela Willis, Treas. to constitute the	24	00		
Rev. Sylvester Holmes a member for life of the Boston Foreign Mission Society,	40	00	294	23
New-Braintree, Ms. The Rev. John Fisk,		00	#JT	0.0
Newbury, Ms. (1st parish.) Monthly concert, by Leonard Withington, Newburyport, Ms. Monthly concert in the first Presbyterian church, by	17	00		
the Rev. Dr. Dana,	26	91	68	50
Capt. John Wills, jun. for a child in Ceylon called PAUL TITCOMB, 2d payment,	15	00		
A Juvenile Society, by Mrs. Thompson, for heathen children,		79		
New-Canaan, N. Y. Female Cent Soc. by the Accountant of the For.	11	00		
New-Castle, Del. Juvenile Soc. in connexion with a Sabbath school, for a		0.0		
child at Brainerd, to be named JOHN E. LATTA, by Sally McCallmont, New-Ipswich, N. H. An aged friend of missions,		00		
New-London, Con. A friend, by the Rev. Mr. McEwen, -	5	00		
New-York. The Rev. Burr Baldwin, A lady, for the Palestine mission, by Mr. A. G. Phelps,		00		
Monthly concert at the Union Miss. church, by the Rev. W. Stafford,	5	82		
Friends, for Melancthon Whelpley, 2d payment, From colored girls belonging to a Sabbath school, by Mrs. Brittan,		00		
Fem. Juv. Soc. Rutger's St. church, for ALEXANDER MCCLELLAND				
and Samuel Willis, 2d year; and Ward Stafford, 1st year, by	36	00	60	00
North-Killingworth, Con. William Wallace, for Indian missions, by				00
T. Dwight, Esq.	2	50		
county, Con. have been appropriated by the donors to particular purposes ing heathen children at Bombay and the neighborhood:	, 71.	z. je	m educ	at-
Male and Female Associations of Plymouth,			\$ 21	
Female Charitable Association, Male and Female Societies in Torrington,	•			50 76
Gentlemen's Association in Winstead, Female Charitable Society in Torrington,	-			00
Male and Female Association in Danbury,				15 00
Mrs. Polly Nettleton of Watertown, to educ. a femule child in Ceylon,				
to be called MARY BARNWELL,		-	12	00
Mrs. Dorcas Southwayd of Watertown, for the school at Cornwall,	-			00
Mrs. Absgail Mansfield of Bethlehem, for Sand. Isl. Mission, Mrs. Elizabeth Allen of Sherman, for do.		-		00
The Church in Goshen, for the Cherokee mission,	49		48	25

J			
Northampton, Ms. Twenty benevolent individuals, by the Rev.	. J.		Total.
Woodbridge, Norwich, Ms. A contribution, by the Rev. J. Woodbridge,	-	108 00 20 31	
Female Tract Society,		69	
Otis, Ms. Mr. Herman Kingsbury, by A. Bidwell, Esq.		1 00	00.00
Oxford, Ms. Fem. Cent. Soc. by Nancy Merriam, Treas. Palmer, Ms. A contribution at a lecture, by the Rev. Joseph Vaill,	-	20 00	29 00
Philadelphia. A friend of missions,		20 00	
Chil. Cent Soc. of the Northern Liberties, by Sarah Patterson, Transitisfield, Ver. Rev. Justin Parsons, for the Palestine mission,	eas.	9 00	89 00
Plainfield, Con. Monthly concert, by the Rev. Orin Fowler,		30 00 18 00	
Plympton, Ms. Aiding For. Mis. Soc. by the Rev. Elijah Dexter, Tr	eas.	15 40	185 00
Propin, N. H. Mr. Samuel Gibson, by the Rev. W. F. Rowland, Prattsburg, N. Y. A female friend, for the mission to Palestine,	hv	2 00	
Dr. N. Niles,		5 60	
Princeton, N. J. A charity box kept in the Theol. Sem. for the sci	hool	ao oo	
at Brainerd, by the Rev. R. Chamberlain, Reading, Ms. Part of a contribution in the first church, for miss	10119	20 00	
among American Indians,		50	
Rehoboth, Ms. Fem. Benev. Soc by the Rev. O. Thompson,		34 48 1 37	
Rockingham Co. N. H. Char. Soc. by the Rev. I. W. Putnam; viz.	for	2 01	
educ. hea. youth in Am. \$30, (of which \$3 are for Cheroke			100 00
and \$9 for missions generally, St. Albans, Ver. Mon. con. coll. during the year past, by Dr. E. Lit	tle.	39 00 14 00	436 30 62 67
St. Johnsbury, Ver. Monthly concert, by Mr. Luther Clark,		9 49	126 84
Salem, Ms. Females, who meet for prayer, Salisbury, Con. The following persons, by the Rev. Charles Pren	tico	1 50	7 50
	2 50		
	2 50		
A female friend of missions, who has no means of support but her daily labor, 3	3 00		
Gen. Elisha Sterling, for missions to the American Indians,	5 00		
Miss Reed, \$2; Mrs. Lander, \$1 50; Mrs. Thomas, 50 cts. Miss Lamb, \$1; Mrs. Hutchinson, 50 cts. Mr. A. Hutch-	1 00		
inson, 12 cts.	1 62		
	3 00-	-31 62	
Two female friends of missions, by the Rev. Lavius Hyde, From C. Coffin's children, by do.		3 00	
Scituate, Ms. Rowland Litchfield,	,=	1 00	
Levi Vinal, Ruth Litchfield, \$1; Lydia Vinal, \$1 25,	ы	2 00	
Southampton, Ms. From the following, by the Rev. John Woodbridge			
	7 08 2 50		
John Strong, jun. Heman S—, Lemuel P. Bates, Elisha	W 50		
Edwards, Tertius L. Clark, Samuel Colman, a friend, Luther Edwards, \$1 each,	9.00		
	8 00 5 00		
From the western district, at a concert for prayer,	3 62-	26 20	
Southbridge, Ms. Monthly concert, by the Rev. Jason Park, South-Canaan, Con. A contribution taken on the first Sabbath of I	May.	4 00	9 %
by the Rev. Charles Prentice,	-	15 00	
South-Reading, Ms. A lady, appropriated to a particular purpose Rev. R. Emerson,	e, by	1 00	
South-Salem, N. Y. A lady, for the For. Mis. School, by T. Dwight,	Esq.	75	
Stockbridge, Ms. Individuals, by the Rev. David D. Field, as follows,	viz.		
Asahel T. Bradley, \$8; Cyrus Williams, \$5; Oliver Partridge, \$5,	8 00		
Sewall Sargeant, Joseph Woodbridge, Esq. Abner Crosby,			
	8 00 4 00		
Col. Prentice C. Williams, Avery Williams, A friend of mis-			
	3 00	56 00	
Three other friends of missions, \$1 each, Stonehum, Ms. Fem. Char. Soc. for the Cherokee mission, by the			
J. H. Stevens.	-	10 08	
Stornington, Con. Thomas Miner, for Indian mis. by T. Dwight, E. Sturbridge, Ms. Monthly concert, by the Rev. Joseph Vaill, of v.	sq.	1 00	
\$12 is for the mission to Jerusalem,		32 (10)	
A contribution, by do		13 62 25	
Matilda C. Wheeloek, a little girl 5 years old,		20	

332 Donations to the Am. Board of Com. for For. A	Ti88.	July,
Sunderland, Ms. Fem. Cent Soc. by Elisabeth T. Taylor,	29 19	Total.
Taunton, Ms. (W. parish.) Fem. Benev. Soc. by Mary Cobb, for educ- a hea. child in mis. Family at Brainerd, to be called ALVAN COBB,	30 00	42 00
Troy, N. Y. Aux. Soc. for ed. hea. chil. and youth, by Mr. Gurdon L.	43 00	78 00
Corning, Tyringham, Ms. Adonijah Bidwell, Esq. for the American Indians,	5 00	
Uxbridge, Ms. A friend to missions,	\$ 00	
Fem. Cent Society, for the mission at Elliot,	17 16	71 38
Vernon, Con. Fem. Benev. Soc. for the mission to Jerusalem, by the	15.00	
Monthly concert for Sand Isl. missions, by do.	15 00 9 75	57 89
Rev. Mr. Ely, Monthly concert, for Sand. Isl. missions, by do. A lady, for the mission at Elliot,	. 50	
	25	
A friend, (to make change,) Vernon, O. Contrib. of the young people in the Rev. Mr. Coe's charge,	4 50	10 97
Verona, N. Y. (Oneida Co.) Mon. con. by the Rev. Israel Brainerd,	5 00 6 00	12 37 16 00
Vienna, O. Female Charitable Society, by the Rev. Harvey Coe, Ward, Ms. A widow lady, by the Rev. E. Pond,	1 00	30 00
Ware, Ms. From the following persons, by the Rev. E. Porter, viz.		
Ware, Ms. From the following persons, by the Rev. E. Porter, viz. Dea. Eli Snow, \$5; Calvin Morse, Miron Gould, \$2 each, \$9 00 Dea. William Page, Dea. Daniel Gould, Dea. Joseph Cum-		
Dea. William Page, Dea. Daniel Gould, Dea. Joseph Cum-		
mings, William Page, jun. Thomas Snell, Jesse Lewis, Juda		
M. Breckenridge, Richard Lewis, Merriam Alden, Aaron Andrus, Alpheus Demond, \$1 each, - 11 00		
Jos. Cummings, Benj. Page, James Breckenridge, jun. Enos		
Davis, Timo. Cummings, Allen Luce, William Anderson,		
Thos. Patrick, Samuel D. Anderson, Allen Norton, Wm.		
S. Breckenridge, Lee Sprague, Amasa Anderson, Seth		
Lamberton, Cyrus Brown, Caleb Hitchcock, Rufus King, John Osborn, Loring W. Brigham, Sylvanus Fuller, Joseph		
Demond, Saml. Gould, 50 ets each, 11 00		
France Fisherdick, Timo. Tisdale, Prince Andrus, Norman		
Smith, Leonard Gould, Dr. Horace Goodrich, Lucy Ware,		
Elisabeth Patrick, Asahel Foster, Moses Foster, Abner		
Lewis, 50 cts each, 5 50 William Bowdoin, 45 cts. Hannah Gould, 40 cts. Freeman		
Pehher, 37 cts 1 22		
Seventeen persons, 25 cts. each, - 4 25-	41 97	
Ware and neighboring Towns. For. Miss. Soc. by the Rev. E Porter,	50 00	378 52
Wareham, Ms. Hea. Friend Soc. for John Elliot, by Thankful Burgess,	9 00	00 00
Treasurer, Weathersfield, Ver. Young Men's Soc. for American Indians, by John	8 00	98 00
Fellows, Treasurer,	3 10	52 94
Westborough, Ms. Monthly concert, by the Rev. E. Rockwood, -	12 00	32 00
Western, Ms. A contribution, by the Rev. Joseph Vaill,	15 50	00.00
Westfield, Ms. Fem. Cent Sac. for the Sand. Isl. mission, - Charity box kept by Mary Ann Collins, a little girl 3 years old, for the	5 50	29 86
Cherokee children.	2 00	
Westford, N. Y. Fem. Char. and Praying Soc. for the For. Miss. Sch.		
by the Agent,	20 00	
West-Hampton, Ms. A contribution, by the Rev. John Woodbridge, Williamsburg, Ms. From the following persons, by Rev. John Wood-	20 00	
bridge, viz. John Wells 5; Bodman and Hopkins, \$2, \$7 00		
Perez Graves, 2, Asa White, Esq 2; Elisha Hubbard, \$1, 5 00		
Elnathan Graves, Saml. Graves, Rev. Henry Lord, Moses		
Nash, John Graves, Samuel Nash, Thomas Mayhew, Ste-		
phen Hyde, Dr. E. Nash, Benj. Munson, \$1 cach, 10 00 Saml. Cole, 25 cts. Dr. G. Mayhew, 50 cts. a friend of mis.		
O 4 7 32 NO 11	23 25	
Wilmington, Del. Fem. Harmony Soc. by Mrs. A. M. Macmullen, for	20 20	
ANN PORTER and ELIPHALET WHEELER GILBERT, at Brainerd,	30 00	72 00
Windham, Ver. Fem. Cent Society, remitted by the Rev. W. Goodale,	12 00	44 00
Windham County, Ver. Three small children, by Mr. J. R. Barbour, Windsor, Ver. Josiah Hawley, jun. 50 ets. friend of missions, 25 ets.	75	
Windsor, Ms. Mr. Ephraim Ford, for the mission at Elliot, by the Rev.	75	
Gordon Dorrance,	5 00	
Worcester, Ms. The following by the Rev. C. A. Goodrich, viz.		
A friend, 10; Elisha Flagg, 3; Wm. Warden, St, \$14 00		
Will. Coolidge, 1; Ebenezer Mower, Cyrus Merrick, Simeon Bast, Mr. Eagle, \$2 each,		
N. Heard, jun. S5; John W. Hubbard, S3.		
Calvin Darby, William Wheeler, Charles Wheeler, St each,		
J. Jennison, \$1 50,		
The monthly concert of prayer, - 32 71	68 21	

10 00

3 00

A Society of females, for MARTIN LUTHER, 2d payment, A Society of Do. for John Calvin, 2d payment, Worcester County, Ms. Char. Soc. by the Rev. Joseph Goffe,	-	12 00 • 10 00 204 00	22 00
Places of residence unknown.			
June 3. A friend of missions,		15 00	
5. L. G. avails of jewelry sold,		. 5 50	
12. A friend of missions, by T. Dwight, Esq: -		1 00	

A box of clothing is stated to have been sent last summer from Lancaster, N. H. for the Brainerd School, by the way of Portland. It is presumed, that this is one out of three or more boxes, which have been received from Portland, at different times, without any accompanying letter, or any notice from the donors. A number of boxes have been received, in like circumstances, from other places; generally with a direction on the box, stating to what mission it was intended to be sent. All boxes, &c. received before the 19th of February last, have been forwarded, according to directions, in cases where directions were com-

Amount of donations from May 21, to June 20, \$ 4,371 23.

municated, and to the places where most needed, when no directions were given.

do.

It is particularly requested, that all boxes, &c. designed for any of the missions of the Board, should have a fairly written or printed direction on the boxes themselves, with the names of the places from whence they are sent; and that they should invariably be accompanied by a schedule of contents, with the directions, &c. to be left with the Teasurer. In several instances, boxes have reached our missionaries, without any indication from whence they were received, or any communication to the Treasurer on the subject. It will be seen at once, that donations sent in this manner cannot be properly acknowledged. Sometimes it has been ascertained, that a verbal message was sent; but such messages are very insecure and liable to mistake. Sometimes written directions are contained in the boxes; and this is very well, so far as the missionaries are concerned, but it is of no use to the Treasurer, as the boxes are generally sent forward unopened. It is desirable that every box should contain a schedule for the use of the missionaries.

The following boxes have been received since our last publication.

A box of clothing from Canton, Ms. containing 46 garments, 10 pair of hose, and 28 yards of cloth, forwarded by Miss Frances Crane.

A box of clothing from ladies in Winchendon, by Mrs. Whiton & Mrs. Pilsbury, value \$18. A box of clothing from the Female Western Mission Society, Worcester, containing 56 garments, 33 pair of stockings, 3 pair of shoes, and a hat, for the benefit of our western Indians. A trunk of clothes for the Choctaw Indians was received in Oct. last from Brimfield, valued

at nearly \$40,

A box of clothing containing 35 articles, presented by the Acton, Ms. Female Mite Soci-

ety, for the mission at Brainerd. Supposed value \$18.

A box of clothing from the Dorcas Society of Hawley, Ms. containing blankets, sheets, &c. together with wearing apparel, either for Brainerd or Elliot. Estimated value, \$68 88, by Polly Grout, Treasurer.

A box from Shelburne, Ms.

Another friend of do. by

Another friend of missions, by do.

A box from ladies in Medway, for the mission at Elliot, by Mrs. Ide. A box from Nelson, N. H.

A box from the Female Reading Society in Croyden, N. H. for the mission at Brainerd, by Hannah Haven, Secretary.

The Board are under peculiar obligations to the Rev. Mr. Jenks for several donations of books; but particularly for his valuable addition to the Library of the Palestine Mission as described in the following letter; which was written to the Treasurer, in answer to a request, that a list of the books might be furnished to be preserved.

Boston, June 23, 1820.

MY DEAR SIR,

I must acknowledge myself remiss in not furnishing you before with a catalogue of the volumes &c. contributed to the library of our missionaries to Palestine, from my own collection. It may prevent your sending duplicates, and assist in forming an estimate of what would still be desirable.

The manuscripts consisted of

 A sheet of paradigms of Syriac nouns and verbs.
 Do. Do. Persian Do. Do. in the Mustaleek hand, as Sir W. Jones's grammar, of which they had a copy, was printed in the Nuskh. Note S. Rousseau's ed. is in Taleek.

3. A Comparative view of the ancient and modern order of the Arabic alphabet with

that of the Hebrew.

4. A collection of about 16 alphabets, mostly Oriental, including the Estrangelo-Syriac, and Spanish and Italian Rabbinic Hebrew.

The volumes were,

1. Basnage's History of the Jews-A continuation of Josephus-translated by Taylor, folio. I thought this indispensable.

Mosheim's Ecclesiastical History, Eng. ed. Dr. Maclaine's tr. 6 vols. 8vo.
 Limborchi Amica collatio cum Judzo erudito (Orobio) 4to.

4. Maimonidis Porta Mosis, ab Edv. Pococke. 4to. This work consists of the several prefaces to works of Maintonides, which elucidate rites and ceremonies of the Jews, and was written by him in Arabic. Dr. P. has published it in the Hebrew character, and enriched it with most valuable, learned notes, frequently quoted by Sale in the prolegomena to his translation of the Koran.

5. Heron's abridgment of Niebuhr's Travels in Arabia—being an abridged translation of his "Description de l' Arabie."—2 vols. 8vo. It has plates, but not, like the original Copenhagen edition, fac similes of Arabic writing. Nor, I think, had the late Dr. Bentley's copy, 4to. 2 vols. which was printed in Paris. But Dr. Vaughan of Hallowell has a copy of the original copy.

inal, with Michaelis "Questions aux Voyageurs." 4to.

6. Lady Mary W. Montague's Letters from Turkey. 2 vols. in 1. Paris, 12mo. 7. Relandi Palestina, royal 4to. Very fine ed. of a work, which I cannot but think will be found exceedingly useful, as it contains the Arabic names of places in Palestine, in addition

to the ancient Hebrew, and modern European. 8. Erpenii grammat. Arabica, ed. Schultens. 4to. This work and this ed. are highly com-

mended by Sir W. Jones. There is in this copy the Clavis Dialectorum of Schultens, clucidating Hebrew by Arabic.
9. Buxtorfi Lexicon Chaldaicum et Syriac. 4to. I believe the Mission library has a Syriac New Testament, and Michaelis's Syriac grammar. I spoke with Mr. Parsons about

the latter, and think he procured it.

10. Abp. Wake's "Apostolical Fathers." 8vo.

"Clementina"-the Apostolical Constitutions, and several small works of the Apostolical Fathers, Ignatius and Polycarp and others, Gr. and Lat.
12. Justini Martyris Apolagia due, ed. Thirlbii. folio. The best ed. This copy formerly belonged to the late Pres. Stiles.

Clementis Alexandrini opera quæ extant, ed. Sylburg. folio. Gr. Abp. Potter's ed. 13. would have been here useful, but I had no other than this.

The books presented the Ceylon Mission were, These books were acknowledged in our

number for June 1819.]

Permit me, while mentioning these last articles, to remark, that I was a little surprised to find in a Missionary report a rather slight estimation put on the Portuguese language. The reason of my handing the Portuguese vols. in was, that it seemed the only new language, which could be studied on the passage - and a mean of access to a large population of the maritime coast in Ceylon and India generally. Hyde, in his treatise de rel. vet. Persar, remarks, "Patres Jesuita ad Orientales Missiones destinati, ex quacunque Natione fuerint, jubentur primo addiscere Linguam Lusitanicam, et deinde Linguas Gentium ad quas mittuntur?" This was my object. But the missionaries, doubtless, at least by this time, know best what is most useful for them.

That the Great Head of the Church may bless them, and all others engaged in advancing His cause and kingdom, and smile on your various labors, and those of your beloved and re-

spected associates, is still, my dear Sir, the constant prayer of

Your affectionate friend, WILLIAM JENKS.

NOTICES OF THE SANDWICH ISLANDS.

For several years past, the Sandwich Islands have presented objects of great curiosity to the inquisitive philanthropist. Since a Christian mission from this country to these islands has been contemplated, and especially since the sailing of the missionaries last October, a general interest has been felt with respect to every thing, which relates to the civil polity, and present condition of the natives; as the reception of our brethren might be much affected by these things.

When the Thaddeus sailed, intelligence had not been received of the death of the old king Tamaahmaah, though such an event was considered as likely to take place soon. The life and activity of this man, his acquisition of property and power, and the order and subordination which he had enforced, have for many years attracted no small attention in Europe and America, and his name frequently appears in English reviews.* We have conversed with many captains and others, who had been long and particularly acquainted with him. They unite in declaring, that he was a man of extraordinary talents; and that, with superior advantages, he might have made a great statesman. He was very fond of property, and of commerce as the means of obtaining it. Towards

^{*} It has been spelt Tamauhmaah, Tamaamaha and Tamahama; and is generally pronounced by sea-captains Tana-ma-am-ma, with the accent on the first and third syllables; and the vowels and consonants as in the two first syllables of the word tamarind.

the close of life his avarice became more intense, as is generally the case with avaricious men, in all parts of the world. He hoarded Spanish dollars, and almost every kind of personal property, which was not immediately perishable. He had large stone-warehouses filled with dry-goods, axes, hoes, fire-arms, and other instruments of defence and offence. He had a fort, with guns mounted, and sentinels regularly on duty. He owned three brigs, a schooner, and several small craft. His control over the persons, and property of his subjects was absolute. To maintain this control it was a part of his policy to keep them poor and dependent, and to exercise his power continually. To his chiefs he granted certain privileges. One of them named Krimakoo, was always called his prime minister by the English and Americans, and was by them nicknamed Billy Pitt. He is described by all as being an able, intelligent, and faithful agent. The principal queen is also said to be a shrewd sensible woman, and to have exerted great influence. The late king was also high priest, an office which he assumed many years ago, to obtain and secure his political authority. He was very strict in the performance of his sacerdotal functions, though it is supposed that the ceremonies of his religion were perfectly unintelligible even to the natives, and that he had no sort of confidence himself in the system.

Tamaahmaah was a strong athletic man till near the close of life, when he became quite emaciated, and died of a gradual decay. He was apprehensive of his approaching dissolution, appointed his only remaining son to succeed him, established his chiefs in their accustomed privileges, associated Billy Pitz and the principal queen with the young prince as advisors, and left the world without any fear that the succession would be disturbed. His subjects made a great lamentation over him, and many of them have these words tattooed, that is, pricked into the skin of their arms and breasts with indelible ink, in large Roman letters: OUR GREAT AND GOOD KING TAMAAHMAAH DIED MAY 8, 1819. The age of the old king is supposed to have been about 70; the young king is about 23. His name is Reco-reco, and he has assumed that of

his father.

The preceding facts are stated as introductory to others of a much more interesting nature, and which seem to have a most auspicious bearing on the mission, which left our shores attended by so many prayers, and has been the

object of so much affectionate solicitude.

Early in the month of November, the young king, (who had himself been inducted into the office of high-priest before his father's death, with a view to preserve his political influence,) came to the resolution to destroy the whole system of idolatry. It is supposed that this was done with full deliberation. with the consent of all who had any voice in the government, and without any opposition from the people. With respect to these transactions, we have the most explicit statements from two eye-witnesses, masters of vessels, who have long been conversant with these islands, captain Blair, and captain Clark, both of Boston. When the resolution was taken, orders were issued to set the buildings, and inclosures consecrated to idolatry, on fire; and while the flames were raging, the idols were thrown down, stripped of the cloth hung over them, and cast into the fire; and, what is still more marvellous, the whole taboo system was destroyed the same day. The sacred buildings were, some of them, thirty feet square. The sides were formed by posts 12 or 14 feet high, stuck into the ground, and the intervals filled with dry grass. The roofs were steep, and thatched with grass, in such a manner as to defend from rain. The morais, or sacred inclosures, were formed by a sort of fence, and were places, where human sacrifices were formerly practised. Before these inclosures stood the idols, from 3 to 14 feet high, the upper part being carved into a hideous resemblance of the human face.

The taboo system was that, which was perpetually used to interdict certain kinds of food, the doing of certain things on certain days, &c. &c. in short to forbid whatever the king wished not to be done. On some subjects the taboo was in constant operation, and had been, very probably, for thousands of years. It forbade women and men to eat together, or to eat food cooked by the same fire. Certain kinds of food were utterly forbidden to the women; particularly pork and plantains, two very important articles in those islands. At the new moon, full, and quarters, when the king was in the morai, performing the various mammeries of idolatry, it was forbidden to women to go on the water.

Every breach of the taboo exposed the delinquent to the punishment of death. But so well was the system understood by the people, and so great was the dread of transgression, that the taboo laws were very rigidly observed. We have said, that the taboo system has probably been in operation thousands of years. Our reasons for thinking so are these. The same system prevailed in the Society Islands, at the distance of three thousand miles nearly, and in New Zealand, at the distance of five thousand miles; while the New Zealanders have been so long separated from the Sandwich Islanders, that the languages of the two classes of people have become exceedingly different. The inhabitants of these remote islands probably never had any communication with each other till very recently, and now in European and American vessels only. But they must have descended from the same race of men, after the taboo system had been formed and was in full operation. This must have been long ago; but how long it would be useless to conjecture.

Captains Blair and Clark left Owhyhee about the 25th of November, and carried down to Woahoo and Atooi the king's orders to burn the monuments of idolatry there also. The order was promptly obeyed in both islands. In Atooi the morais and all the consecrated buildings, with the idols, were on fire the first

evening after the order arrived.

The people of all these islands had heard what had been done at the Society islands; and there is no doubt that Providence made use of this intelligence to prepare them for so wonderful a change. Capt. Blair informs us, that a native chief, named Tiamoko, called by Americans Governor Cox, has been for some time inclined to speak very contemptuously of the whole system of idolatry. He was the chief man in the island of Mowee. The chiefs and people in all the islands expressed a desire that missionaries might arrive, and teach them to read and write, as the people of the Society Islands had been taught. Tamoree, king of Atooi, and father of George, who went with the missionaries, was particularly desirous that teachers should arrive. He was very anxious to see his son, and has sent one of his subjects, by a vessel now on her way from Canton to Boston, with an express order for George to return. He has also manifested a great wish to visit Pomarre, at Otaheite, and see for himself the change that has taken place there.

Both captain Blair and captain Clark, who have been acquainted with these islands for more than 20 years, are confident, that the missionaries will be joyfully received by the natives; that now is the very time for their arrival; and that their services are peculiarly necessary to introduce the truth after the

destruction of idolatry.

It is hoped that the missionaries arrived and were landed at least two morths ago. What trials, or what encouragements, they have met with, we know not. To the care and direction of a merciful Providence let them be commended eaily by all the friends of missions.

COLONIZATION SOCIETY.

It is known to the Christian public, that the American Colonization Society sent forth their first band of emigrants in the ship Elisabeth, some time in December last. The ship and passengers arrived safe at Sierra Leone, and proceeded down the coast to Sherbro, where they landed and fixed upon a place of residence.

We are informed, that it is contemplated, to send out a reinforcement of 500 people of color in the course of the ensuing autumn. The Rev. Joseph R. Andrus is engaged as an agent of this Society to accompany the emigrants. This gentleman was educated at Middlebury College, Ver. and was a hopeful subject of one of those revivals of religion, with which Middlebury and the rollege have been visited. He pursued his theological studies one year at New Haven, under the direction of the late Dr. Dwight; two years at Andover, in the Theological Seminary; and one year at Bristol, R. I. with the Rev. Bishop Griswold. He subsequently received Episcopal ordination.

While in colleg; and from that time to this, his mind has been intent upon doing good to the oppressed and degraded Africans. Notwithstanding several invitations to remain in this country as a clergyman, he has lately taken leave of his father and mother, whose only child he is, to go far hence, and carry the

Gospel to a benighted continent.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 8.

AUGUST, 1820.

Vol. XVI.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE INEFFICACY OF THOSE LABORS FROM WHICH THE GREAT-EST EFFECTS ARE EXPECTED.

I have sometimes amused myself with imagining the pleasure I should have received by listening to the orators of the Roman forum, or to the master spirits of Athens. With what indescribable interest would the enthusiast of ancient literature feast on the sounds of those sentences, which have often captivated his attention, could he hear them from the lips of Cicero or Demosthenes. To catch the intonations of that powerful voice, which once held in suspense admiring senates, and seemed almost to command the obedience of his countrymen, one would think, could scarcely fail of warming the coldest heart, and of arousing to extraordinary activity those ardent minds, which perceived the danger of their country and the baseness of those, who were plotting her ruin. Yet, let it be remembered, neither Cicero's zeal, nor patriotism, nor eloquence, could awaken his drowsy fellow-citizens to a full apprehension of their danger. Rome was corrupted and debased; and she fell beneath the weight of her infamy.

But although the story of her greatness and degradation has circumstances of deep interest;—although the high tone of intellectual feeling, with which we read much of her history, induces the ready belief, that almost any earthly sacrifice would be a cheap purchase for the pleasure of witnessing some of those extraordinary exertions of genius and struggles of patriotism, still, let us not for a moment suspect, that, had her most enlightened statesmen and purest patriots lived now;—had they been inhabitants of our country, or any other—they would have met with less suffering or more success. Men are still foolish and degraded; they always have been so: our own country contains the prolific seeds of all that is debasing to the soul, of all that is dangerous among the passions; and other countries possess

the same.

When the ardent Christian directs his attention to those scenes, which were exhibited on earth at the Savior's advent, and during his ministry, he may well imagine those exhibitions of divine power to have been amply sufficient for producing the grandest effects on intelligent beings. And yet, who is not sometimes astonished that no Vol. XVI.

greater number of men should have flocked around Him, who "spake as never man spake." How inconceivably elevated beyond mortal thoughts were those discourses, which were uttered at the sea-side, on the mount, and in the temple. A heavenly wisdom, a celestial dignity, no doubt accompanied the words of him, who taught as having authority. Nevertheless, for aught that appears on the record, the number of real disciples, and of true penitents during Christ's personal ministry, was small. Fruitless, indeed, were the speculations, which should attempt to explore the reasons of the divine administration in this, as in other things.

With due allowance for the difference between finite and infinite, a similar remark may be applied to the preaching of the apostles. We know, indeed, that on the day of Pentecost, and on some other occasions, many sinners were suddenly arrested by the powerful voice of truth from the lips of the apostles; and that, during their ministry, many churches were planted, not only in the neighborhood of Jerusalem, but also in Africa, and in Europe. But after examining all that the evangelical history has recorded on this point, and considering the amazing wretchedness of all the pagan nations, ever since the apostasy, curiosity may sometimes invite the question, Why has it not hitherto pleased the Almighty to accompany with a greater efficacy the ministration of his Gospel, for the rescue of a lost world?

However, leaving with deep reverence all such inquiries, where they should ever be left, it may be not improper to consider some of the examples of small success, where we should have been disposed to

expect greater.

In the first place, to look at the effects which have followed the labors of many of the most powerful preachers of modern days. It is comparatively but an exceedingly small number, who have been gathered, even by such means, into the kingdom of God. Most of those ministers at the close of a laborious, and perhaps a long life, have had occasion to take up the lamentation of the prophet, "Lord, who hath believed our report?" Could the condition be known of all the individuals composing the audiences of some of the most eminent servants of Jesus, how would it astonish surviving friends; could grief find a place in heaven, how would the sight lacerate the hearts of those who have entered into their rest.

Some have supposed, that if they had been favored with the services of this or that eminent man of God, they should have become religious long ago. Certainly there is no just ground for such an opinion. Could the miracles even of the Savior, and of his apostles, be now clearly displayed to the eyes of the flesh, probably the commanding dignity of the transaction might fill a spectator with astonishment, perhaps appal his soul with unutterable terror; but there is not the smallest reason to conclude, that such representations, or any other exhibitions of divine power, would produce any permanently good effect on the heart, if unaccompanied by the same almighty energy, which alone transforms the moral nature.

The insufficiency of all earthly means without the special interposition of God, must often be presented to our recollection. None can possess too clear an apprehension of their own need of divine assists

ance, nor of their utter helplessness without it. Whenever men are left to themselves, their wretchedness is extreme. The measures adopted to accomplish their purposes, instead of producing the desired effect, often bring a train of disasters, from which they have no strength to escape. By a trifling change in organic structure, of which the subject is unconscious, the aliment taken to nourish him is converted into a fatal poison; the air he breathes is easily charged with noxious principles, and conveys the seeds of disease and death into his boson ere

he suspects his danger. I think very few men derive that instruction from providential occurrences, which they are adapted to convey. Seldom is a lesson taken kindly, in which men are taught their own impotence. Especially, in the ruin of those plans, on which the projectors set a high price, some excuse is sought and some foreign intrusion alleged, to screen themselves from the imputation of erroneous calculation, and, at the same time, to exclude the Supreme Director from any control over his own universe. It is with the most pinching reluctance that an acknowledgment of impotence or weakness can be forced from them. Scarce another idea can be presented so hateful, as that of their cutire dependence on God, and the nullity of their labors without the smiles of a Sovereign, by whom they are permitted and strengthened to labor at all. It implies too direct a recognition of divine sovereignty, to allow that God controls their operations, or manages their designs, to subserve his own holy purposes.

In all estimates respecting the effects of human agency, in an important work, large deductions are required from the first calculation. This allowance is demanded by the fact, that in moral, as well as in physical operations, much power is expended, and much labor

lost, by the imperfection of the instruments.

Let it never escape the sight of those in public employments, or of any engaged in extensive labors of benevolence, that all institutions projected and carried on by depraved beings, must necessarily partake of the imperfections of the agents employed; that as such institutions proceed along the common course, every step of advance incumbers them with additional burdens, immerses them, as it were, in a noxious atmosphere, from which they cannot fail to receive contamination; so that the very means of cure, being partially corrupted, must produce a secondary disease:—in fine, that in the purest enterprises, directed by the best of men, there is always to be expected some of the declension of all sublunary things; and that this opposing force of evil will in time counteract the original intention of public benefactors, unless a portion of the evil be overcome, and the fountain purified, by the immediate and constant agency of the Divine Spirit.

This ceaseless tendency to corruption in the very means of improvement has always furnished occasion for humiliating reflection to those, who with great earnestness have toiled to diminish the miseries of men. It is one of the imperishable monuments of human depravity, which no time can destroy, nor any coloring conceal. So quickly do the structures reared by human ingenuity fall by their own weight,—so sudden is the decay from the corruptible nature which they inherit, that in the moment of their greatest apparent stability, an eye, which could

detect the perishable composition of the materials, might at once weep

at their frailty and predicate their fall.

Here let the reader look a single moment at the condition of the infidel. No prospect can be darker than the impenetrable gloom which rests on the mind of such a sturdy enemy of God and the happiness of his creation. In whatever direction he turns his wandering eye on the condition of the world, it is met only by midnight darkness. If he ever studies the history of six thousand years, he must know, that the natural and only tendency is to ruin.

For the Panoplist.

ON THE USES OF THOSE REFLECTIONS COMMONLY CALLED REVERIES.

An emotion of great delight is sometimes enjoyed for a moment, when in a profound reverie the mind instantly reverts to other times. The pleasure of the sensations, which, on such a recollection, thrill through the soul, I shall not attempt to describe, as they are perfectly indescribable. Their momentary duration, as in other things, serves to increase my regret at their departure. Could the state of feeling thus produced be continued unbroken for a length of time, I think it would afford such elevation of mind, or at least, such a vigor of imagination, as might assist in the execution of far nobler designs, than the person could hope to accomplish under any other circumstances.

There are instances, in which this species of reminiscence so completely absorbs the attention, that for a little moment all other subjects are lost, and the soul seems to range again into the path she has trodden, marking the footsteps of her former excursions on the same pilgrimage. Whatever of real elevation is conferred by such pleasures of memory, unhappily the effects are generally transient. To glance our eye along the tempestuous waves of a stormy ocean, and see them broken by each other and then subside forever;-to see, as in a departing vision, the dim shadows of joys of which nothing remains but the recollection;to notice around us but the faint resemblances of what we once were;to watch, in the lingering of twilight or the dusky shadows of evening, the ill defined outlines of great objects, which in brighter day displayed their fair proportions; and to trace in all these, and the thousand passing revolutions of nature, but the feeble image of man's delusory joys, pours a bitterness into the cup, of which all taste sooner or later.

Perhaps some part of the design of a wise Providence in imparting to the soul so keen a discernment of the beautiful and the sublime in nature, and allowing it to turn with unutterable delight to those points of time or place in which it has glanced upon them, -may be, to afford it a momentary glimpse, a single ray of unusual lustre, to stimulate it

to the utmost intensity of exertion to reach a tranquil abode.

Whatever might have been the ultimate design of the Almighty, in imparting to immortal minds such occasional, such momentary gleams of joy, as seem to be reflected only from the cloudless refulgence of glories yet to be revealed to the just made perfect, -however different degrees of such cheering anticipations good men may enjoy, - I am persuaded, that a valuable use should be made of them.

Assuming it in the instances in question, that the soul thus partially climinated from earth is guided by the religion of the Gospel, I notice several of the advantages accruing from keeping before the mind, as much as possible, a distinct recollection of those calm yet elevated feelings, resulting from what may be termed a dream of heavenly happiness.

1. The amazing contrast between the enjoyment of such raptures, and that produced by what are generally called pleasures, would assist the mind, though in a feeble manner, to guess at the exultation of a glorified spirit on its entrance into a state of spotless purity. Sensible objects would thus be disarmed of their power. The world sinks to its real dimensions before the keen glance of a vision once cleared and strengthened by a view of heaven. Temptations, deriving their influence from the attachment to earth, lose that influence whenever the bond of attachment is broken.

2. By observing how much may be effected in a few hours while the man has an ample range of thought, a powerful motive will be presented to seek those occasions, and join in those labors, which assist in bringing the mind to such a state of elevation. If benevolence itself is ennobling, if every sincere endeavor to benefit the souls of men, to honor God in the performance of our duties, serves to raise the mind from earthly to heavenly desires, then it is easy to see, in the general,

what course should be pursued.

3. Having once tasted the delights of leaving the earth behind him, the Christian will more easily relax his hold of it, and learn to establish an habitual intercourse with heaven. I mean that endearing communion which the soul holds with its Maker by meditation and prayer. As temporal objects retire, the view is more readily directed to the world to come. If these anticipations are lively, and make a permanent impression, it is but reasonable to expect, that the effects should continue perceptible a long time; and that the return of seasons marked with such signal smiles of heaven should be earnestly sought by the devout aspirations of soul.

MISCELLANEOUS.

For the Panoplist.

ON THE QUALIFICATIONS REQUISITE IN CONDUCTORS OF PUBLIC CHARITIES.

On few other occasions is the waywardness of our nature more clearly discernible, even by the hasty and the unreflecting, than in the treatment of public benefactors. That inattention to the greater number should happen, when few only can be known, is not surprising; -that the kindlier affections, being of difficult cultivation amidst causes of ceaseless irritation, should be regularly poured into the bosoms of a very few, is naturally to be looked for; -nor is it a matter of great astonishment, that examples of apparently pure benevolence should be somewhat rare, after all allowances are made for the difficulty of bringing up the mind to such an elevated standard,—the strong and steady current of masculine piety requisite to its support,—the natural impediments of a selfish nature, and eventually, the extreme hard usage those receive, whose lives are devoted to the purpose of doing good. Taking men not as they ought to be, but just as they are, instead of wondering that they have not been oftener blest by such messengers of mercy as Howard, and Elliot, as Brainerd, Swartz and Buchanan,—there is rather abundant cause for admiration and gratitude,—that such resplendent stars have now and then twinkled in some parts of the moral hemisphere, and occasionally, through them, some rays of unusual lustre have darted across the palpable darkness, which still broods over a world studious only to continue undisturbed the slumber of death.

The present state of the world differs in many respects from the condition of any preceding period. The moral miseries, which bring the strongest claims to compassion, are more fully known to intelligent men, than formerly. All the events of the age show that these miseries are not beyond the hope of relief. During the last century, the revolution of public opinion on religious subjects has been scarcely less than that concerning civil legislation. While a spirit of disorganization has overthrown many kingdoms, blasphemy and heresy have been equally furious in assaulting Christianity. But the progress of these evils has gradually unfolded their exciting causes: it has turned men's attention more frequently to the frightful disorders, which still ravage the earth, and to examine into their origin. But let it not be supposed, that the eyes even of civilized and Christian nations are yet opened wide enough. Far from this: they are but just beginning to be unsealed. Here and there an individual appears, whose vision seems to be clearing up. The cloud, which long concealed from his sight the unnumbered woes of the nations who know not God, is bursting away. and leaving in his full view things worse "than fables yet have feign'd or fear conceiv'd."

Wherever such an one is found, some signs of activity are discoverable. Although perhaps unable to do great things in person, he seeks out those of a kindred feeling; he unites his efforts with theirs; something is attempted, and the way preparing for those who follow to advance with a firmer step and to move with greater celerity. Amidst whatever excitement is yet produced by charitable institutions, several circumstances wear an aspect by no means favorable, and show that the public mind is far from the truth on many points of high importance. I shall mention two or three of these.

There is a widely circulated notion, that charitable institutions demand very little labor; that nothing more is needed than an occasional contribution or a few good wishes, and the work of restoring the earth to its allegiance to God will go on of itself. But no opinion is more destitute of foundation. The great Adversary of souls never unlocks the fetters of his captives without a contest. If pagan nations were ready to abandon their vices and their false deities,—if they generally greeted the messengers of the Prince of Peace, there would be more room for the belief that small efforts only were needed. Every province of this revolted region is engaged with different degrees of violence, in war with its sourceign. Its strong determination is to hold fast its miser-

ies, not to learn their cause, attempt their cure, or suffer it to be attempted by others. Indeed, taking the state of an immense majority of all nations, and speaking of their conduct in the aggregate, as the predominant feeling, the moving principle of the whole mass, it is incontrovertible, that in all its principal movements, its spirit, the prominent actions of its inhabitants, the attitude and the expressions of this world most closely resemble those of the maniac on the mountains of Palestine, clanking his chains, "crying, and cutting himself with stones." Whoever attempts to cure such maladies as these, must make up his account to meet a storm of opposition somewhere. He in fact often does meet it both at home and abroad. No man ever yet labored for the diminution of wrong and outrage without incurring resentment.

The need of devoted men, and such as possess mental qualities of an high order, will be obvious from whatever view is fairly taken of the

subject.

1. An immense proportion of men is always actively employed in direct hostility both to their own best interests and the interests of all around. These need restraint from others of a better character. Nothing can be plainer, than that the extreme energies of this world are intensely occupied in producing evil. The wicked show a greater activity and zeal in their works of mischief, than the followers of Christ in doing good. A different state of things must take place before the knowledge and worship of God shall cover the earth.

- 2. The amazing facility with which wrong is produced, even by men of inferior talents, when contrasted with the difficulties of an enterprise for advancing the eternal happiness of immortal beings,-is a disheartening consideration. To combat an enemy with hope of victory it has been thought desirable, that at least advantages equal to those of that enemy were indispensable. What then must be his reflections, who sees all external advantages of numbers, alacrity, and determined zeal, in favor of his enemy? Indeed, such a constitution of things as exists in the present world is an unfathomable mystery: but so far is this consideration from affording a plea to indolence in the work which God assigns us, that the fact of the existing constitution of things being as it is, presents a powerful argument for the highest possible exertion. God is not only a Judge but a Sovereign. If to oppose the full, the overflowing torrent of human depravity cost such unremitting toil; if the soldier in this warfare must never sleep off his arms; if raising a finger against the camp of Satan bring around our head such a host of enemies, what an exhibition is thus given every day, of the extent of the awful desolation, which has swept over the face of the earth. And how forcible is the lesson taught, in that part of the divine administration, hitherto controlling the movements of men, and how great the encouragement to confide in his promises, who has shaken the nations in exact accordance with his predictions.
- 3. The miserable delinquency of some, who undertake responsible employments, not only gives enemies an opportunity for reproaching the cause thus injured, but discourages many of its friends. To be reminded of delinquencies does not gratify any one; but to observe the distressing fears of the timid, to dread the defections of the wavering,

to listen to the complaints made of the hardness of their toil, and their officious interference on points beyond their comprehension, all this is greatly perplexing even to those firmer spirits, whom no discouragements can overcome. Of such, it is contemptuously said, that they are urged forward by sinister motives; that they entered the lists of the friends of virtue, not from any enlightened approbation, but wholly from a different feeling; and that if they had known the object better, they would have valued it less. Such failures of the double minded, and the slanders which they provoke, must be expected, prepared for, met with fortitude and wisdom, and the injuries which follow he borne with submission.

There are, on all great occasions, too many wishing for the honors and advantages of an arduous enterprise, but who do not carefully count the cost before engaging in it; and will not endure the hardships indispensable to a successful termination. These soon become an incumbrance on the laborious, who sustain the burdens of responsible stations. The wisest plans are in some degree frustrated by defections. Such characters cannot always be detected at the outset, and after they are mingled among others, a great deal of mischief is produced before they can again be separated. When, from the known principles of human nature, reasonable deductions are made, and still those deductions leave room to expect aid or encouragement, a complete disappointment does not put the mind, even of a prudent man, in the best state for meeting misfortune.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from vol. xv. p. 388.)

1716. Feb. 12. What! And is the fifty third year of my life this day finished? A life so forfeited, a life so threatened, such a dying life, yea, and such a barren one. My God, I praise thee. The display of thy sovereign grace is my admiration, my astonishment. My Savior, I bless thee; I love thee, I resolve to serve thee.

I will this day glorify my Savior with meditations and acknowledgments of his having the keys of the invisible world and of death in his glorious hands, and his having the souls of men, and very particularly their lives, at his disposal. Yea, I will communicate my meditations to my flock this day, and invite them to join with me in my acknowledgments.

13. Good Devised. I am reviving my cares to visit the flock, and I would, as soon as I can, get furnished with my Echoes of Devotion, (which is not yet published,) that I may lodge the book in all the fam-

ilies where I come.

16. If I could redeem the time now and then to dress up sublime thoughts in metre, I might in time have a collection, which may prove a profitable and acceptable entertainment unto the church of God.

17. A Society of Christians in our neighborhood being disposed for the publishing of some discourses, I will propose as advantageously to them as I can.

19. Though I have been after a poor manner living unto God these many years, yet methinks I am not frequent and vigorous and explicit enough in those thoughts, with which the life of God is to be carried on.

I would therefore now endeavor a greater frequency in forming those thoughts upon every turn, which being applied into my actions and my enjoyments, will bring such a respect unto God upon them, that I shall indeed live unto him.

Upon my actions. In this action I propose an obedience to the glorious God; animated with an apprehension that he knows what I now do under the eye of his glory; and that on the account of my beloyed

Jesus it will find acceptance with him.

Upon my enjoyments. What gives a relish to this enjoyment is, that the glorious God shows me something of his glory in it, and that by this good thing I am assisted and comforted in serving him. These considerations will often require to be made, with a particular pause, that shall examine wherein these ends are more particularly answered in my actions and my enjoyments. And then I am so to take my measures therefrom, that if I do not find the ends answered, I am to desist from them.

23. There being some settlements at the eastward, particularly Arrowsick and Brunswick, and some devout persons applying themselves, while they yet want a minister, to carry on exercises of religion among the people there,—I would supply those Christians with instruments of piety suited to their occasions. And since the instruction of the Indians has been begun by some good men there, I would particularly furnish them with instruments for that excellent purpose.

24. Procure a good justice, if it may be, to be commissioned for a distant plantation in the country, on the behalf whereof I am applied unto.

25. Saturday. This day I set apart for prayer with fasting in secret before God.

My errands to heaven were, to obtain the pardon of miscarriages, greater measures of piety and sincerity, the divine conduct and blessing to my ministry in every part of it, a smile on the offers of my pen unto the public, the good state of my family, the welfare of my son abroad, the favor of heaven to my flock, to the land, and to the British nation, and to my dear brethren who are at work for God in the Lower Saxony.

I enjoyed most gracious visits from heaven in my devotions. I prayed in the name of my Savior for a nature and a temper comform-

able unto his, and I prevailed.

When I perceived by the breathings of my soul, that I began to live unto God, Oh, the triumphant joy that I was filled withal to think that now I am assured of everlasting life. This life of God is what never

can be destroyed.

26. I would seriously consider every article of adversity, that I meet withal, and I would thereupon discover what article of corruption in me 'tis designed or adapted for the killing of. I would in the view thereof give a welcome entertainment unto the cross, and joyfully fall in with the intention of it.

VOL XVI.

My thus concurring to the death of my sin will be an infallible sign

of a divine life purposed for my soul, yea begun in it.

27. I would continue the public prayers for special occasions, which are mentioned in the bills put up in our congregations, to be more adapted, more expressive, and more useful than heretofore. Would spend some time in making an exquisite provision for that purpose.

March 1. It may be of great use to the ministers and the colleges, if I can procure the Medicina Mentis of the excellent L—* to be much studied among them: I would use all due means to bring it about.

2. I would exhibit a little sum of money to be bestowed upon such lads at school as commit to memory the maxims of the everlasting Gospel of —.*

3. A miserable man in the prison cries to me for my compassions.

I must clothe him, and help him what I can.

- 4. That sort of prayer, or that elevation of the mind in prayer, which in the Verus Christianismus is called supernatural prayer, is what I would exceedingly aspire unto and grow more experienced in. I would soar towards it in great essays at the sacrificing stroke, which with a self-annihilation will bring me on towards an union with God, and an acquiescence in him and in his will. And when I feel in this way, God becoming all in all to me, I would be entirely swallowed up in him.
- 5. Let the public prayers in the hearing of the flock take a pathetic notice of the value and longing, which the people gone abroad express, in their letters to us, for the New-England Subbaths. Manifold may be the good use of this intimation.

7. This day I devoted, (and what sinner on earth has more cause to do so?) unto the exercises of a secret thanksgiving unto the glorious

God.

I began the day with considering and acknowledging my answering the character of a mere shadow, before God. Sensible that I am nothing, have nothing, do nothing, but in an entire dependence upon him.

I confessed before the Lord my exceeding unworthiness of all his favors, and how unworthy I am to be accepted or assisted in his praises.

I went over the articles of my vileness with all self-abasement. I entertained my family with meditations on the cxxxviii Psalm; and with them I celebrated the favors of heaven to my family.

I distinctly adored the divine perfections, and breathed after such

dispositions and behavior in myself as they call for.

I beheld each of the three persons in the Godhead shining with all those perfections, and very particularly the God man, who is my Savior. And I triumphed in the enjoyment of such a Savior. I made recognition of my obligations to live unto this glorious God, and be entirely for him; and I proposed the methods wherein I desired forever to glorify him, ascribing at the same time unto my Savior the glory of accomplishing my desires.

Having expatiated upon these things, in the afternoon I went on to recapitulate the former vouchsafements of a gracious God unto me in the course of my life, and then the enjoyments wherewith I am at this

^{*} These names are illegible.

time favored of the Lord: more particularly, the strange prolongation of my life, with my health restored and strength renewed; my employment in the ministry of the Gospel, and in so large an auditory; and with an utterance bestowed in such a wondrous manner upon me; my marvellous opportunities to be serviceable unto the kingdom of God by way of the press; all the good whereof the sovereign grace of heaven has made me the instrument; the creditable and comfortable circumstances wherewith I am accommodated in my habitation. For my correspondences abroad, especially with the universities of Glasgow and Glauche.* For these and such things, I offered my praises unto the glorious God, with humble confessions of my own unworthiness on the several articles, and the triumphs of sovereign grace in them; and seeing the purchase and power of my Savior operating in my arrival to those blessings of goodness.

But oh, the joy of soul, wherewith I then beheld what the Lord has done for my soul. His revealing of his Christ unto me,—his uniting of me unto his Christ; his pardoning my sins, and making me one of his children, and a temple of the Holy Spirit, and beginning that life

in me, that shall never, never, never be extinguished.

I concluded with praises unto the Lord for his good angels, and all the unknown good, which he had by their means conveyed unto me.

My finishing dispositions and resolutions were: To grow more frequent in direct, express, explicit acts of living unto God, with reflections on the reason of my doing what I do, and of my relish in my enjoyments. To be more solicitous about a real and vital communion with God in the prayers which I make unto him. To be more industrious in my studies, that I may despatch apace what my hand finds to do. And to visit the flock with more assiduity and edification.

8. Is there no possibility for me to find the time that I may contrive a system of services for students, wherein they shall be rescued from vanity and corruption, and become considerate unto the glorious intention of living unto God and the real and only wisdom? If I see that I cannot obtain the leisure for it, I will address my friends in the Univer-

sity.

11. Those several spaces of time about the well filling whereof I have been solicitous, I will endeavor now more than ever to fill with acts of consecration to God, formed upon the various actions and enjoyments wherein I may be at the time concerned. How gloriously will this fill my life with sacrifices! In what a marvellous light will my walk be carried on. With what influences from above will my mind be revived continually.

12. A number of persons qualified for church fellowship, who have

hitherto delayed it, must be called upon.

But O how seriously am I to consider the great flock as consisting of a people, for whom I am to do the best, that they may live unto God, and be directed and quickened and strengthened in the life of God. With solicitude am I to beg of the glorious God, from time to time, that he would lead me to insist on such subjects among this people as

^{*} A town of Germany, in the duchy of Magdeburg, adjoining to the town of Halle, but governed by its own magistrates; in which are four seminaries, where the languages, theology, mathematics, music, &c. are taught by 120 preceptors.

may be most adapted to the intentions of piety, and most suitable to their circumstances. And when I have my subjects under my cultivation, how industriously must I prosecute them, as if I were immediately to give an account of my conduct therein to God, the judge of all.

14. Further engines of piety to be conveyed unto my kinsman at

Windsor, for him to do good with them.

15. Is there no possibility for me to get the prosecutions and operations of piety into the schools? that the education there may not only have piety intermixed with it, but become the principal intention of it. This would I make a point of much consideration, and be restless till I see a good progress is made in the design.

16. The expired charity school in the middle of the town I would

get revived.

19. Oh what shall I render to the Lord? For me to glorify the admirable Savior, and be an instrument for inviting others to believe and confess his glory: this is the very top of my chosen felicity. How strangely am I gratified in it. And yet I hope what now befals me is but the beginning of the gratifications wherewith I shall be favored. I began to be suspicious whether this year would prove to me such a fruitful year as was the last. But I know not what may happen. I am already entered upon fructifications that surely comfort me. A Society of young men in the more southern part of the town solicit a sermon from me. I give them one. And the publication of it is proposed. The title of it is, The resort of Piety: Our Savior considered and exhibited as a tree of life, which all may and must resort unto, and an early flight unto it particularly called for. An essay offered unto a society of young men, united in the intentions of early piety.

20. My servant has lately buried his son. Let me make this an

occasion of inculcating the admonitions of piety upon him.

22. What more can I do for the church of God, than what I am to endeavor this day, in as efficacious a representation as I can make of its condition in solemn supplications before the Lord?

From the Quarterly Review, No. 44, p. 418.

CRUELTY OF SUPERSTITION IN NEPAUL.

"Kedar-nath is one of those numerous shrines, which neither difficulties nor dangers, neither mountain roads nor fierce torrents, nor steep precipices can deter the pilgrim from visiting, in order to perform those duties which are enjoined by the Hindoo religion—a religion which, as Capt. Webb justly observes, seems to delight in practically demonstrating to its deluded votaries, 'that rugged as is the path' to that region of beatitude, to which in fancy they are pressing forward, its ministers endeavor, by every means which human ingenuity can devise, to render it yet more intolerable, by strewing it with additional thorns,

"The extraordinary instances of pious frauds and inventions of the priests of Bramha, and the credulity, the fanaticism, and the self-de-

votion of their followers cannot be perused without feelings of indignation at the one, and of compassion for the mental imbecility and bodily sufferings of the other. The object, Capt. Webb tells us, of so many toilsome journies to this spot is nothing more than a misshapen mass of black rock, supposed to resemble the hind quarters of a buffalo; and the legend attached to the temple thus records the transmutation.

"Kedar, (one of the Dii minores,) being pursued by the giant Bheemsing, was overtaken near the spot where the temple now stands. With admirable presence of mind, he transformed himself into a buffalo, and joined a herd of those animals then grazing in the vicinity. Scarcely, however, had he assumed his new shape when Bheem-sing was in the midst of them, and suspecting the trick, he devised a notable expedient for detecting the object of his pursuit. Placing himself in an attitude something like that of the Colossus of Rhodes, he compelled the whole herd to pass singly between his legs: all went through but poor Kedar, whose unwieldy carcase (for the god had ill calculated his bulk,) was jammed midway. Before Bheem-sing could execute vengeance on his enemy, however, the violence of Kedar's struggles caused his body to separate into two parts; the head and shoulders, diving under ground, reached Nepaul, (where they may still be seen) by a subterraneous passage; the rump remained a trophy to the giant.

"If this idle legend was intended only to amuse the people, it would merely be ridiculous; but it is taught and believed, that at this black rock, the sins of the body may be expiated, and an intimate union with the etherial essence of the deity be accomplished, by the voluntary sacrifice of life. The self-devoted victim is first required to distribute his property and his apparel among the Bramhuns; and is then directed to proceed in a state of nakedness, till be reaches the gorge of a snowy defile, when, having arrived at a perpendicular precipice of tremendous height, he is ordered to leap into the horrible abyss

beneath:—nor are victims wanting for this dreadful sacrifice.

"A few days (says Capt. Webb,) before my arrival, three females of

"A few days (says Capt. Webb,) before my arrival, three females of middle age had dared this fearful ordeal; but, strange to relate, had returned to the temple, after having sought death in vain for three days and three nights in the midst of snow and without food, being unable to discover the precipice. One of these infatuated beings died in a few hours after her return to Kedar-nath; the other two had been placed under a shed by the way side, and asked for charity as I passed. One of them was likely to recover, with the loss of both feet and one hand; but the extremities of the other were in such a terrible state of mortification, that a few days must have terminated her misery, aggravated as it was by the perfect conviction, as she told me, that the god had shut his ear to her prayers."

ANECDOTES OF THE LATE KING OF ENGLAND, GEORGE III.

IT is pretty generally believed by candid men, that the late monarch of the British empire, was, on the whole, one of the most respectable sovereigns, whom Europe has seen in modern times. It has never

been contended that he was a great man; but he had a good share of common sense, (the best kind of sense for a ruler, as well as for other people,) and was endowed with many very estimable qualities. In particular, he was remarkable for conscientiousness, for his hatred of persecution, his respect for conscientious scruples in others, his habitual reverence for the institutions of religion, and the general excellence of his domestic character. In several instances, he resisted the unanimous voice of his cabinet, when measures were proposed, which his conscience could not approve. This is, in itself, no small merit, when it is considered what a variety of talent that cabinet often concentrated. The philosopher in his closet, or the farmer, or the scholar, in their secluded pursuits, may pronounce it very easy to resist bad advice; but it is in fact one of the most difficult things in the world; especially when that advice is urged by several persons of powerful intellects, in the most respectful manner, with plausible reasons, and commanding eloquence.

Since the death of the late king, a great number of anecdotes have been circulated respecting his private and public character. Many of these have been stated in funeral sermons, by clergymen who mentioned their authorities. We select from the London Evangelical Magazine, a work conducted by dissenters from the established Church, several of these anecdotes, as worthy the perusal of our

readers

We trust that every Christian will rejoice to find proofs of goodness in a palace. The world imagines that to inherit a crown is to possess the means of happiness; and that if a king is not both good and happy, it must be owing to some uncommon perverseness or depravity. Yet every well informed, reflecting, man must be aware, that no situation upon earth is more unfavorable to piety and virtue than that of a king. He is exposed to all the numberless evils of perpetual flattery, of entire obsequiousness; he is solicited to idleness, luxury, and sensuality, by ten thousand blandishments, and almost impelled by the current of a corrupt court, (as every court composed of depraved men will be corrupt;) he is surrounded by selfish men, who are seeking their own aggrandizement at the expense of his honor and the good of the nation; by men of great talents, sagacity, industry, and zeal, who will seize every avenue to the royal car; he has great responsibilities, both to God and man, which will burden his soul with guilt, if he disregards them, or oppress his heart with never-ceasing anxiety, if he conscientiously feels them. He has thousands of applications for office, for mercy, for royal bounty. He cannot dismiss them all; he cannot grant them all; he cannot do every thing himself; he cannot safely or honestly put every thing into the hands of his ministers. temptations as a public man are innumerable; and the difficulties in the way of giving his children a correct and virtuous education are almost insuperable. If he is able to discharge his duties in the fear of God, and to give any evidence of real piety, it is indeed, most pleasing proof of the wonderful interposition of Heaven in his behalf.

But let us not, republicans as we are, forget the dangers, exposures, and powerful temptations of our own Chief Magistrate. Human nature is the same under any form of government. The President of the

United States, and every man, who aspires to that office, are liable to some powerful causes of evil, from which a king, and an heir apparent, are exempt. Let Christians remember this; and when they pray for their rulers, let them bear in mind, with tenderness and sincerity, the

temptations to which eminent men are exposed.

The subjects of a monarchical government cannot rationally expect to have so worthy a chief magistrate as George III, once in five hundred years, the state of the world continuing as it has been hitherto. It is very questionable, whether any English sovereign since Alfred has been so well entitled to the respect and affection of his subjects. Some have had talents greatly superior to his; and others have been greatly his inferiors in this respect. But scarcely one has given so much evidence of conscientiousness, humility, and love for his people, and has exhibited so unimpeached a character for domestic virtue.

The first class of anecdotes relates to the king's religious character.

His Majesty was firm in his attachment to what is usually called the orthodox creed, the doctrine of the Trinity, the Deity and atonement of Christ, the work of the Spirit, appeared to him so essential to Christianity, that the persons who opposed these sentiments were not seen by him in a favorable light. In one of his Majestv's Portland excursions, the Rev. Joseph Wilkins joined the royal party; this gentleman was a collector of the curious productions of nature, many of which he shewed to his Majesty and the Royal Family, and with which they all expressed themselves highly gratified. Upon Mr. Wilkins retiring, his Majesty inquired the name of the gentleman who had afforded them so much entertainment. It was replied that it was Mr. Wilkins, the Dissenting minister of Weymouth. 'The dissenting minister of Weymouth?' said the King, 'I hope he is not. one of Dr. Priestley's sort,' and being informed that he was not, the King added. 'then it is all very well.'

His Majesty was one day walking with a certain Nobleman, when the latter stopped to look at a tablet on which was an inscription that was peculiarly offensive to the King. On the Nobleman's asking some questions respecting it, instead of giving a direct reply, his Majety said 'Don't trouble yourself about that; my motto is, Jesus Christ died to save sinners—God over all, blessed for ever more.'— Cramp's Sermon, p. 32.

After the king had lost his sight, and was walking one Monday evening on the Terrace, at Windsor, leaning on the arm of one of his daughters, a Bishop present asked His Majesty how he liked the young Clergyman whom he had heard the day before. The King's answer was to the following effect. 'The Sermon was perhaps a good composition, but I do not call that a good sermon in which Jesus Christ is omitted.'

His late Majesty, it was well known, was very frequent in his visits to his daughter, the princess Amelia; and with great affection he conversed with her Royal Highness, in reference to her dissolution, which appeared to be drawing nigh.* On one occasion, he aimed to impress her mind with the truth, that, however exalted their rank amongst men, in the sight of God they were upon an equality with the meanest; and as sinners they must be saved as others, 'which,' he added, 'must be through the cleansing of the blood of the Lord Jesus Christ, and by his righteousness.'

THE KING'S REGARD TO RELIGIOUS INSTITUTIONS.

His Majesty not only observed the Christian Sabbath, by attending regularly the house of God on that day, but he encouraged its sanctification through his household. In confirmation of this statement, permit me to relate an anecdote of Mr. Gray. Mr. Gray resided in the palace from the time of his Majesty's accession to the period of his death, which happened in 1801. He was an ingenious mechanic, and, under the immediate eye of the King, many alterations were from time to time effected in different apartments of the royal residence. A principal in attendance upon the person of his Majesty said to Mr. Gray, on a Sunday, 'I wish you to have a bedstead removed from such a room, naming it, to such a room.' 'My Lord,' said Gray, 'I never do any thing of that kind on a Sunday; I would do it for no one except his Majesty commanded it, and in saying that, my lord, I run no risque, for I am persuaded the King will not order it to be done.' The refusal gave offence, and was followed by a report of the transaction to the King. The King said to his lordship (as he afterwards informed Gray) 'Gray is a good man, that fears God, and sooner than require him to make such alterations, I would sleep without a bedstead.'

When, in consequence of the ill state of health of this most amiable and lamented Princess, it was judged expedient that her Royal Highness should be removed from Windsor to Weymouth, the King, in giving his commands to an eminent physician, to whom the care of the Princess was committed on that arduous occasion, said, 'It will be necessary that you travel slowly, and by short stages, and it is my particular desire, that you do not journey on the Sunday.'—Bedford's Sermon.

When the King was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his Majesty, and he often held conversation with him of some length upon serious subjects. One Monday morning, the King went as usual to watch the progress of the work, and not sceing this man in his customary place, inquired the reason of his absence. was answered evasively, and, for some time, the other workmen avoided telling his Majesty the truth; at last, however, upon being more strictly interrogated, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath; and, in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. 'Call him back immediately,' exclaimed the good King, 'the man who refused doing his ordinary work on the Lord's Day, is the MAN FOR ME. Let him be sent for.' The man was accordingly replaced, and the King ever after showed him particular favor.

In giving an account of the coronation, one of the heralds, a pious man, says, 'One thing I must not omit, which much pleased me. When the anointing was over in the Abbey, and the crown put upon the King's head, attended with great shouting, the two Archbishops came to hand him down to the altar to receive the Sacrament, when he told them he could not partake of that ordinance wearing his crown; for he looked upon himself, when approaching the King of kings, in no other light than that of a humble Christian, which were his very words. The bishops replied, although there was no precedent, his wish should certainly be complied with, and immediately he took it off and laid it aside-begging the same might be done by the Queen's crown. On being informed that could not easily be done, on account of the manner of its being put on, he replied, "Well, then, let it be considered at the present as part of her dress, and in no other light.' When I saw and heard this, it warmed my heart, and I could not but think-Surely there will be 'good found in him towards the Lord God of Israel!""-Rippon's Sermon for the King.

In the year 1805, when an installation of the Knights of the Garter was approaching, and his Majesty was conversing with some persons of high rank on that subject, a distinguished nobleman said to the King, 'Sir, are not the new Knights now to be installed obliged to take the Sacrament before the ceremony?' His Majesty changing countenance, and, assuming a severe look, replied, 'No; that religious institution is not to be unixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the Sacrament; but when they told me it was indispensable, and I must take it, before I approached the communion table, I took off the bauble from my head. The sacrament, my Lord, is not to be profaned by our gothic institutions.'

When in the church of God his Majesty's whole deportment was characterized by gravity, reverence, and devotion. Nor was his Majesty a mean judge of pulpit compositions. If the sermons were either political or panegyrical, they never received expressions of his Majesty's approbation. In the judgment of the King, that sermon was the best which united the doctrines and duties of Christianity; which exhibited them in their mutual relation, and enforced their influence on the head, the heart, and the life. Here I shall introduce his Majesty's own observation, 'I,' said the King to the late Rector of Weymouth, 'do not like mere moral preaching. It is my wish to have the Gospel in the sermons, and morals in the lives of the clergy, as this would be the most effectual method of holding forth the word of life in the church and world.* As preachers the late bishops of London, Lowth and Porteus, were held in the highest estimation by his Majesty. I recollect hearing the King name 'Sir Isaac Newton as the glory of Cambridge,' when he immediately added, 'and Lowth the glory of Oxford.'

THE KING AN ENEMY TO PERSECUTION.

The King was one day passing in his carriage through a place near one of the royal palaces, when the rabble were gathered together to interrupt the worship of the Dissenters; his Majesty stopped to know the cause of the hubbub, and being answered it was only some affair between the town's people and the Methodists, he reptied, loud enough to be heard by many, 'The Methodists are a quiet good kind of people, and will disturb nobody: and if I can learn that any persons in my employ disturb them, they shall be immediately dismissed.' The King's most gracious speech was speedily recapitulated through the whole town; and persecution has not dared to lift its hand there since that period.— Cobbin's French Preacher.

The King lived for some time at Buckingham-house. One of the female domestics was accustomed to attend divine worship at Surrey Chapel, for which she was much persecuted by her fellow servants; they said, 'she was so methodistical, it was quite miserable to live with her.' At length they contrived to get from the Queen an order for her dismissal. She appealed to the King, who, having made inquiries respecting her, directed that she should be retained in the service, and that any one who persecuted her should be dismissed. He added, 'he was sure Rowland Hill was a good man, and he wished more of them went to hear him.'—Cramp's Sermon, p. 33.

That his late Majesty was practically the friend of religious liberty will not be called in question, when it is known that in his household were found professing Christians of various denominations. His favorite coachman, his head gardener, and the superintendent of the observatory of Kew palace, were pious Presbyterians. His carpenter, the late Mr. West, was a village preacher, and for many years an honorable and esteemed member of Tottenham Court Chapel. It is an accredited fact, that his Majesty, if he met Mr. West on a Monday, would inquire what he had preached on the Sabbath, what was his text, and how he explained it?—Atkinson's Sermon, p. 12.

A laborer in the Royal garden at Windsor, being found by his Majesty apparently in a state of dejection, and in answer to his condescending inquiries, having informed him that his distress arose from a concern about his soul, he was advised by the illustrious personage to attend the preaching of a neighboring dissenting minister. He attended and speedily obtained relief. Being called to an account by the master gardener for this part of his conduct, and declaring it to be his

Vol. XVI.

^{*} This communication I had from my friend the late Dr. Byam, the Rector of Weymouth at that time, and afterwards one of his Majesty's chaplains in ordinary.

determination to persist in it, he was turned out of his employ. But, upon hearing the cause, the Sovereign is stated not only to have reinstated him in his employ, but to have reproved his oppressor in words to the following effect: 'Shall I allow of religious liberty in every part of my empire, and shall it be refused to a laborer in my own garden?'—Dr. Steadman's F. S. for the Princess Charlotte.

An under gardener with whom the King was accustomed familiarly to converse, was missed one day by his Majesty, who inquired of the head gardener where he was, 'Please your Majesty,' said the gardener, 'he is so very troublesome with his religion, and is always talking about it.' 'Is he dishonest?' said the King, 'Does he neglect his work?' 'No, your Majesty, he is very honest, I have nothing to say against him for that.' 'Then send for him again,' said the Monarch, 'why should he be turned of?' Call me Defender of the Faith! DEFENDER OF THE FAITH! and turn away a man for his religion.'

When a certain individual of narrow views and contracted policy, proposed to bring in a bill into parliament to prevent the increase of licenses to dissenting preachers, his Majesty, on being applied to on the subject, returned for answer—'If the Bill should pass through both houses, it shall not obtain my sanction, as there shall be no persecution in my reign.'—Morrison's Sermon, p. 20.

With a view to raise an old domestic to a more lucrative situation, his Majesty removed him from London to Windsor; but after some weeks, observing that the man did not appear so cheerful as usual; he very condescendingly inquired if he were in good health, to which the servant replied that he was. Some time afterwards, his Majesty still perceiving that he appeared unhappy, and being on inquiry, again informed that he was in good health, insisted on being made acquainted with the cause of his distress, when the man who was a member of one of the Scottish churches in London, reluctantly told the King, that he was removed from his religious privileges; that he could not enjoy them at Windsor (as then circumstanced.) and begged to be sent back to his former situation, that he might be restored to them again. To this the King graciously consented, and it took place.—Redford's Sermon.

The late King was in the habit of speaking to his domestics in the most condescending manner. On one occasion, when he was going to Windsor, he met a female of his establishment, and as the servants were generally much pleased with the accommodations at the Castle, he good humoredly saluted her with a congratulation, including a question if she was not glad they were going. To which she ventured to reply, 'Indeed, your Majesty, I am not; in my view the Gospel is not preached at Windsor, and I can get no food for my soul.' 'Then you shall not go,' said the King. Sometime after this his Majesty spoke to her again, 'You may go to Windsor now,' said the worthy Monarch, 'for you can get food for your soul.' His Majesty had discovered that some plain people had met together there for worship, and had found out their principles, which he considered as congenial with those of his pions servant. The result proved that he was right, and the good woman was satisfied.

The king was no bigot. He loved good men whether they belonged to the Episcopal Church, established in the south, or the Presbyterian church, established in the north. The Dissenters under his Majesty's reign have had their privileges repeatedly extended; and to him and his family they feel a sincere and cordial attachment. 'God forbid,' said the King to Lord Mansfield, 'that teligious difference of opinion should sanction persecution, or admit of one man within my realms suffering unjustly.'

Several of his Majesty's domestics were in the habit of attending Dissenting chapels. This the King knew and approved; wishing them to worship God according to the dictates of their own consciences. When at Weymouth, the late Isaac Clarke, Esq. used to attend the Independent Chapel, which his Ma-

jesty knowing, said to him, 'Clarke, does your minister pray for me?' Mr. Clarke replied, 'Yes, please your Majesty, always, and very devoutly.' Then said the King, 'Tell your minister I am obliged to him, for you know he is not paid for it.' It is not to be imagined that the King meant any thing invidious, but only to suggest that as that church was not endowed, and had no prescribed form of prayers, praying for his Majesty must of course be perfectly voluntary. Watts and Doddridge were Dissenters of the Independent denomination, and scarcely any divines ranked higher in the King's regards.

It was at Weymouth, in 1805, that Mr. Lancaster had the honor of an introduction to the King, when his Majesty made the memorable declaration which has since been so widely circulated, and which will forever do honor to his memory—'It is my wish that every poor child should be taught to read his Bible.'

FLATTERERS REPROVED.

NICHOLS, Potter, and T. Wilson, Prebendaries of Westminster, preaching one after another, bedaubed the King, who, as Lord Mansfield tells me, expressed his offence publicly, by saying that he came to chapel to hear the praise of God, and not his own.—Bishof Warburton's Letters.

THE KING'S READING.

It has been stated by those who had opportunities of knowing, that, of the few books which the King read, the Bible was constantly on the table in his closet, and the commentary which he selected for his private reading was Matthew Henry's Exposition. A pious female servant, whose office it was to arrange the library room, has been often heard to say, 'I love to follow my master in his reading of the Scriptures, and to observe the passages he turns down. I wish every body made the Bible as much their daily study as my good master does.'—Redford's Sermon, pp. 12, 13.

A friend calling upon his royal highness the Duke of Kent, found him with his Bible before him, in which he observed he had marked several passages; upon which he remarked to his royal highness, that he was an attentive reader of the Scriptures; the Duke replied, 'What would you say, if you were to see my father's Bible.'

The works of the Rev. John Newton were introduced to the notice of our late revered and beloved Sovereign, by the late Earl of Dartmouth, and the high estimation in which his majesty held them, was communicated by the same nobleman to that worthy minister, who in his usual way said, 'Who would have thought that I should ever preach to Majesty?'

His Majesty's old coachman, Mr. Saunders, was a hearer at the Lock, and of the Rev. Mr. Romaine; of Mr. S. the King would often inquire what texts he had been hearing from, and how they were treated; often expressing his approbation by saying, that it was better divinity than was to be heard in some places. This good man in consequence used sometimes to place some of Mr. Romaine's works on the seat of his Majesty's carriage (particularly his Law and Gospel) and on one occasion, when he had omitted this, the King called to him, 'Where is my book, Saunders?' Sometimes he placed religious Tracts under the seat, with a corner visible, to invite the King's attention; and they were afterwards regularly indorsed, as the King's manner was, to shew that they had been perused.

DEPENDENCE ON GOD.

On the 28th of October, 1795, when the King was going in his state coach to the House of Lords, he was shot at, and the ball passed through the glass on the King's right hand, leaving a small hole, and passed out of the other window, the

glass of which was down. His Majesty discovered no symptom of fear, but proceeded to the house, and pronounced his speech full as well as usual. Afterward, when it became the subject of anxious conversation, the King joined in it with less agitation than any one else, and when he got into the coach to return, said to Lord Onslow (who relates this in a letter written the same night,) 'Well, my Lord, one person is *proposing* this, and another is supposing that, forgetting that there is One above us all who disposes of every thing, and on him alone we depend.' The magnanimity, piety, and good sense of this struck me most forcibly, said Lord O., and I shall never forget the words.

His Majesty was one day looking at the plate which had been recently brought from Hanover; and observing one of the articles with the arms of the Electorate engraved upon it, he said to the domestic who attended him, 'This belonged to king George the Second; I know it by the Latin inscription,' which he then read, adding, 'in English it is, I trust in my sword. This,' said he, 'I always disliked; for had I nothing to trust in but the sword, I well know what would be the result: therefore when I came to the crown I altered it. My morto is,—'I trust in the truth of the Christian religion,' repeating it first in Latin, and then in English. He then with his usual condescension, said, 'which of the two inscriptions do you like best?' The attendant replied, 'Your Majesty's is infinitely preferable to the other.' He said, 'I have ever thought so, and ever shall think so: for therein is my trust and my confidence.' He continued, 'think you is it possible for any one to be happy and comfortable within himself, who has not that trust and confidence? I know there are those who affect to be at ease while living in a state of infidelity; but it is all affectation; it is only the semblance of happiness;—The thing itself is impossible.' The last sentence the King uttered with so much pious fervor, that an involuntary tear dropped from his eye, and the attendant could not refrain from sympathizing deeply in the tender and devout emotion which it discovered .- Redford's Sermon,

CONSCIENTIOUSNESS.

Many attempts were made during the late reign in favor of what is called Catholic emancipation, and to remove all those barriers, which excluded Roman Catholics from the highest offices in the state. In 1807, when Lord Grenville applied to the King on this subject, we are told (on the authority of a letter of Sir H. Harper,) that his Majesty replied, 'My Lord,—I am one of those who respect an oath. I have firmness sufficient to quit my throne and retire to a cottage, or place my neck on a block or a scaffold, if my people require it; but I have not resolution to break that oath which I took in the most solemn manner at my coronation.'*

At another time, being further urged by one of his ministers on this subject, he said with much good nature, and with a conciseness that was common to him, 'Tell me who took the coronation oath? did you or !?' The pleader was not stopped by his pointed reply, but was proceeding, when the King, interrupting him, said, 'Dundas, let me have no more of your Scotch sophistry; I took the oath, and I must keep it.'—Rippon's Sermon.

His late Majesty having had frequent occasions of speaking to an eminent mannfacturer who employed many hands, one day asked him whether he was an Alderman of W—, and being informed that he was not, wished to know the reason; the person replied, "that being a Protestant Dissenter, he could not obtain the qualification but by receiving the Lord's Supper—the required test."

* That part of the coronation oath, which the King supposed to militate with the claims of the Catholics is as follows:

the Catholies is as follows:

The Archbishop says, "Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion as established by law?

And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges, as by the law do or shall appertain unto them, or any of them?

The King replies, "All this I promise to do."

'Very right, very right,' exclaimed his Majesty, 'I like a man to be conscientious.' Sometime afterwards one of the princesses called at the warehouse in London, and said to Mr. B. 'You are a great favorite with his Majesty.' Mr. B. answered, It gave him pleasure to hear it, but he was not conscious of having done any thing to obtain his Majesty's favor.' The princess then reminded Mr. B. of the above conversation; she said his Majesty had related the whole to the Queen and the Princesses, and had added, I like B--; I wish every one to be conscientious.'- Ivimey's Sermon, pp. 43.

MISCELLANEOUS.

AT the late public meeting at Weymouth, the Rev. Dr. Cracknell introduced the following anecdote of his Majesty, which supplies another illustration of his habitual piety and nice discrimination. 'My late friend, Mr. Wathen, the celebrated oculist,' said the Doctor, 'related to me that in one of his interviews with the King, he observed to his Majesty, 'I have often thought of the words of Solomon, 'When the righteous are in authority the people rejoice,' and if your Majesty could always appoint servants of that character, the voice of rejoicing would be heard throughout the empire.' 'Wathen,' replied his Majesty, 'these are the men I have sought for; but when I have required their services, I have often been disappointed, for I find men distinguished by habits of piety prefer retirement; and that, generally speaking, the men of the world must transact the world's business.'

TO OUR PATRONS AND READERS.

Soon after the commencement of the present year, we came to the determination not to continue the Panoplist langer than to the close of this volume. We have seen no cause to alter

our determination; and it has now become our duty to announce it to the public.

It is with sincere reluctance that we have resolved upon this measure, as we have found continually increasing evidence, unless we are greatly mistaken, that the Panoplist has, in a good degree, answered the beneficial purposes for which it was first published; and nearly the same reasons exist for its continuance, as have existed at preceding periods. We should not willingly relinquish the publication, were not the causes, which now operate to embarrass it, likely to remain, and were they not very difficult, if not impossible, to be removed. They are principally these two; -the want of leisure to discharge the duties of an editor with constancy and regularity, and the diminution of our subscription-list, in consequence of having so great a part of our most interesting matter immediately taken from us, and published in all the religious newspapers of the day.

In regard to the first of these causes, it is sufficient to say, that the editor's time is so much occupied with the numberless cares and duties, which devolve upon him as a functionary of the Board of Foreign Missions, that he cannot devote to the Panoplist that share of his attention, which such a work requires. On finding this to be the case, after a thorough trial; and especially on finding, that the labor and responsibility of missionary concerns are continually increasing; he feels it to be an imperious duty not to attempt what he has so much reason to believe he could not accomplish.

It ought here to be added, that the withdrawing of the editor from the work would not prevent its continuance, if the other cause, were not in so full operation, as effectually to pre-clude the hope of a large subscription. This being the case, no other person can be invited to assume the station of editor, as not even a precarious support, much less a permanent one,

can be promised.

With regard to the other subject, we doubt not it can be made to appear, that more subscribers have relinquished the Panoplist, in consequence of the fact, that they obtain through other channels the matter, which they most value in such a work, and which originally appears in the Panoplist, than by all other causes united. It is usually alleged, by those, who withdraw from the number of our subscribers, that they should not do so, were they not in the habit of receiving our matter, in other publications, sooner than they could obtain it in our

Our readers must be aware, that religious magazines have attracted notice, and obtained subscribers, more by the missionary intelligence which they contain, than by the original compositions to be found in their pages. Some persons, indeed, are highly gratified with discussions, reviews, &c. &c. but all, who take an interest in the progress of the Church, are delighted with the good tidings, which are so often received from every part of the world. Pardeutarly do American Christians, who are engaged in the work of missions, feel a deep solic

itude with respect to the success of the missionaries, who have been sent forth by our churches, and are daily the subjects of prayer in thousands of families. Intelligence from these beloved beethren affords the surest support to religious publications in our country; and where this spring of attachment to any work is withdrawn from it, and diverted into other

channels, a very great diminution of patronage must follow of course.

We have not so much occasion to complain, that the strictly original parts of our work have been republished without our consent. In former years, however, such republications were not uncommon. A friend of ours, in a neighboring state, said to the publisher of a magazine, "There are four religious magazines in this state, all of which live by stealing from the Panoplist." The printer of one of these four determined to republish our whole work without our consent, or even our knowledge. He used it as an argument with his patrons, that he should present them with matter, which cost the editor of the Panoplist much labor and expense; but as it cost himself nothing, and he printed his work cheap in the country, and on inferior paper, he could afford it at an inferior price. This argument he unblushingly exhibited at length, on a page of his blue cover, which page was left blank in the copy sent us by way of exchange; so that we did not become acquainted with the plan, till months after it had been published. This project was frustrated, in part, by our taking out the copy-right of the subsequent volume; but even then, the same publisher supposed he evaded the law by pillaging the most interesting articles, in every department of our work, and altering a few words in each sentence. More recently, a publisher in one of our large cities, took from our pages an original article written by ourselves, and printed it as though it had been originally furnished for his own paper. How numerous the instances of this sort have been we know not, as we take few religious newspapers in exchange, and very rarely make any use of those which we do take.†

But the principal thing, which operates perpetually to supplant our work, is the taking from our pages missionary intelligence originally published there. This intelligence consists of journals of missionaries, their letters, and articles compiled by the officers of the Board of Foreign Missions. In the preparation of this matter, much time and labor are expended; and much money too, for clerk-hire, postage, and other miscellaneous charges. It requires more labor, care, and expense, to print from manuscript, than from a fair, correct, printed The mass of readers know nothing about this; but every author and every publisher In numerous instances, the most interesting articles here referred to have been republished, in one long column and page after another, and sent into every part of the country, before it was possible to get our work into circulation. Some printers customarily introduce extracts of this sort by the words, "From the Panoplist," with the addition, perhaps, of the month, in which it was published; others content themselves with placing these three letters, "Pan." in a small type, at the close of their extracts. With most readers this general reference, especially when often repeated, amounts to very little. They scarcely think of inquiring what the Panoplist is; nor where it is published; nor to whom it belongs. They suppose, the printer of the paner, which they hold in their hand, has as perfect a right to the matter, as the editor of the Panoplist or any other person. Now we should suppose, that an exchange the entire results of each of the paner. acknowledgment, very different from such a general one as we have quoted, might, oc asionally at least, be natural, and not unreasonable. On reprinting a letter from a missionary, it might be sufficient to give a general reference only; but when an article, prepared by the editor, is extracted, a more particular acknowledgment would surely not be improper. Nor would it injure the readers of any paper, which makes large extracts from our pages, to be distinctly informed, that the Panoplist has been peculiarly devoted to the cause of missions; that any clear profits, which might accrue from it, are pledged to their support; and that all documents, relative to missions under the patronage of the American Board of Commissioners for Foreign Missions, are officially furnished for its use. These facts are known to every person, who consults the work itself. It is also true, though not so easily known, that the Panophist, notwithstanding the constant counteraction of the causes above specified, has yielded more towards the support of an editor, as distinct from a printer, than any other religious magazine published in this country; that it has paid above four hundred dollars into the mission treasvery, since the formation of the Board of Foreign Missions; and several hundred dollars to different missionary societies before that period; has been distributed gratuitously to foreign mission societies, to the amount of nearly a thousand dollars; and has, within the last ten years, farmished labor, in conducting missionary affairs, to a very large amount indeed. By this latter to apply their services to missionary concerns, without a full and adequate compensation. Whatever of this kind has been done by us, has been done cheerfully, and freely, and without any stipulation, or any responsibility, on the part of the Board. It is also entirely beside the indirect aid, which, in common with other religious papers, our exertions have afforded; and which the public can estimate more impartially than ourselves.

^{*} The volume of the Panoplist, which was reprinted at Utica, was issued by a contract with the Editor; and the work would have been continued there, had it not been for misfortures connected with the commercial emburrassments of the country.

[†] Publishers of magazines have not the privilege of receiving papers in exchange free of postage, as printers of newspapers have.

While making these remarks, we cannot do justice to our feelings without acknowledging. that a great part of the patronage, which our work has experienced, has been given in consequence of its peculiar connexion with missions. We rejoice that it is so. No cause or object on earth is so worthy of the best affections of Christians, as that which aims at the universal promulgation of the Gospel; and, so far as we are actuated by enlarged benevolence, we must be pleased to see our fellow Christians manifesting their attachment to this cause,

rather than to ourselves, or our publication.

Before leaving this part of the subject, we must add, not for the sake of making a charge, but to give a clear view of our case, that one magazine availed itself of our original missionary intelligence for nearly a year and a half without the slightest intimation that it was indebted to us for a single sentence. The natural presumption of readers would be, that the numerous articles, which comprised by far the most interesting portion of that department of the work, were obtained for publication by the sedulous attention of the editor of that magazine; whereas they were regularly taken from our pages. In one instance at least, the introductory clause, "We are gratified with having it in our power to present our readers, &c" without an acknowledgment that the article was copied, would lead any person to suppose, that it was furnished in manuscript for that publication. Such a course of proceeding seems the more remarkable, as obligation is repeatedly confessed to other works, for articles not a quarter so long, as those which have been selected from the Panoplist, in the manner now described.

We do not accuse the editor of the work here referred to, nor most of his brethren, with intentional injustice; but we strongly suspect, that were the case changed, and were themselves to see an article, which they had laboriously copied and corrected from a bad manuscript, and sat till midnight to examine in a bad proof-sheet; - were they to see such an article taken from their fairly printed pages, and sent abroad by others before their own publication could find its way to subscribers; and all this without any acknowledgment, or with a very slight one; -and, finally, were they to have this early transmission of their own labors alleged

as the only reason of abandoning their own publication, in which these labors first appeared, they would begin to feel, that all things were not exactly as they should be.

But we shall be asked, if we wish to monopolize religious intelligence, and to make the public cause the means of private emolument? Far from it. We utterly disclaim any such desire. Let that system be adopted, which shall best promote the great interests of missions, and we promise not to complain. What that system shall be, in a country widely extended like the promise not to complain What that system shall be, in a country widely extended like the United States, it may be difficult to say. It is not difficult to say, however, that private injustice is not likely to promote the public good; and that the laborer, in any lawful emplyment,

is worthy of a compensation. Let us take an example.

Suppose a political writer of acknowledged ability and integrity to establish a paper, which afforded him a suitable reward for the time and expense bestowed upon it; and suppose his brother editors, in every great town, were to copy his best articles, and thus ultimately supplant him. Would it be a full justification for them to allege, that they made all matery suppliant him. Would it be a tim justification for them to alege, that they made all their selections from regard to the public good; and that, by doing so, they had greatly increased the circulation of his able and useful discussions, which would otherwise have remained unknown to the great majority of their readers? Would not every man reply, that by destroying the original work, they had of course put an end to all selections from it? Again; we believe the publication of Dr. Dwight's System of Theology to be a great benefit to the Church; and we should be happy to have it hold a place in every public and private library throughout our country. A printer beyond the Alleganies thinks proper to

republish it without the consent of the proprietors. He says, that in this way he distributes ten copies in Kentucky and Ohio, to one which would otherwise be distributed; and that he

is therefore doing incalculable good. Will this plea justify him?

That we may look at the subject in the most dispassionate manner, let us examine how the business of circulating missionary intelligence is conducted in Great Britain. Both the fact, and the tendency of such a state of things as actually exists there, are worthy of being

considered.

We know not whether the laws of copyright defend the original matter of periodical publications. We suppose, however, that they do not, unless on compliance with certain conditions, which are exceedingly troublesome to the proprietor. But however this may be, the editors of magazines do not venture to take original matter from each other. Whatever the law may decide, the community, the reading community we mean, would not tolerate encroachments of this sort.

But to come more directly to the case before us, the publishers of religious magazines in Great Britain do not take religious intelligence from each other, in any such manner, or to any such extent, as to furnish ground of complaint, or prevent the circulation of any work,

in which interesting matter of this sort first appears.

The Missionary Register, is published under the superintendence of the Church Missionary Society, with a view to the interests of that Society, and of the missionary cause generally. It is conducted with great ability by the Secretary of the Society, and contains full and official details of its proceedings, the history of its missions, lists of donations, &c. &c. These things are inserted at length, and are not generally copied, we are bold to say, into any other publication in Great Britain. All the friends of the Society expect to read the Society's publication. About 6000 copies are distributed gratuitously to collectors, auxiliary societies, and distinguished friends; - and the expense is discharged from the general treasury. How many on its are taken by subscribers we are not able to state; but we were informed, at an early

period of the work, that more than 7,000 were taken in this manner; and we should not think it probable that the number at present could be less than 10,000. What is done with the profits of the number thus disposed of, we are not told; but we may presume, as the great labor spent upon the work is afforded by the officers of the Society, that all the profits are not given to the printer; we know they are not given to the general treasury, for no credit a allowed for them in the accounts. We infer, therefore, that they go to defray the unavoidable expenses of the establishment: in other words, that they are applied, according to some plan well understood by the conductors of the Society, to the support of the Secretary, the Assistant Secretary, or some other person or persons, whose services are necessary, and cannot be afforded without a compensation. If the circulation of the work were prevented or materially diminished, by the insertion of all its most interesting matter in the newspapers, and in other magazines, would the cause of missions be promoted? Would not the theods of the cause say, "Is it reasonable, that the Society should lose all the profits on the labors of its own servants? We have a Secretary of extraordinary qualifications, constantly engaged in one of the most laborious offices, that can be found among men; an office that requires higher endowments of mind and heart, whatever the world may think about it, than that of a sceretary of state, in ordinary times. We have an Assistant Secretary of like character and spirit, coming forward to bear part of the burden of these great concerns. We have other agents, whose time is constantly occupied with the business of the Society. These men and their families must be supported in some way or other. It would be great injustice to require of one man, that he should give his whole time, without compensation, to a common cause, which all other men are bound equally with himself to promote. This injustice, if attempted, would become extreme folly, in case the men in question are pos-sessed of little property, as sometimes happens with respect to the greatest benefactors of their species. Besides, the publication of a Society operates as a bond of union in a thousand wave; and much more effectually serves the cause, than disjointed articles possibly can." Such would be the language of a friend, in the case supposed. Is there not reason in it?

The Missionary Register contains abstracts of the doings of other Societies; but these are given in so condensed a form, as not to supplant the publications of those Societies, but rather to promote their circulation. We do not recollect having seen a single page, taken in connexion from the Missionary Chronicle, or the Methodist Magazine. Considerable extracts have indeed been given from our Herald; and the reason is obvious. Our work does not circulate in Great Britain. We have been highly gratified, that the conductors of the Register have made liberal and very courteous use of the papers of the A. B. C. for Foreign Missions, and of the Conversion of the World by Messrs. Hall and Newell.

Let us apply the same principles to another publication, the London Evangelical Magazine. This work embraces biography, essays, reviews, &c. as well as religious intelligence. It has been published twenty seven years, and has, for a long time, had 20,000 subscribers. and ever has been, intimately connected with the London Missionary Society, the principal Secretary of that Society always having been a principal conductor of the Magazine. The latter part of each number is called the Missionary Chronicle; and numerous copies of this part are printed separately. In several particulars, the plan and the manner of publication resemble the plan of the Panoptist and Herald. From the beginning, the profits of the work have been devoted to a specific charity; but the charges of superintending the publication, it is not to be doubted, form a part of the estimated first cost.

The Methodists also have a Magazine, intimately connected with their missionary Society,

and of this 20,000 copies are circulated.

Would the friends of these Societies tolerate the republication of their Magazines at Liverpool, York, Edinburgh, and Bristoi, under any plea of more extensive utility? But it would be less injurious to republish the whole, so that all the proceedings could be had, in their regular order, than to republish such parts as would impede the circulation of the whole,

and yet furnish no adequate substitute.

We are free to acknowledge, that there are some differences between this country and Great Britain, which ought to be taken into the account. We have no Metropolis like London, from which it is expected the principal publications should issue. We have not so safe and speedy means of conveying packages to remote places. Let these things be fairly admitted; and let the candid decide how far the facts and reasonings, here presented, are applicable to the case before them.

Difficulties have existed in the transmission of the Panoplist which we have not room now to The mail, however, has generally been safe; though it is sometimes dilatory. The delas arises from the fact, that postmasters do not feel compelled to send pauphlets inm. diately, as they do letters and newspapers; but only when it suits their convenience. Some subscribers occasionally lose a number sent by mail; and they often lose newspapers sent in the same way; but we have been repeatedly informed, by subscribers in New York, Ohio, and Tennessee, that for a course of years, ever since they began to take the work, they had not lost a single number. It is now the sixteenth year of the publication; and we believe no package has ultimately been lost destined for New Haven, Hartford, Northampton, Ponland, and several other large towns, which might be named.

We conclude by observing, that though the Panoplist is to be discontinued, the Missioner v Herald will be issued, and every friend to the work is respectfully invited to promote at circulation. It will probably be published at the equation of the American Reard of Commissioners for Foreign Missions, and for the sols benefit of the Board. The terms will be seen on the cover of this number

MISSIONARY HERALD.

No. 8.

AUGUST, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT ELLIOT.

(Continued from p. 323.)

Jan. 1, 1820. It was thought best, that brother Fisk should go this morning to meet the brethren and sisters, and carry them a supply of provisions. The weather has been very cold, and the snow has fallen to the depth of several inches since they left the road; and their progress must be very slow, and attended with much labor and difficulty.

2. About nine o'clock in the evening brother Williams returned, in company with brother Washburn and his wife, and Mrs. Finney, with their little ones, and Miss Minerva Washburn. They had been in the wilderness six days, after leaving the road.* The other brethren tarried behind with the waggons, which

are expected to-morrow.

3. Brother Fisk returned with brother Finney, and brought one of the waggons. The other being broken, was left in the woods. We would cordially acknowledge our great obligations to God, for his mercy in preserving a good degree of health to our brethren and sisters and their children, during their long and fatiguing journey, and in bringing them in safety to this place.

6. Brother Pride left us for Natchez and New Orleans, to transact business for the mission, and procure supplies for the ensuing season. Resolved that we

build another log-house.

7. Brother Finney preached a lecture preparatory to the administration of

the holy supper on the approaching Sabbath.

9. The sacrament of the Lord's supper, which had been delayed two weeks, in order that the brethren and sisters on their way to the Arkansaw, might be present, was administered. Brother Washburn preached from John i, 36. The number present at public worship, including our own family, was about 116, most of whom heard with attention. Thirteen communicants, including the missionaries and one black man, sat down to the table of the Lord, to commemorate his dying love. This was the largest number, which has ever partaken at this holy ordinance in this land of darkness. It was truly refreshing to our languid souls, and reminded us of the promise, "In the wilderness shall waters break out, and streams in the desart."

16. Brother Washburn preached from Heb. ii, 3. The audience attentive and solemn.

and solemin

17. Meeting for business. Resolved, that two of the scholars be instructed in shoe-making. Resolved, that we use means for raising a crop the coming season, at the new projected establishment on the Tombigbee:—That brother K. take a journey to that place, to put the contemplated establishment in operation, as far as practicable: That we send some pack-horses to the Walnut Hills, to bring some articles, which are needed before our boat can bring them.

13. The weather, since the middle of December, has been severe for this climate. There have been alternate frosts and thaws, with frequent storms of rain, sleet, and snow. The thermometer has fallen as low as 11° at sun-rise. Most of our children are thinly clad, and destitute of shoes; which not only renders their situation uncomfortable, but prevents them from rendering that

VOL XVI.

^{*} For a particular account of the dangers of this toilsome journey, see our number for April.

assistance, which they otherwise would, and exposes their health. Many of their parents would gladly purchase shoes for them, but they cannot be procured at any price. If we had now some of those articles of clothing, which our friends are kindly sending for the benefit of the school, they would be very

acceptable. But they will come in the best time.

23. It has been our earnest desire, since the death of our beloved brother Aries V. Williams, to have a sermon preached adapted to the occasion; but various circumstances have rendered a delay of this unavoidable. On account of brother Finney's acquaintance with our bereaved sister, he was requested to perform this duty. The sermon was preached to day from 2 Pet. i, 1. The discourse, while it revived our sorrows, was suited to administer that support and consolation, which the Gospel alone can impart. Brother K.'s infant son

was dedicated to God in baptism.

29. It has pleased Him, who does all things well, to afflict our family with sickness. About 20 of the scholars are chiefly confined to the house with the mumps. Two others are sick with a pleurisy. A lad of twelve years old was attacked with great violence five days since, and is very sick. We have fears, that his sickness will be mortal. A number more of the scholars are sick with colds. The complaints are attributed, as their immediate cause, to the very great and sudden changes of the weather, and to the exposed situation of the scholars, as it respects clothing, and particularly shoes. They have moccasons made of dressed deer skins, which are sufficient in common families, and where they are not under the necessity of going out; but where 60 are in a family, and they are obliged to go out as much as our scholars are, exposed to cold, rains, frosts and snows, their health is greatly endangered.

30. Subbath. The sick boy is no better. Sent for his parents to-day, about 75 miles distant.—While our dear brethren remain with us, we wish to enjoy

their instructions. Brother Washburn preached from John vi. 67.

31. The boy abovementioned was very sick last night. It was extremely doubtful whether he would live till morning; but our gracious Lord, who has appeared for us in every time of trouble, was pleased to bless the means used, and the child is much better, so that we are encouraged to hope, that he will be finally restored to health. We are greatly rejoiced at this prospect; not only on account of the boy and his parents, but on account of the general interests of the mission. Should one of the children be removed by death at this time, while so many are sick, it might produce a general alarm, and some of the parents might be induced to take their children home, to the injury of the school and the hazard of their lives, at this inclement season.

Feb. 2. This morning the parents of the sick boy arrived. They shed tears

of joy at finding their son alive, and at the prospect of his recovery.

4. Thirty six of the scholars are sick at this time, and several of them

require constant attention.

5. This morning one of our bired men was violently seized with the pleurisy. He is partially deranged at intervals. He was recently very much exposed to wet and cold while journeying to this place. Most of the children are better. We regard it as a favorable providence, that the brethren destined for the Arkansaw are with us at this time, to assist us in prescribing for and taking care of the sick. Brother Pride has been absent about a month.

Sabbath, 6. Once more favored with the ministerial labors of our dear brethren. Brother Finney preached from 1 Cor. xvi, 13.—The weather is moderated considerably, and the health of the family generally improved. All but four or five of the sick children are able to walk about, and eat at the common table. The sick man till this evening has appeared much better, but is now

taken more violently.

7. Brothers Finney and Washburn left us to go on their way to the Arkansaw, leaving their wives and sister Minerva. Washburn with us, till their return in the spring, if they are prospered. Brother Williams started at the same time, to visit one of our scholars, who is sick at his father's, distant about miles. He was visiting his friends at home when taken sick, and the father sent to us for some medical aid.

8. Brother Williams returned this evening, much fatigned by the difficulties he had to encounter in crossing the Yalo Basha, and the swamp contiguous. The swamp was nearly overflowed, and in some places so deep that he was

obliged to swim his horse, and himself to wade through the canes. He went only 16 miles, heard that the boy was better, and was induced to turn back. His return was providential; for had he staid another day, he must probably have been detained by high water for several days. Health is in a great measure restored to our family. Two children only are confined. The sick

man is fast recovering.

10. Brother Kingsbury left us to go to Tombigbee, to put the new establishment into operation. We would devoutly commend him and the object to God. An Indian woman is with us, who came about 150 miles for the purpose of placing her two little sons in the school. In consequence of a report, that we would take no children, but such as could speak English, she left them about 30 miles distant, and came forward to ascertain whether the report was true. Though the report has no foundation, we considered ourselves as under imperious necessity to decline taking her children. This was a severe disappointment to her, as she was highly pleased with the school, and all the performances of our scholars. The parents of the sick boy, finding him fast recovering, left us to return. They are friendly to the mission, and desire to promote its interests.

11. Capt. Perry, with two Indians visited the school. Capt. P. interpreted some letters from Capt. Fols m, and one from a youth at the Foreign Mission School. The children were very attentive; the season was interesting. We think essential good might be done to the school by letters addressed to them from those, who feel interested for their spiritual and temporal welfare. There are about 30 members of the school who do not understand English, and when addressed by a chief or any man of influence in their mother tongue, they give the most profound attention, and respond in the Choctaw style, at the end of every sentence, with an emphatic "omah."

13. Health is again restored to our family, except one or two cases of debility. One of our neighbors, who has been quite ill for several weeks, called on us for

medical attention.

16. It has pleased the Lord to visit us again with sickness. One of our female scholars, aged about 14 years, was violently attacked with a bilious disease. The little boy who had been sick with the plearisy is again quite ill, in consequence of exposure to cold.

17. The little boy is better. The girl was much distressed through the night, but there is a remission of the fever this morning, which enables her to rest.

At night the fever returned with violence.

18. Last night a messenger came in haste, from our neighbor, mentioned on the 13th, whose symptoms are alarming. Brother Williams went to afford some

medical aid. Before morning she was in a good measure relieved.

19. The sick girl is no better. There is an increase of fever with great restlessness and anxiety. She has a strong aversion to every kind of medicine. which subjects us to much difficulty. The present is a time of trial. Only three brethren to manage all the concerns of the mission, and attend upon the Many of the sisters are feeble, and those who are able to attend to labor, are fatigued by nightly watchings, in addition to their daily labors and cares. In these difficulties we are consoled by the assurance that strength shall be equal to our day.

21. Our neighbor appears to be fast recovering. The girl continues very sick. Our fears are, that her sickness will be unto death. The fever assumes

the continued form.

22. One of our scholars, a little boy, left school, on account of a difficulty in the family to which he belongs. The difficulty was of a very serious nature, and the attention of a brother was called to arbitrate. A separation between the man and his wife was the consequence. The woman concluding to remove to a distant part of the nation, took her child, expecting an opportunity ere long to place him in the school at the establishment on the Tombigbee. This is the first scholar, who has left the school since its commencement.

23. Sowed a small field of oats, which we also seed down with timethy. We have been annoyed some time by a panther, which, with the wolves, desroys our swine and calves. He was seen yesterday in the field near the house, and is frequently heard in the neighborhood. Two attempts have been made by a inters to dislodge him from his retreat in a close thicket, but without success

24. The sick girl continues very low, but her symptoms do not indicate immediate danger. Have concluded to send information of her sickness to her family. One of our hired men was taken violently sick to-day.

26. The sick man is recovering, and we have reason to hope, that the fever in the case of the girl, has come to a crisis, and will terminate favorably. We would feel and acknowledge our obligations to God for his merciful interposition.

27. Sabbath. Though deprived of the preached word, we have met, with some of our neighbors to worship in the sanctuary, and trust our God was

present to aid and bless us.

28. One of our female scholars, aged about 18 years, was attacked with severe vomitings and raising of blood. The pain in her stomach is spasmodic, and produces partial delirium. The parents of this girl were providentially encamped at a short distance, and their aid is very opportune, as many of the sisters are feeble, and unable to render much help in attending the sick. Capt. Folsom arrived, and brought letters from brother Kingsbury.

29. Brothers Finney and Washburn returned, having proceeded no further than the Walnut Hills, on account of the overflowing of the Mississippi. The mother and grand-mother of the girl who has the fever, arrived. They shed

tears of joy to find her recovering.

March 2. Capt, F. and some other visitors left us. They are much interested in this mission, and we believe all, who visit us, go away under very favorable impressions. The chiefs and head men who are acquainted, manifest a cordial regard to the establishment,—and are active to remove any bad impressions that may be made on the minds of any. We received a packet of letters from the Chickasaw Post-Office.

4. Had intelligence for the first time from brother Pride; though he has been absent more than eight weeks. The bearer of this intelligence left him at the Agency on his return. He also brought a packet of letters from the Choctaw

Post Office.

5. We were rejoiced on receipt, for the first time, of the fruits of Christian charity in articles of clothing addressed to this mission. These were brought from the Walnut Hills and were very much needed. The contributors are truly helpers in the work, in which we are engaged. The Lord reward them a hundred fold. Brother Pride returned in health. The Lord, whose watchful Providence is ever over us, has prospered his way, and caused his safe return.

9. We feel the severity of winter weather. After much thunder and rain, the sleet and snow have fallen so as to cover the ground, and it is nearly hard chough to bear a horse. Fruit trees were in bloom, and the fruit is doubtless all

cut off

11. After several fruitless attempts we have succeeded in catching a large wolf, in a wooden trap—One of our hired men cut his foot very badly. He was an important part of our help, and as several of our men have recently left us, we feel some anxiety respecting our crop; but the Lord will provide.

Subbath, 19. Public worship was well attended. More blacks present than usual, as they have an opportunity to learn to read in the morning. Brother Washburn preached from Psal. xxxiv, 11. As the subject was addressed to the children, and the language and manner adapted to their capacity, those who understand English were peculiarly attentive.

The parents of one of our scholars, who live more than 100 miles distant, came to ascertain the situation of their son. They had heard various unfavorable reports, by which they were induced to believe, their son was not well

treated.

20. Two wolves were caught in different traps.

11. The parents of the boy mentioned above, having, by inquiring of the children, and others, satisfied their minds, respecting the school and labor of the pupils, left us to-day. They expressed the most cordial approbation of what they have and heard, declaring their willingness to leave their son entirely under our care.

24. Brether Finney preached from Hab, iii, 2, preparatory to the communion. Truly we need a revival of the work of grace in our own hearts, as well as among those around us. It is a painful consideration, that this vine of the Lord has not been enlarged, but diminished. May the Lord strengthen the things that remain, that are ready to die, and grant an extensive ingathering of souls from among this people.

25. Letters were received from brother K, by which we learn his circumstances; and that he is enabled to advance, in some good measure, in the new establishment.

Were again permitted to sup together at the table of our

26. Sabbath. Were again permitted to sup together at the divine Lord. Brother Finney preached from Canticles, viii, 5.

29. Brother Kingsbury returned in health. The Lord has been gracious to him, and those with him, in preserving their health amidst their exposure to cold, wet and fatigue. He brought a packet of letters, and another came by a different route in the evening. These, with his return, revived our feelings. Another scholar, a boy of 17 or 18, who speaks both languages fluently, came with brother Kingsbury. He had for some time been expected, and a place was reserved for him.

30. Meeting for business. Resolved, that brother Pride go to the Walnut Hills, to take charge of our supplies at that place, and to direct the freighting

of them on board our boat, which is on the way.

Journal of Mr. Kingsbury, while absent from Elliot, commencing the establishment on the Ook-tib-be-ha.

Feb. 12, 1820. Last evening joined company with two men, who left Elliot on the 9th with a waggon, and some necessary articles for commencing the new establishment. A heavy rain began this morning and continued most of the day. We were about 20 miles from the Pigeon Roost, where we intended to spend the Sabbath with our friend Capt. Folsom. In consequence of bad travelling, and the rise of the creeks, the two men were obliged to stop with the waggon. They found a shelter from the storm, under a small bark camp, which had been erected by hunters. Rode to Capt. F.'s and procured another man to go with a horse, and assist in bringing in the waggon.

Sabbath 13th. As no information had been circulated that there would be preaching, but few were present. Capt. F. interpreted to those, who could not understand English. The men left in the wilderness, being much exposed, and short of provisions, thought it their duty to travel. They arrived a little before

night, having swum the waggon through five creeks.

Still at the Pigeon Roost, unable to proceed on account of high water. Yesterday received a visit from the father of one of our scholars, a lad of about eighteen. This youth having been much indulged at home, manifested considerable dissatisfaction with the restraints laid upon him in our school and family. The father, having obtained from others very particular information concerning the manner in which his son was treated, expressed his entire satisfaction, and his earnest desire that his son should continue at school, and submit to those regulations, which he knew were for his best good. While this continues to be the disposition of the parents, we shall have no difficulty with the children.

17. Left the Pigeon Roost in company with Capt. Folsom. He is a half breed chief with some education, and great influence among his people; is a warm friend to the missionaries; and accompanies me for the purpose of selecting a

site for the new school.

19. Reached Maj. Pitchlynn's, one of the public interpreters. He is a white man, has a Choctaw family, and large possessions. Lately he has become friendly to religion, and is much interested for the instruction of the nation. There was an appointment for preaching at his house this afternoon, by a Methodist minister, who has a circuit in Alabama, on the opposite side of the Tombigbee. A few natives were present, who heard with attention.

20. Preached at Maj. Pitchlynn's. Several were present, among whom were two or three captains. Conversed with them through the public interpreter. They expressed great thankfulness, that good white people had come to teach them. They had seen many white people, but did not know till lately,

that there were such men as preachers.

21. Went in company with Capt. Folsom and Maj. Pitchlynn to select a site for the new establishment. Found many good places, but at all of them some things were wanting. It was difficult to determine, which combined the most advantages. Felt a responsibility upon my mind, which I cannot express. My heart was lifted up in fervent supplications, that the Lord would direct to that

place, where he would delight to record his name, and to erect monuments to

his glory

22. Expected to have returned to Maj. Pichlynn's last night, but the distance was too great. Endeavored to reach the house of a native, but was unable to cross a large creek, which, in consequence of the late rains, overflowed its banks. Stopped in the woods, without food or fire, and having collected some dry grass for a bed, and commended ourselves to the protection and guidance of our Heavenly Father, enjoyed a good night's rest.

23. After mature and prayerful deliberation, resolved to establish the school on the borders of an extensive prairie on the south side of Ook-tib-be ha creek, about 12 miles above its junction with the Tombigbee. This creek is the boundary line between the Choctaw and Chickasaw nations. As no one of the sisters could at present be spared from Elliot, I hired a young man and his wife from the

settlements in Alabama for ten months.

Came with three laborers upon the ground, which is henceforth to be consecrated to the service of God. The particular site selected for the buildings was the very spot, on which we had slept the night before, in our grass bed. It is a pleasant eminence, overlooking towards the south a prairie of several miles in circumference. The part of this immediately contiguous is of exhaustless fertility,—requiring only a very little labor to prepare it for the plough. On the right is a small creek, which will furnish water for steck, and on the left is the Ook-tib-be-ha, navigable in high water for keel boats, which, at particular times, may come within a quarter of a mile of the establishment. May the Lord God of Israel bless us, cause his face to shine upon us, and prosper the labor of our hands.

24. Commenced preparation for building a camp to shelter us from the storms till we can erect a house. Left the men, and went down to the Tombigbee, for the purpose of procuring a boat to take up a load of corn, and other

supplies for our use.

25. After proceeding about 25 miles, I found a boat which was destined, in a few days, for Mobile. The owner would take my load up, if I would have it put into the boat on the Sabbath. To this proposal I could not for a moment listen. He finally consented, that, if all possible dispatch were used, in loading and running the boat, he would rest on the Sabbath. Shall be under a necessity of sending for two of my own laborers to assist in this business; which will retard the preparations for a house.

27. Preached to a considerable number of Indians and black people, who were attentive, and appeared very thankful for instruction. In the evening, received a letter from Elliot. It has pleased the Lord again to visit that family with severe sickness. I can sympathize with the dear brethren and sisters there,

and pray for them, but cannot go to their assistance.

28. Finished loading the boat, in which I have been constantly employed for

three days past. Rode to our camp at the prairie.

March 3d. Have been busy two or three days in building a corn crib, and making other preparations for unloading the boat, which arrived this afternoon. This was the first boat, which had ascended the Ook-tib-be-ha, and much time was spent in cutting away logs, &c. which obstructed the navigation. Although the distance is only 12 miles by land to the mouth of the creek, it is supposed to be 30 by water. Mrs. L. the woman lived, came in the boat. This will relieve us from the embarrassment of cooking for ourselves.

5. Hard rain prevented the fulfilment of an appointment to preach at Maj.

P.'s. Had religious exercises in our little family.

7. Have twice attempted to go only 15 miles on business; but could find no means of crossing a large creek, which is full and overflowing. Our situation is extremely unpleasant. The weather is so rainy, that we can make no progress or our business, and our little camp is wet night and day, and filled with smoke; but through the goodness of God we enjoy good health, and are comfortably supplied with provisions.

A kind Providence is now manifest in supplying a boat at the very time it was wanted. Had we missed that opportunity of obtaining supplies, we should have been destitute of provisions at this unpleasant season. The waters are so high

in every direction, that it is impossible to obtain them by land carriage.

8. Last night there fell a severe storm of sleet and hail;—very cold for the cases. This morning one of our hired men, on whom I had placed great de-

pendence, disheartened at our gloomy prospects, and hardships, mounted his horse, and signified that he should not return to our aid. Never, since I have been on missionary ground, have I witnessed so discouraging a prospect. No house as yet, and not sufficient help to build one, if the weather would permit;—and I know not when or how I shall obtain more. But my anxiety is not wholly, nor principally, on account of my present situation and the prospects of this establishment. The dear brethren at Elliot are sorely tried with sickness, and are in great want of help. Brother Pride is on a journey to New Orleans, on important business, and has been gone much longer than was expected. We know not what disappointments or unfavorable providences may have befallen him. In this season of darkness and perplexity we would not forget the tender mercies of the Lord, in days that are past; nor would we doubt, that if we trust in Him, he will again cause the light of his countenance to shine upon us.

About sun-set, the man who left us in the morning, returned. In his way he came to a creek, which was impassable except by swimming. He reflected on the situation, in which he had left us; and it was strongly impressed on his mind, that, if he attempted to cross the creek, he should be drowned. He resolved to return and labor incessantly, let the weather be what it might, until we could build a house. This singular interposition of Providence greatly encouraged

and rejoiced my heart.

Sabbath 12. Spent the day in religious exercises at Maj. Pitchlynn's.

13 Late in the afternoon, set out for the camp with a lad from the lower part of the nation, who is on his way to the school at Elliot. Reached a large creek, and succeeded in making our horses swim across it, before dark. Lost our way in a dismal swamp. We gave up all hope of finding our way out by our own skill, and gave the reins to our horses, and through the guidance of a kind providence, they brought us to the path. The night was excessively dark, except when illuminated by flashes of lightning, which were almost incessant. About two miles from the camp, we were overtaken by one of the most violent tempests of thunder, wind and rain, that I ever experienced. We had just reached the porders of an extensive prairie, and were thankful that we were secure from the falling trees; but the wind bore upon us with great violence, and the rain decended in torrents. We were compelled to turn our backs to the storm, and patiently wait till its fury was abated. About 9 o'clock reached the camp. Never had I more occasion for devout gratitude. Miserable as was this shelter, it was worth a palace.

15. Expected a number of men to raise our house; but the waters were so high, they could not come. Nevertheless we succeeded in getting up a part of the body. In the evening two men providentially came, who will be able to

assist us in putting up the most difficult part of it.

Heard that health was in a good measure restored to the dear family at Elliot;—that brother Prite had accomplished his business and returned, and that the brethren Finney and Washburn had returned, so that the family would not be destitute of a preached Gospel. This has relieved my mind of a heavy burden.

16. By the assistance of our visitors finished raising the house. It is built of

logs; the dimensions, 20 by 22 feet.

Subbath 19. Had great desires that the laborers employed here might be made partakers of the Gospel. Read, prayed, and conversed with them.

23. Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel and fill our hearts with gratitude and praise.

25. Having made arrangements for a garden and cornfield, set out on my

return to Elliot.

26. Preached at Capt. Folsom's. Had much conversation with him. He said the leading men among the Choctaws, by their acquaintance with religious people, had discovered that they were friendly to the red people, and wished to do them good. He said that the good book, the Bible, had taught good white people thus to love all mankind. Many of the Choctaws wished to know what was in this good Book, which produced such good effects; but they were very ignorant on the subject, and it would require great pains and patience to instruct them. He thought the way was prepared for them to open their ears to those, who would come to teach them.

29. Arrived at Elliot. Found the family in good health. Praised be the Lord for all his mercies.

Our readers have been informed, that one district of the Choctaw nation last fall relinquished the part of the annuity from the United States, which fell to its share, amounting to \$2,000 annually, for the benefit of the school to be established on the Ook-tib be-ha. Another district has more recently done the same thing, appropriating the donation partly to a school, and partly to the support of a blacksmith's shop, as will appear more fully by the following documents.

Resolved in Council, this 21st of March, 1820; held for Mingo Pushamataha's District in the Choctaw nation, That the balance of the annuity due to the said district from the United States, for the purchase of land in the year of our Lord, 1816, made by Gen. Coffee, Col. Mc'Kee, and John Rea, Esq. of two thousand Dollars per annum, shall be appropriated in the following manner; viz. One thousand Dollars for the erection and continuance of a black-smith's-shop, with iron and the necessary utensils for conducting the same for the best accommodation of the Indians; and one thousand Dollars to be applied to the use and benefit of a school, to be established as soon as practicable. The said amount to be paid by the United States' agent in the nation, to the above establishments narter yearly. Signed, Pushamatahaw, in behalf of the In presence of John Pitchlynn, John Hersey, Edmond Folsom, Pushamatahaw, in behalf of the council. quarter yearly.

Jos. C. Pitchlynn, Henry Nail, and M. Mackey,

Choctaw Trading House, March 21, 1820.

REV. CYRUS KINGSBURY.

DEAR SIR,—It is with much pleasure I can inform you, that we have this day resolved in council to appropriate one half of our annuity due to us from the United States, for this district, of one thousand Dollars for the use and benefit of a school to be established in our district, as soon as practicable; and we particularly wish you to take charge of it for us, as we are much pleased with your exertions already made for the benefit of a part of our nation.

Please to present our thanks to our Father the President of the United States, and also to your friends, for their thoughtfulness of us, and tell them, we hope the day is not far distant when we shall take our place among the enlightened

states of this happy land. Very respectfully your obedient servant,
PUSHAMATAHAW, Chief of one District of the Choctaw nation.

Choctaro nation, March 27, 1820.

DEAR SIR,

THE lower district chiefs in Council have given up one thousand Dollars of their annuity for the use of a Missionary School, to be established in the lower part of the nation, and one thousand for a black-smith's-shop, and for steel and iron, to be also in the lower District. You are to have the whole direction of the business. You will receive a letter* from the principal chief on that subject. I was very sorry that Capt. Folsom did not go down, as I stood in great need of his influence. I must return my kind thanks to Joel Neil and Jesse Brashears, for their influence in this business. I am your sincere friend and humble servant,

JOHN PITCHLYNN, Interpreter.

Rev. Cyrus Kingsbury.

Choctaw Agency, March 30th, 1820.

You will see by the inclosed copy, how Pushamatahaw's District have disposed of a part of their annuity—and when making that disposition, they requested me to furnish you a copy of the same, and further, to request you to take the care and arrangement of the black-smith's sliop by sending on to the North, and engage a suitable black-smith to conduct said shop, one that may have a small family would be preferred, and a good mechanic, as it is their intention to put some of their own people to learn the trade. And further request you to make engagemonts for a year, or years, at any salary you may think proper to give and the

^{*} See No. 2. † See order in Council No. 1.

balance of the \$1000, to be appropriated to furnishing the said shop in any manner you may think proper to direct, from year to year. The site for the school establishment is also left to your own selection, after taking a view of the District, which they wish you to do, so soon as it may suit your convenience; and further hope that your friends (as they term them) and our government, will hold out a helping hand to them, so as to enable them soon to have a school in that district, as they consider themselves much behind the other districts in civilization, and think on many occasions that they have been neglected by their white friends.—Please present my respects to your family.

Yours respectfully, EDEN BRASHEARS.

Rev. Cyrus Kingsbury.

Note. Mr. Brashears is acting Agent during Col. Mc'Kee's absence.

MISSION AT BOMBAY AND THE VICINITY.

Extracts from the Journal of Mr. Graves at Mahim.

Sabbath, Jan. 3, 1819. Except that part of the day, occupied in our usual family exercises. I spent nearly the whole time among the people. Addressed several children, and some women of low cast; in all perhaps about a hundred persons. Among this number, about ten interrupted and opposed. Attended the burning of a dead body, and was much affected with the challenge, "Raise that burning corpse to life, and I will believe in Christ." I pointed out the conviction they would receive by repenting of sin, and asking divine teaching: also the evidence by which former miracles had been attested; and assured them that all the dead would yet be raised at the proper time, they being witnesses. In some other places, I did not obtain a hearing. One man declared himself perfectly free from sin, and every want. Alas! what a world of amazement awaits such deluded souls.

6. I begin now to witness, more commonly, positive rejections of the Gospel. To several to-day I could say little more than to tell them they were throwing

away eternal life,

20. For about a fortnight I have had, (for this place,) favorable opportunities to address the people;—observed but little direct hostility, and was frequently gratified with beholding a diligent attention. To day I visited Mattoonghy, where nearly all the adult male villagers were assembled to attend on an idolatrous ceremony. At my request, they suspended their music, while I gave them a brief view of the Christian religion, and invited them to attend to it.

21. Addressed a similar assembly in Mahim, near our house. They heard a little time, and then requested me to withdraw. I continued, however, a very

short time, till I could more properly close my remarks.

22. Visited Sheoo, supposing that village might be a suitable place for a school, but was disappointed to find very few inhabitants, and those chiefly Catholics. I had, however, several opportunities of addressing some for the first time, and distributing several tracts.

23. Felt no small discouragement, in consequence of the unfaithfulness of one of our school teachers, and the suspicious fears of some in relation to the reading of our books in school. However, if some refuse, others accept the benefit

of Christian liberality.

Meeting a man, whom I often see, and who had agreed to come to our house to receive instruction on the Sabbath, but who had never come, I said to him, "Well, one word always; Salvation is all ready for you in Christ Jesus." "All ready" said he, "then to-morrow I will come;" meaning, to hear respecting it. But his to-morrow followed the faithless days which had preceded it. I went to the place of idolatrous worship near our house, but could gain no audience.

Feb. 20. Since the last date, nothing seems particularly worthy of notice; though I continued my daily attempts to communicate divine truth, except on three days, when I was prevented by Mrs. G.'s. sickness. To-day I visited the extern part of Mahim, where there are comparatively few inhabitants. Some of them listened with attention, and the season seemed solemn and profitable to myself.

Vel. XVI.

24. Went over to Salsette, and conversed particularly with many, whom I had never seen before, most of whom attended in a very pleasing manner. In one place, a man more light minded than the rest, said, "He wants we should put hats on." "Yes," replied a young lad from Mahim. I expressed much astonishment, and assured them, that what I had told them of salvation consisted in something very different from clothing. Upon which several checked the two young men quite seriously, and then all heard with good attention. A man who had just come up to hear, very earnestly requested a tract, which being given, he followed me to several other places, and then invited me to his house, saying, that some there wished to hear me. I went, and, beyond their customs, was invited into the body of the house, and into an upper room, where I sat and conversed with him for a long time, on the way of salvation,—some women hearing in another apartment. I have not learned, however, that they were influenced by any thing more than curiosity.

23. Went to Worlee point, a considerable village of fishermen. Many attended with great interest to what was told them. One man brought a pen, ink, and paper, proposing that I should transcribe somewhat from the tract I had, not

knowing my design of distributing books.

29. Three of the school teachers came to me with considerable apparent solicitude, saying, that the schools were likely to come to nought;—a third of the children had suddenly left them. All this I found to have been produced by the endeavors of one idolater, in prejudicing the minds of the people. But the effects of his measures seemed soon, in a great degree, to subside.

March 1. Received a line from Bombay informing me of the death of brother Warren. O may this solemn admonition be suitably improved, and we be stim-

ulated to do more diligently what our hands find to do.

4. Being visited by brother Bardwell, we were gratified to learn, that a Mussulmaun, of some eminence, had come from a great distance to learn something

of the way of salvation.

17. There were to-day many clouds with thunder and some rain. The people were considerably alarmed because such appearances were unseasonable, and to them portended sickness. Hence they began and increased a noisy invocation of their idols. One asked me what I thought of such unusual thunder and rain? I told those present, that God had forbidden us to regard superstitious signs; but that every evil showed, that man was a sinner, and in need of salvation; and that the God, who thundered in the heavens, bade them to believe in the Lord Jesus Christ for salvation, according to his Holy Book, that this Book is the Word of God, and that Jesus Christ is the only Savior, the clouds, the heavens, and earth, and sea had borne witness, by many great miracles, which they had all exhibited for this very purpose.

18. Obtained a teacher to commence a school, which had been vacant for some time. He would have begun it sooner, but for the superstitious regard,

which these people pay to certain particular days.

19. Went to Bombay. While on the way, had very favorable and pleasant opportunities of conversing with strangers and communicating the knowledge of salvation. In one place, several sat resting themselves in the shade of a tree, during the heat of the day. When I began to address them, it being a public road, many gathered around me, till the number exceeded a hundred. They heard with good attention. In Mahim I pass months without seeing half that number together, in favorable circumstances to hear the Gospel.

20. Passing many on my return, to whom I had spoken before, it seemed expedient to drop but a word in a place, because, if conversation is protracted, it burdens them, and leaves perhaps a slighter impression, besides consuming time

in hearing many vain, or bitter words.

15. Having read an account of the triumph of Christianity in the South-Sea Islands, I repeated it to one of our school teachers, employed among the fishermen, and a fisherman himself. I assured him, that all the gods of the nations would in like manner pass away, and God the Savior be every where worshipped. Does it appear to you that you shall ever receive Christ? He answered, "when our leading priests do, then I will." But, because they go to hell, will you go also? Because they cast themselves into everlasting ruin, will you follow them? He replied, as they were guides, he must follow them, whatever the event might be. But, said I, is this wise? It is extreme folly, is it not? This

seemed to arrest his thoughts, and he appeared more serious, while I endeavored to give him some account of the misery of hell, which he might escape by Christ. Two other teachers said, "Verily we know there is but one God; and those who worship any other besides him, are mad. Since your coming, we have been convinced that there is no salvation without worshipping the one true God." I endeavored to show them the spirituality of true worship,—that it must be offered by faith in Jesus, and that the whole man must be renewed, or never see God. Many of the natives exceed all bounds in their adulation; and besides, nothing is more common than for them to speak of the unity of God. But they mean nothing more than that their idols, men, and beasts, and even inanimate things, with all their opposite properties and characters, are portions of the same divinity.

26. On my way from Bombay, I met with about two hundred people, collected in consequence of a quarrel between two boys, while engaged in keeping a holiday. I said a few words to them on the sinfulness of all men, and forgiveness

through the appointed Savior.

April 16. Have been prevented from going out among the people as usual, about a week, by lameness occasioned by the bite of a dog; but this difficulty is

now mercifully removed.

Sabbath, 18. Addressed about a hundred poor wanderers from Bombay. Many of them were young children with their parents. I spoke on the importance of making provision for the soul, and endeavored to show them, that what sinful man needed was salvation,—that he could not have it of himself,—nor from wood or stone, or silver or gold, or the heavens or the earth; but that God alone could give it through the Redeemer,—and I endeavored to persuade them to seek such a glorious portion for themselves,

19. After making many exertions to obtain children to train up in our family, I succeeded in procuring several Jewish children to attend as learners with us daily. Two of their parents had attended at our house on Saturdays, for several weeks, to receive religious instruction. They consented that we should teach their children, on condition that the Hebrew language should constitute a part of their instructions. But after they had attended some time, the most promis-

ing family removed from the place, and the rest left us!

24. To-day, while conversing with the people and hearing many contradictions, a certain man coming up, said, "I have been disordered for a year, now if your Jesus Christ will cure me, I will believe on him, if not, ** * * * *." I told him of something Jesus Christ had done, and which he would do, and also that every thing which he chose would assuredly take place. I then showed the man how he broke the divine commands, and lived in enmity to Christ; and that, therefore, perhaps it might be determined respecting him, that he should die; but assured him that his life and health were suspended on the will of that same Christ.

The sickness prevails again, and is very mortal. Two bodies have just been carried to the burning ground from a house almost adjoining our own; but we are wonderfully spared. The extraordinary worship near our house, instituted with the hope of preventing this disease, though it has been kept up daily for several months, is now much increased. It consists chiefly in a most violent agitation of the whole frame, and, at intervals, an invocation of their gods, with all their strength of voice. To-day a man suggested to me, that perhaps the great calamity of this sickness might be occasioned by the sins of their rulers, and not by those of the people; but he wished for my opinion. I told him it might be inflicted on both for the sins of both; but that it was the duty of each one to look at his own sins, and seek forgiveness by believing on the Lord Jesus Christ. Until this was done, although God might remove evils, he could not cease from his displeasure. But that to him, who would do this, he would he truly favorable, and the person would be happy, living or dying. many days," said one, "must we worship God, before he will be propitious?" This instant, said I, if you will truly repent, God will become reconciled to you for Christ's sake. He seemed greatly surprised, that the favor of God must not be bought by some great act of extraordinary merit, in the candidate.

27. As I visited one of the schools, it being very sickly, and deaths frequent among the natives, I attempted to show the teacher and the boys how they might be prepared to die happily. Several of the neighboring men were stand-

ing by. One of them said, "Who dies so? Such a death is not attainable. What is to be will be, and what more?" This, said I, is to be, and this will be, by the unchangeable appointment of Him who created all things; that he who truly believes on the Lord Jesus Christ, shall be made holy and happy at the time of his death, and shall continue so forever; and he who does not exercise such faith shall be very miserable in hell to all eternity; for there is no remedy for him. If this were the word of man only, it might fail; but as it is divine, it will prove true. That it is divine, has been attested by the greatest miracles, and fulfilment of the plainest prophecies. So that if any one wishes to be happy

at death and forever, let him confide in and obey the only Savior. May 1. Witnessed a new instance of what may be called diabolical possession, similar to that of the leaders in the new worship. The people told me, that yesterday this person became possessed by a god. What god, said I. They replied, that people disagreed as to the particular divinity. Some of them repeated the name of the true God, and ascribed it to him. But when I assured them, that every appearance was contrary to the character of Jehovah, they did not insist on this; but said, "admitting it were an evil spirit, did not God make it?" implying, that whether it were a good or bad spirit, such persons as are possessed with it, ought to be worshipped. Accordingly they attended these wretches with music, and offerings of flowers and fruits. I told them that devils became such by acting in rebellion against their Creator, and not by acting agreeably to their duties, in the state in which he made them.

This man was sitting, according to the custom of the natives, on the ground. His eyes, at short intervals, were cast down, or closed, when he was nearly But at other times his eyes seemed fixed with rage, and widely opened, and sometimes turned, so as to exhibit only the inflamed white of the balls. His whole frame was in the most violent agitation; -his tongue vibrating; -uttering inarticulate sounds, expressive of the utmost rage, and sometimes of extreme distress. He seemed truly a picture of hell, and I could not persuade

myself that all his appearances were entirely voluntary.

5. This evening, on visiting the heatten's place of extraordinary worship, I was astonished to see a large assemily engaged in the impious worship of men. or of devils, in the form of or through men. Scarcely ever was my indignation raised higher against idolatry, than when I beheld much incense burned before those apparent fiends, and saw the multitude, compos d of every age, from old men and women, down to little children, eng ged in trying to imitate them. Here, thought I, they dance and rave, till they go to dwell with the devils, whom they so carnestly, worship. But, alas, the poor detuced souls imagine they shall find a high seat in the regions of bliss. I stood in silent astoni huent, (for their bois erous music prevented any address,) but I could not refrain from raising my desires to God that he would interpose.

6. At Sheoo, some who had before listened very attentively, now showed unattention and dislike; while others, on the contrary, were more attentive than

formerly.

7. This morning, in the family at whose door the extraordinary worship was performed, an elderly woman died. I therefore reminded them, that their worship, failing of its object, was useless. Their chief worshipper, who was so eicen is a red with the god, could not even keep alive her mother. "Oh," said one, ther time was come, the fates of men, written in their foreheads, who can reverse?" The gods you worship here, can they not? Who writes the fates of men? "Their parents," said he. I acknowledged the influence of parents on their children in their education; but I assured them, that the true and living God holds the destinies of men; and that this God, being angry with them for their worship of devils had taught them so by this instance of mortality. I turned their attention to the punishment that awaits all who offend God, and who do not gain his pardon by faith in Christ. I then walked after the corpse till the women stopped, and addressed them on the comparative consolation which God and Satan afford their respective worshippers, in days of distress. After this, I went to the funeral pile and addressed as many of the men as would hear; but only two or three gave any tolerable attention. Soon after I returned, they re-commenced their worship, and their music and noise became as great as ever. But about noon we heard the voice of mourning in the same place; and I learned that a son of the woman who died in the morning, had been cut down. This arrested their worship, and it was never commenced in that place again.

Saw a young female, who was seized with a fit of what these pitiable people

call inspiration. It continued only about an hour.

Sabbath 9. I fixed a written admonition on a tree near the place of their worship, in view of the divine power, which had been displayed towards their proceedings, and exhorted the people to worship God in the appointed way, assuring them, that in doing so, they would certainly obtain his favor. To those who saw me, I explained my object; one man invited me to his house for religious conversation. I thought I perceived an unusual sobriety on the countenances of many In another place, I was accused as being the cause of the

prevalent sickness. May 12. The idolaters re-united for their worship of devils; but they did not venture into their former place, and I believe the females did not join them. But the same male actors were there, and though they seemed to have lost somewhat of their inspiration, yet the worship paid them appeared quite as profound as ever. Flowers were frequently cast upon them; and every nod or wink which they made, was as instantly obeyed as if they had been clothed with real divinity. I warned them and the spectators as much as I could, amid their noise, which they seemed greatly to increase, hoping to drown my voice and induce me to withdraw. Though some of them seem much chagrined, that the object of their worshipping is not obtained; yet they still declare, that they intend to propitiate the author of the sickness. But many of the natives themselves are now impressed with the idea, that this worship is not acceptable to the idols.

(To be continued.)

EXTRACTS FROM THE JOURNAL OF MR. NICHOLS AT SALSETTE.

Tunnah, Salsette, Jan. 1, 1819.

HAVE succeeded in establishing a native school in this place. The man, who is engaged to teach it, is not a native of the place, and it is somewhat problematical whether he succeeds in the undertaking.—The lamentable indifference of this people to learning in general, will render considerable exertion necessary for the establishment of a flourishing school. Bramhuns and others will doubtless look on it with a jealous eye.

Dismissed the bramhun, who has been my teacher for the month past, partly on account of his being engaged in other business, and partly on account of his

unaptness to teach.

Jan. 5. Have had two or three conversations with a bramhun from Cullian, a

large town on the continent. Have engaged him to keep a school there.

A Guzerattee bramhun returned with the Gospel of Matthew, which he received a few days ago. He was very impatient at finding so many hard names in the first chapter, which he did not understand. He confessed, that it was however a good story, but objected that it was new, and therefore unworthy of his attention. He declined keeping the book to read; but said, if I would put into his hands native books, he would esteem it a favor. I told him that he was a bramhun; and seeing he prized his native books so highly, he ought to have them in his possession. He replied, that he was poor.

Jan. 11. Engaged a respectable Hindoo of the writer cast to go to C-, and open a school there, having received a letter from the principal men of the place.

requesting me to establish a school in their village.

The teacher of the mission school in this place brought all his scholars to our house this evening. The prospect is encouraging.

Jan. 12. Engaged a bramhun to take a school at Basseen, to commence on the 25th instant.

24. Let praise be ascribed to the Father of mercy and grace for his goodness

to us this day, in giving us a son.

Feb. 16. Visited the school, which I have established at Cullian. Had a quick passage there in a large boat. It is an ancient town formerly the seat of a petty Rajah. It has now the appearance of decay. It is so rare to see an Englishman there, that my appearance excited considerable curiosity. Lodged at the government house, and was treated with attention. Visited all the native schools in town, three in number. I find considerable jealousy among many with regard to the object of the charity school. The teachers of the other schools will of course do all in their power to discredit the mission school, because it interferes with their own. The people, especially the bramhuns, appear very shy. It is but a few months since all this part of the country came under the Company's government. Many feel very unhappy at the change, and are full of apprehensions

Concerning the condition of themselves and their gods.

Visited the celebrated tank, one mile from the town. It is a real curiosity. It is about one fourth of a mile in diameter, and contains an immense body of water. Its whole circumference is built with fine basaltic columns, so laid as to form steps quite down to the water in the driest season of the year. On the southwestern corner stands a beautiful Mahommedan mosque. It has already stood centuries; and it now appears able to sustain the rudest shocks of time. It is built of basaltic stone. I do not remember to have seen so complete a piece of architecture. There is a small fort on an eminence at the Bunder landing, which is now almost in ruins. This also was the work of the Moguls. A few sepoys now keep the garrison. It is about a year and a half since the deputy of the Mahratta government, who held his court in Cullian, made his escape through a sally-port of this fort. Thus ended the Peshwa's dominion in the Concan.

It is a great mystery to the self-styled "holy bramhuns," how the English, who

are "cow eaters," have been permitted to become masters of this country.

19. Visited the school at Basseen, twenty four miles from Tannah. Passed the night on board the boat, and arrived early in the morning. This is a large and ancient town, and was a place of great consequence, when the Portuguese power was at its zenith. The fort is larger than that at Bombay, and contains the splendid ruins of twelve churches; it was once filled with houses and inhabitants. I never before saw such monuments of national wealth and power. The inside of St. Paul's church, the roof of which has fallen in, was completely overlaid with gold.

It is long—very long—since the Te Deum echoed in these churches; and the contemptible idol Hunamunt, set up by the Mahratta power in the gate way, reminds the beholder, that absolute heathenism has superseded Roman Catholic

superstition.

I found the mission school in excellent order, containing about thirty boys. Returning home I received a large packet of letters from our American friends, brought by the Malabar. Could our dear friends know how their letters refresh

our souls in this dark land, they would never forget to write.

26. One year has elapsed since we arrived in this country. In viewing the past, there is much to remind us of the goodness and faithfulness of God; much to admonish us, that before another year shall clapse our missionary labors may be closed by death.

March 15. The Hindoo holidays of the Sheemgah are just closed. For ten days past we have heard nothing but the noisy music of these people, and seen nothing but processions parading the streets, and practising every species of folly. Every Hindoo has his garments smeared with some kind of paint. In these processions, venerable bramhuns mingle with the Shoodras, in mock-fightings,

and every kind of shameful gesticulations.

Four days ago, the teacher of the native school brought all the boys of the school, 40 in number, to our house. They were led to suppose, that I would make them a present, as I learn it is a custom for the proprietors of native schools to do on this occasion. I could scarcely persuade them that I was serious in refusing to comply with their request. "Who, Sahib," said they, "will give us a present if you do not?" There is something astonishingly fascinating in these holidays:—something which bears away young and old, and causes them to forget all ordinary employments and concerns.

The Hindoo music is almost entirely of the martial kind. It is extremely noisy and grating to the ears of Europeans. As it respects melody and accent, it

bears no comparison with our fife and drum.

Murch 20. Early this morning received Panoplists and letters from Bombay, which lately came to the brethren there, from America by way of Calcutta.

28. Early this morning received letters from Bombay. The brethren mention having heard of the death of brother Mills. No particulars are given, but we cannot doubt but his end was peace. Oh, my brother, thou art gone to the bosom of that Savior, to whom thou wouldst have directed the millions of Africa. Very pleasant and very dear wast thou to me.

Received also a letter from brother Poor, Ceylon. The state of their mission is most interesting and encouraging. They do greatly need some additional laborers. Boother Warren died at the Cape in Aug. last, and brother Richards is going down to the grave. O how affecting are the admonitions of God's providence.

The heat in Tannah is now very great. Mr. Babington has told me, that the thermometer in his court has, within a few days, frequently stood at 103°. We expect no abatement of the heat before the commencement of the Monsoon.

April 1. Agreeable to arrangements made, Mrs. N. myself and our little one set out for Bombay to attend the quarterly meeting. Had a safe passage in the bunder boat, and found the brethren and sisters in usual health.

3. Preached a sermon this evening at the mission house preparatory to the

solemnities of to-morrow.

Sabbath 4. This is the day of our communion, brother G. preached. Our little son was dedicated to God in baptism and named Daniel We trust, that we felt in some degree that he is God's property, and we have nothing to ask for him, but that he may be a true child of God by the washing of regeneration.

Through the obliging kindness of Mr. B. we have been favored with his bunder boat to bring us back to Tannah. Thus has our heavenly Father dealt

bountifully with us in our visit and return.

Sabbath 11 Visited the hospital according to my usual custom. Conversed some time with two men, whose minds are considerably affected with the truths of the Gospel. My heart was much affected by reading and expounding to them the 15th Chap, of 1 Corinthians. Very many melancholy deaths have taken place, in the hospital, since we have lived here.

12. Sat down to study with the new teacher, whom I engaged at Bombay.

16. Just returned from the continent; having visited the mission schools there. Found Mrs. N. alone. She has been chiefly confined to her bed for some time. It was a special favor of Providence that I have been able to return so soon.

26. By the receipt of a letter from the Rev. Mr. Wright of Barrington, R. I.

we conclude that another American ship has arrived at Bombay.

May 8. In my walk this evening, I visited a part of the town where several Jewish families reside. I was invited to sit in the house of one, who appeared to be respectable. I inquired about their children, and encouraged the parents to send them to the mission school. Several of them attend regularly. I inquired also for Hebrew books. An old man went into the house, and brought out two remnants of printed Hebrew; one containing some of the minor prophets, and the other the marriage ritual. My heart yearned over these descendants of faithful Abraham. They are yet beloved for their father's sake,

and will, in due time, be brought to acknowledge the true Messiah.

10. Some time ago two Hindoos, one of a high and the other of a very low cast, had a contention with each other. Each of them has a son in the mission school. The man of high cast, from mere revenge, has denounced the other among the people as a *Mhar*, (outcast,) and declared, that it was improper for his son to sit in the school with other boys. So great a stir has been excited among the people, that the teacher has been obliged to dismiss the boy; fearing that if he did not, nearly all the boys would leave the school. I have remonstrated warmly on the baseness of this conduct, and have taken the rejected boy into our house to instruct. But so strong are the prejudices of these people, that it would be in vain to insist on his having a place in the school.

We have determined on using every effort to establish a school in our own house, for the purpose of teaching boys reading, writing, arithmetic, and the principles of Christianity, in their own language. To this we now feel competent; and should we succeed in obtaining boys, it will be a means of doing immense good more directly and efficiently than any plan which has been adopted.

We have already engaged four or five boys to come to us.

In my walks this evening, I stopped at the temple of Vitooba and his wife. Asked the officiating bramnun, if it was admissible to go up to the floor of the temple. His reply was, as I expected it would be, in the negative. I immedi-

AUG.

ately began conversation by inquiring respecting the idol. Can he see? Can he hear? Can he talk? "No." Ah then he is a feeble god indeed. How can he

protect men, since he is utterly unable to protect himself?

A company of 20 or 30 immediately gathered around. I asked again, who the idol was? The bramhun replied, "He is a god." But did he make you, or did you make him? Different answers were given to this. Some insisted that both were true. Is it proper, said I, for a Mussulmaun, or an European, to worship your gods? "No." But if your religion be true and good, it must be proper for all men to practise it. "No, your religion is good for you, and ours for us." But you admit that all men are sinful, and need the favor of God, which, if they do not have, they will go to hell. Now there are many religions in the world, and they are contradictory. If one is true, the others must be false. Here it was insisted by a bramhun, that different religions proceed from the same God. But, said I what should you think of a great man, who gave certain commands to a part of his servants, which they were to keep for their life, and, at the same time, enjoined it on another part of his servants to break those command? Such folly, and such wickedness do men charge upon God, who make him the author of different religions.

TRANSLATION OF THE BIBLE INTO CHINESE.

THE Rev. Dr. Morrison addressed a letter to the Committee of the Missionary Society in London, dated at Canton, Nov. 25, 1819, announcing, that he had that day brought to a conclusion an entire version of the Bible into the Chinese language. A copy of this letter was forwarded at the same time to Mr. Ralston, of Philadelphia, who obligingly communicated it to us for publication. Owing to the pressure of matter, relative to missions of the A. B. C. F. M., it could not be inserted in our last number; and we shall now be obliged to abridge it some-

what.

On the 12th of November, Mr. Milne finished a translation of the book of Job, which, together with the historical books of the Old Testament, he had selected for his share of the work. Dr. Morrison translated Genesis, Exodus, Leviticus, Numbers, Ruth, Psalms Proverbs, Ecclesiastes, Canticles, all the Prophets, the four Gospeis, Hebrews, James, 1st and 2d of Peter, 1st 2d and 2d of John, Jude, and Revelation. The other books of the N. T. were edited by Dr. M. with such alterations, as he thought necessary. He added the verses, according to the English Testament, in a form, which had not been devised before, and which, without breaking the text into parts, well inswered the purposes of reference. The Chinese Manuscript in the British Museum was the foundation of the N. T. in Chinese, which he completed and edited.

After stating several cavils, which had been thrown out, concerning the work,

Dr. M. proceeds as follows:

"If Morrison and Milne's Bible shall in China, at some subsequent period, hold such a place in reference to a better translation, as Wickliff's or Tyndall's now holds in reference to our present English version—many will forever bless God for the attempt: and neither the Missionary Society, nor the Bible Society will ever regret the funds they have expended, or shall expend, in aid of the

object.

"It is not yet 500 years since Wickliff's bones were dug up and burnt, chiefly because he translated the Scriptures; and it is not yet 300 years since 'Tyndall was strongled by the hands of the common hangman and then burnt' for the same cause. The alleged inaccuracy of Wickliff's and Tyndall's translations was the ground of cavil with all those, who were adverse to any translation of the Sacred Scriptures. And it is but 277 years since the English Paraament decreed thus,—"All manner of books of the Old and New Testaments of the crafty, false, and untrue translation of Tyndall be forthwith abolished, and forbidden to be used and kept." [D'Oyley and Mani's Bible,]

'If such things occurred so recently, more modern translators need not be

surprised, if traduced by conceited friends, or attacked by adverse foes.

"Granting that many had the talent to do better than we have done, but few appear to have had the will; and I will be bold to say, there are many who could

not have done so well, at a first attempt. However, for what is well done, to God be all the praise. This boasting is extorted by past occurrences, and not

by a prurient anticipation of censures yet to come.

"King James's translators were fifty four in number,—in their native country;—under the patronage of their Prince;—and rendered into their mother tongue. Our version is the work of two hersons,—or at most, of three, including the author of the M. S.—performed in a foreign country, and into a foreign and newly acquired language,—one of the most difficult in the world, and the least cultivated in Europe. The candid judge of men's works will not forget these circumstances, when he decides on the character of the present translation.

"As to opinions, which natives may give of the work, the following things

should also be considered.

"The Chinese language possesses much ancient literature, which has been for many centuries the constant study of a body of men, privileged under the appellation of "The Learned," and who have polished and wrought up the language to a high degree of what they deem an elegant conciseness, and a richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain spoken language of the people, as the language of ancient Rome is different from the modern dialects of Europe. In consequence of this, the learned in China are extremely fastidious in respect of style,—and loathe whatever is not classical Chinese. They are, moreover, ignorant of the rest of mankind and of science,—are self-conceited in an extreme degree, and view whatever is not consonant to their experience in sentiment and manner, as outlandish and barbarous. Their self conceit induces them to love darkness, even in matters of history, rather than light, when its tendency is to reduce them, not to a state of inferiority, but merely to an equality with other nations.

"Translation is in its infancy in China. None of its own literati study in order to translate. The court itself seems to have some difficulty in preserving a competent number of translators into the Manchoo Tartar language. The religious books of the Boodhists, which are miserably done, and of the Romanists, some of which are elegant, are the only works they have had rendered into Chinese: for the scientific books, printed under the direction of the Jesuit Missionaries, were not translations of any whole treatise; but works containing gen-

erally European ideas composed in Chinese by natives.

"The Suh-hwa, or 'vulgar talk' of the Chinese, which is always despised by Chinese literati, does not mean low or vulgar expressions, but common language, in contradistinction from an elevated, classical, and recondite style; which style is

intelligible only to persons of education.

"The learned of China think, as the learned of Europe thought in darker times,—that every respectable book ought to be written in a sort of Latin, not in the vulgar tongue. Choo-foo-tse, indeed, departed from this practice in his Philosophical Essays, for new ideas cannot be communicated so well, as by the simplest language. Classical phraseology, concise as the Chinese is, can do little

more than revive old ideas.

"To put the Book of God into such a style, either out of compliment to the learned, or to exhibit one's own classical attainments, seems to be acting over again the usage of the Egyptian priests, who, it is said, expressed their doctrines by hieroglyphics intelligible only to themselves, or to a small sect of the initiated; or, as it is said that the priests did in the Rhemish translation of the New Testament into English, in which they retained many eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. [D'Oyley and Mant's Bible.] This censure is perhaps too severe; but the principle that plainness and simplicity are requisites in a Biblical translation is fully recognized.

"The duty of a translator of any book is two fold. First, to comprehend accurately the sense, and to feel the spirit of the original work; and, secondly, to express in his version faithfully, perspicuously, and idiomatically, (and if he can

attain it, elegantly) the sense and spirit of the original.

"For the first part of this duty a Christian student will be much more competent than a heathen translator generally is; for the second part of the work, of sourse, a man who translates into his mother tongue (other things being equal) will much excel. Till those, who are now heathen literati, cease to be heathens,

Vol. XVI. 48

these qualifications will not easily be found, in tolerable perfection, in the same individual.

"That the first is of more importance than the second, is, I believe, true; for no clegance of composition can atone for a misunderstanding of the sense of the Sacred Page: whereas, a degree of uncouthness in the style of any writing destroys not the sense. Some think that the version of the Psalms, used by the Scotch church, is a better translation of the sense of that divine book, than the most elegant that ever was attempted. And I know by much experience, in commercial and political translation, that a very inelegant written version of a foreigner, will enable a native student to comprehend very clearly the sense and spirit of the original, and also much better than an oral statement of the meaning can.

"By these remarks I mean to convey it as my opinion, that a less pure and i liomatic translation, made by a Christian missionary of sound judgment and moderate acquirements, is likely to convey the sense of Divine Revelation better, than a translation made by the most accomplished pagan scholar, who has not studied the Sacred Writings; and who, if he possessed the adequate knowledge, rarely, in consequence of his dislike to the subject, brings mind enough to the work to comprehend clearly the sacred text. Not to mention the influence of his preconceived pagan notions on his composition, and the dishonesty, which generally characterizes heathens, I think any of the Chinese I have ever seen would slur the work over in any way: or, if they were more zealous, would affect to correct the sense of the original, when it did not comport with their previous opinions.

"In my translations I have studied fidelity, feerspicuity and simplicity. I have preferred common words to rare and classical ones. I have avoided technical terms, which occur in the pagan philosophy and religion. I would rather be deemed inclegant, than hard to be understood. In difficult passages, I have taken the sense given by the general consent of the gravest, most pious, and least eccentric

divines, to whose works I had access.

[Dr. M. here gives a list of the authors, whom he consulted, to ascertain the

meaning of the original.]

"In the second part of my duty, viz. rendering the sense of the Scriptures into Chinese, my belps were, British Museum M. S. Several Roman Catholic works in Chinese. M. S. Dictionaries of Chinese, and Native teachers of the language,

"To the task I have brought patient endurance of long labor, and seclusion from society;—a calm and unprejudiced judgment, not enamored with novelty and eccentricity, nor yet tenacious of an opinion merely because it was old;—and I hope somewhat of an accurate mode of thinking, with a reverential sense of the awful responsibility of misinterpreting God's word. Such qualifications are perhaps as indispensable as grammatical learning, in translating such a book as the Bible.

"I have made no departure, in any remarkable degree, from the sense of the English Version; which circumstance I judge more satisfactory to the friends of the Bible in England, than if I had affected to make a "New Translation" or an "Improved Version," immediately and solely from the originals, and indulged a

disregard of old and approved translators,

"It is my opinion, that a union of European Christian Translators, and of native students, who have some years attended to European literature in conjunction withthe study of the Christian religion, is most likely to preduce the best translation into Chinese; and, on this ground, I beg to recommend to the patronage of the friends of the Bible, the Anglo-Chinese College, now building at Malacca, intended expressly for the reciprocal cultivation of European and Chinese

literature, and the general diffusion of Christian knowledge.

"To have Moses, David and the Prophets, Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates I hope, the speedy introduction of a happier era into these parts of the world; and, I trust, that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gild-d idols of Boodh, and the numberless images which fill this land, will one day assuredly fall to the ground before the force of God's Word, as the idol Dagon fell before the ark.

"These are my anticipations, though there appears not the least opening at present. A bitter aversion to the name of our blessed Savior, and to any book

which contains his name or his doctrine, is felt and cherished. However, this does not induce me to despair. I remember Britain,-what she was, and what she now is, in respect of religion. It is not 300 years since the national authority said, that "the Bible should not be read openly in any church (by the people)nor privately by the foor," that only "noblemen and gentlemen, and noble ladies and gentlewomen might have the Bible in their own houses." I remember this, and cherish hope for China.

"Tyndall, while he was tying to the stake, said with a fervent and loud voice, in reference to the 8th Henry, "Lord, open thou the king of England's eyes," and his prayer seems to have been heard and answered. Let us be as fervent in

a similar petition, in reference to the Sovereign of this empire.

"In the apostle's words I conclude this long letter. "Finally brothren pray for us; that the word of the Lord may have free course and be glorified even as it is with you." ROBERT MORRISON." I am your humble servant,

Letter from the Choctaw Chiefs to the Rev. Dr. Worcester.

Elliot, June 4, 1820.

"BROTHER,

THIS is the first time we have visited this school in our nation since it was established here. We think the school is in a very flourishing condition, and all things

going on well.

Brother, our hearts are made glad to see our children improving so fast. We are pleased to see our boys go into the woods with their axes, and into the field with their hoes, under the care of their teacher to learn to work, that they may know how to clear and cultivate our land; for we cannot expect to live any longer by hunting .- Our game is gone; and the missionaries tell us, the Good Spirit points out to us now this new and better way to get our meat, and provide bread and clothes for ourselves, women and children .- And we are very glad to see our daughters learning to cook, and to make and mend clothes, and do all such things as the white women do.

"Brother, we have never until now, had the pleasure of becoming acquainted with the good people here, except Mr. Kingsbury, whom we had seen before. Now we see and believe, that all the missionary brothers and sisters at Elliot are our friends, and wish to teach us and our children good things, which we have

not known before .-

"Brother, we wish to express to all our good white brothers at the North, who have sent good missionaries and teachers here, our sincere and hearty thanks for their great kindness in so doing. We are well pleased in every respect with the School, and with our good white brothers and sisters of the mission family; and we are satisfied and well pleased with the manner, in which our children are

treated by them.

"Brother, we had never been sensible of the great expense which our good white brethren have been at in establishing this school, until yesterday, when we had a talk, and our white brethren gave us the information. And we feel now more deeply our obligations to all our kind benefactors, for the love which they have shown the red people in this distant land. It is likewise cause of great joy to us that our good father, the President of the United States, has stretched out his helping hand to his red children for their good. We feel very thankful for his favor in appropriating so much money for our school, and encouraging and helping on the missionaries in their work.

"Brother, we wish to repeat to all our white friends every where, that we are very thankful for all your favors, and all the good that you have done to us your poor ignorant red brethren, - and we hope you will still remember us. - We are vet in a very destitute situation. We have one good school in which 70 of our children are, by your great kindness, placed and now receiving instruction. But Brother, we would with boldness tell you our wants. We have more than 1000 children in our nation, who are now waiting and looking up to our white brothers for the means of instruction. Our nation is open for more missionaries, and our

hearts are ready to receive them.

"We know it must be at great expense that you send out and support missions among us; and we feel it our duty, to assist and do all we can for ourselves --- We have lately appropriated 2,000 dollars of our annuity from each of the three districts in our nation, for the benefit of the Mission schools, making in the whole \$6,000 a year for 16 years to come. We are your friends and brothers,

PUCK-SHA-NUB-BEE, his X mark. MUSH-UL-LA-TUB-BEE, his X mark.

Samuel Worcester, D. D. Cor. Sec. A. B. C. F. M.

Postscript by Mr. Kingsbury.—The above statement of appropriations should be corrected as follows. The lower towns have appropriated \$2,000 a year for 17 years. The six towns \$1,000 for the school for 17 years and 1,000 for the same period for a blacksmith's shop. The upper towns \$2,000 for 16 years, for the school at Elliot. Inclosed is a copy of the order in Council. The Lord has done great things for this school, and the prospect in the nation is most encouraging.

We shall forward a joint letter in a few days.

C. K.

Total.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from June 21 to July 20.

Abington, (parish) Con. Contribution for missions and schools among

trong on Indian	40	0.0	A 00	nega.
American Indians,		36		
Andover, Ms. Charity box kept in Theological Seminary,		00		
Argyle, N. Y. Mr. Daniel Stevenson, by the Rev. Alex. Bullions,	10	00		
Arundel, Me. Monthly Concert, by the Rev. G. Payson,	13	42	161	69
Ashby, Ms. A female, of which \$2 for Palestine mission.	10	00		
Ashfield, Ms. Female Charitable Society, by Hannah White, Treas. for				
ALVAN SANDERSON, 2d payment,		00	8.6	60
	1.4	00	46	02
Charity boxes kept by little girls for educating heathen children,				
viz. Martha Paine,				
Mary A. White,				
Esther P. Williams, 1 31—	3	35		
Ashford, Con. Lois Kendall, by Rev. C. B. Everest, -		50		
Athens, Geo. The Rev. Dr. Waddel, for Cherokee mission,	10	15		
Augusta, Me. Contribution after sermon, by the Rev. E. Cornelius.				
	40	()()		
Avails of a ring given at do.		50		
Ballston, N. Y. Female Heathen School Society, by Sarah M. Wakeman,				
for mission at Brainerd, \$15; mission at Ceylon, \$15,		00	90	00
Builimore, Franklin Street Female Mite Society, towards supporting at				
Brainerd the daughter of a seriously inclined Indian, to be called CARO-				
LINE SMELT,		75	42	75
Male Mite Society, for a little boy at the same place to be called NICHO-	20		74	13
The Direction of a title boy at the same place to be called Michael	1.0	By pr	00	
LAS PATTERSON,	18	73	30	75
Bark han Instead, Con. Female Benevolent Society, by the Rev. Saul Clark,				
remitted by T. Dwight, Esq.	13	70	36	16
Bernet, Ver. Capt. Stewart, by the Rev. D. S. for educ. heath. children,		50		
Borr , Ver. Ladies' Soc. for heathen schools, by Mary Paddock, Treas	14	25	62	85
Centl men's Soc. for do. by Dr. Lyman Paddock, Treasurer,	18	72	80	
Bath, Me. Contribution after a sermon, by the Rev. E. Cornelius,		75	-	00
A friend; (money found,)		00		
Avails of a clivity box, \$2 25; avails of a watch key, \$1,				
Avans of a clondy box, go as, assume of a water key, Di,		25		
An individual,	11	00		
A lady for the Cornwall school,		50		
Ball, N. H. Schools, by the Rev. D. Sutherland for educ. heath, children,	7	00		
Bedford, N. H. Sabbath school, for the Choctaw mission, by D. Chute, Esq.	2	80		
B : m, Ver. Pem de Cent Society, by E. S. Kent, Secretary,		00	75	76
B. Co., Me. (W. paish) several females, for the mission at Brainerd, by				
the Rev. E. Cornelius,	1.2	50		
B Meler , Con Mrs. II. for educating a child in Ceylon under Mr. Meigs's	10	50		
case, to be named Sameer Dayis,		00		
Mrs. B. S2; Adam Kasson, S1; Mrs. Cowles, S1,	4	00		
B. wein, Ms. Charity box kept by two little girls for the Cherokee mission,	1	20		
Biddeford, Me. [See Saco.]				
Blandford, Ms. by Mr. C. Byington, a contribution,	.23	17		
Char. box kept at Monthly concert,		70	13	760
The parents of a child named Harriet Newell,		66	10	10
The town clerk, fees for publishing marriages,	25	0Q		

	00.	001
A lad ten years old, received in rewards,	1 50	Total.
Two individuals.	2.00	
Boscarven, N. H. Associa. for ed. heath. chil. by Simeon B. Little. Treas.		*173 34
Boston, Avails of a charity box, United Monthly Concert of Old South, Park Street and Essex Street,	2 76 52 56	1,156 57
Ladies, by Mr. Armstrong,	4 00	1,100 07
Miss Wood, by do.	1 00	
Miss Witham's charity box,	3 00	
Brandon, Ver. Female Heathen School Society, by the Rev. E. Hebard, Branford, Con. Foreign Mission Society, by S. Plant, remitted by T. Dwight,	6 00	41 00
Esq	14 00	45 25
Brimfield, Ms. Col. I. E. Trask for the little suffering boy in Ceylon, to be	00	30 20
named Israel Elliot Trask,	12 00	
Brookfield, Ver. Fem. Cent Soc. for Arkansaw mission, by the Rev. E.	00.00	
Lyman, Brunswick, Me. Contribution after sermon, by the Rev E. Cornelius,	20 00 25 04	51 01
Cairo, N. Y. Female Charitable Society, by Sally Bagley, Secretary, remit-	20 09	
ted by the Rev. Dr. Porter,	8 00	
Canaan, N. H. A female, for the mission at Elliot, by the Rev. J. H. Church,	1 25	
Canterbury, Con. Newell Mission Society, by Betsey Coit, Treas.	21 00	71 00-
Canton, Vis. Fem. Mite Soc. for the Palestine mission, by Temperance Horton, Treasurer, Canton, N Y. Monthly concert, by C. Southworth, Charlestown, Ms. Mr. Daniel Gregg, for missions, \$5; school fund, \$5,	17 48	
Canton, N Y. Monthly concert, by C. Southworth,	4 00	
Charlestown, Ms Mr Daniel Gregg, for missions, \$5; school fund, \$5,	10 00	
Chester, Ms. A contribution, by Mr. C. Dyington,	20 00	0.2.00
Clinton, N. H. Association for educating heathen children, by L. F. Clinton, N. Y. Soc. of females, for educat. of AZEL BACKUS, and ISABELLA	26 00	86 00
	24 00	60 00
Columbia, S. C. Lodge No. 68 for translations of the Scriptures, by Dr.		00 00
Fitch,	30 00	60 00
A friend by Do.	2 00	
Concord, N. H. Monthly concert, for educating heathen children, by C. Southworth,	2.07	
Cummington, Ms. Society for Promoting Christian Knowledge, by N. Packard, Treasurer.		
Packard, Treasurer.	12 06	92 56
Society for educating heathen children, by do.	21 47	143 87
A friend of missions for the spiritual benefit of the Jews, Female Charitable Society, by Clarissa Briggs, Treas.	2 75	79 75
Cutchogue, L. Isl. Contribution in memory of July 4, 1776, by the Rev. La-		13 13
throp Thompson,	7 50	62 04
Danbury, Con. Ladies' Soc. for educating heath. chil. by T. Dwight, Esq.	23 59	4227 09
Gentlemen's Soc. for do.	15 50 5 67	21 17
The monthly concert, Derry, Pen. Columb. Co. Female Missionary Society, by the Rev. Dr.	3 (1)	~1 17
Worcester,	42 00	92 00
Dover, N. H. Contribution, by the Rev. E. Cornelius,	16 94	
Juvenile Soc. for edu. heath. chil.	1 91	
Fairfield, Co. Con. (Western district.) For. Miss. Soc. by M. Marvin, Esq. remitted by T. Dwight, Esq.	89 50	758 75
Fairhaven, Ms. A friend of missions, by Mr. J. Haskel,	7 00	
Francestown, N. H. Associa for ed hea chil. by Mr. Moses Fisher, Treas. Franklin, N. Y. Contribution in Presbyterian church and Society, by the	15 62	67 22
Franklin, N. Y. Contribution in Presbyterian church and Society, by the	11 00	
Rev. Caleb Knight, Georgia, Ver. Heathen School Soc. by Eliza Todd,	11 00 60	32 8G
Goshen, Ms. Mon. concert, by Mr. R. Cushman,	13 50	05 00
Granville, Ms. (Rev. Mr. Baker's parish.) Fem. Char. Soc. by Rebecca		
Robbins, Treasurer,	17 07	53 07
Contribution in the same parish, Contribution in the Rev. Mr. Cooley's parish,	15 50 9 17	
In do. at a prayer meeting,	1 25	
Hadicy, Ms. The Rev. John Woodbridge, \$5 00		
Mr. Nathaniel Coolidge, Jun. and Lucy Coolidge for a child in		
Cevion to be named SAMUEL PORTER COOLINGE 12 00		
By the Rev. J. Woodbridge, from the following persons, viz: Nathaniel Coolidge, Jun. William Porter, William Dickinson,		
Oliver Smith, Erastus Smith, \$5, each, - 25 00		
Hannah Dickinson, §1 50; Horace Seymour, Friend to missions,		
Moses Porter, Perez Smith, Samuel Seymour, \$1, each, 6 50	10.50	
I wo friends to missions 50 cts. each, - 1 00-	-49 50	

^{*} This amount includes the total from both parishes. A See our No. for June. ‡ Total of both Societies

" mucton, N. Jer. A lady, for the charity boarding schools in Ceylon, by Mr. W. James,

15 00

2 00

Mr. Phillips,

		Total.
	85	65 56
Rochester, Ms. Monthly concert in the Rev. Mr. Cobb's Society, by Mr. J.		
	00	47 85
	00	
	50	
		112 77
	00	
	00	
South Hadley, Ms. Fem. Cent Soc. for the Sand. Isl. mis. by Mrs. M.		
		153 14
Individuals, by the Rev. E. Porter,	00	
Stockholm, N. Y. Fem. Juven. Soc. for the For. Mis. School, by the Rev.		
	31	
	0.13	18 68
	32	19 32
Utica, N. Y. Charity box in Mr. Seward's family for the Sand. Isl. mission, 10	00	
Verona, N. Y. Contribution in the church, under the pastoral care of the		
	00	22 37
	50	66 5 S
	00	
Waterbury, Ver. Two ladies, for Indian schools, \$1 each, by the Rev. C.	0.0	
	00	
	00	
	00	
	00	
West Greenwich, From the Rev. Dr. Lewis's church, a donation, by T.	4.2	
	14,	100 00
		125 31
		109 60
		49 26
	00	81 19
	00	
Windsor, Con. Young Ladies Soc. for ed. HENRY AUGUSTUS ROWLAND in	00	100 0/K
	00	102 00
Woodbridge, Con. Mr. Elioena Clark, by the Rev. Mr. Allen, remitted by	00	
	00	
Worcester, Ms. Fem. Western Mission Soc. for W. Indians; by Frances	00 9	200 21
Porter, Treasurer, - 40		202 41
Fem. Soc. by Lydia Taylor, Treas. for schools at Bombay, - 30	00 1	120 00
Place unknown.		
July 8. A Foreign Mission Society in the congregation of the Rev. Mr.		
	25	
A friend for the Foreign mission school by do.	50	
	25	
July 16. A lady, as saved in the expense of a bounder,		

Amount of donations from June 21 to July 20 inclusive, \$2,959 66. Donations of various articles to the missions of the Board.

A box of clothing from ladies in Bridgewater, N. Y. for the mission at Elliot, valued at \$145.

A box from ladies in Schoharie, N. Y. for the mission at Elliot. Pupils in Miss Manning's school assisted in sewing the articles. The letter, giving an account of the donation, says, "If this example is worthy of imitation, we wish the practice might be adopted in all schools of females By assigning one half day in a week to benevolent purposes much may be effected, in the course of a year, even by children. In the present day, it cannot fail to be considered as one of the means of grace to engage in every good work. O that the children of this generation would, with their numerous offerings, devote their hearts unto God."

generation would, with their numerous offerings, devote their hearts unto God."

A box from a few individuals in Wilmington, Ver. containing blankets, &c. for the Brainerd

mission.

A box from the Female Charitable Society in the middle parish of Granville, Mass. for the mission at Brainerd.

A box from ladies in Springfield, Mass. for the Cherokee mission.

It is with great pleasure that we acknowledge the offer of four boxes of medicines, value \$25 each, as they shall be needed for missionary stations, by Messrs. William B. and Henry White, apothecaries, Mariboro' Street, Boston. One of the boxes has been sent to the Sandwich Islands by a vessel which has just sailed.

CHEROKEE MISSION.

RECENT accounts from the missionaries at Brainerd give reason to believe, that the work of the Lord is advancing among the Cherokees. The school at Talony consisted of 25 children in May; that near Fort Armstrong of about 20 early in June; and at Creek-path, a very promising school was formed, and a number of adults had become quite serious. Mr. Butrick hoped there were some real converts, among whom were the father and a sister of Catharine Brown. Catharine herself had undertaken to teach a school of female children, which immediately

contained twen'y.

Among the interesting things, which have recently taken place, in reference to this mission, is the arrival in New England of David Brown, a younger brother of Catharine, with a view to obtain a thorough education at the Foreign Mission School. He spent some time at Providence, Boston, Salem, and other places, before he went to Cornwall. The amiable manners, good sense, apparent piety and conscientiousness of this youth were such as to commend him powerfully to Christians, with whom he became acquainted, and to raise high hopes of his future usefulness among his own people. He was present at the monthly concert in Parkstreet Church on the first Monday of July, and added not a little to the interest of the occasion.

MISCELLANEOUS NOTICES, RELATIVE TO RELIGION AND MISSIONS.

A LETTER, inclosing a donation of \$10, dated July 4th, contains the following sentences:

"I wish this to be considered as my first annual contribution towards the support of a heathen child, at one of the charity boarding schools, under the care of your missionaries in Ceylon. Should it please a kind Providence, to whom I owe all that I am and all I have, to spare my life, and prosper me in my daily calling, I purpose, on each return of the birth-day of our civil liberty, to renew the offering of my mite towards recovering one of my fellow sinners from the yoke of spiritual bondage, and bringing him to the glorious liberty of the sons of God."

A letter received sometime ago, from the Secretary of a Juvenile Benevolent Society, contains the following passages: "We have read with peculiar interest several accounts received from the missionaries, now laboring for the civilization of the unfortunate natives, who still inhabit the deep forests of our country. While our hearts have been cheered with the success and encouragement, which have attended them, we have been grieved at the thought of their being obliged to reject any, who manifest a disposition to be instructed. They are certainly engaged in a very arduous undertaking; and such unwearied exertions are well entitled to the patronage of all, who are not entirely destitute of humane feelings. Should our remittance assist in rescuing one child of ignorance from a state of darkness and stupidity, and bringing him to an acquaintance with the Supreme Being, and a sense of his own duty, both to God and man, our warmest expectations will be amply fulfilled."

A considerable time ago, the Treasurer of A. B. C. F. M. received a letter, inclosing \$7 for Foreign Missions, from which the following extracts are made. "The donor has esteemed it the duty of every Christian to devote a portion of his substance to pious and charitable uses; but has never, till within seven or eight months, thought it his duty to give, as, in case of his decease, his creditors would have suffered, and he could not conscientiously give what was not strictly his own. About a year since, reading Newton's life, and finding that this good man devoted one tenth of his substance to the Lord, he formed the resolution of doing the same, when his debts should be paid, so that it might be done consistently with justice. Pursuing this plan, he has in six months found himself able to give \$26.37, of which the inclosed is the last. So far from being impoverished by giving this sum, the denor has found, that the nine tenths of his receipts exceed what he had any just reason to suppose the whole would be by about \$45.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1820.

VOL. AVI.

MISCELLANEOUS.

For the Panoplist.

AN ADDRESS TO THE JEWS.

To the Dispersed of the Children of Judah—Peace and Prosperity.

It has of late pleased the Almighty God, the God of Abraham, of

Isaac, and of Jacob, to cause many to inquire after the welfare and happiness of his ancient chosen people. Many among the Gentiles are, at this day, touched with a sense of your situation, and disposed to sympathize with you in your afflictions. They deem it their duty to promote your deliverance from the calamities, which you suffer, and would account it no small happiness to be employed as instruments, in the accomplishment of so desirable an end. Such feelings and sentiments may be considered as intimations of good to Zion, and as tokens that the Lord still keeps his people in remembrance. On this account it will seem less strange, that a humble individual should attempt to address you; and to urge upon your attention a subject of high concern to your nation. I advance no other claim to be heard. than that the topics treated of are important, and that I address you in the utmost sincerity, and with the best wishes for your happiness. I expect that you will judge for yourselves, of the strength or weakness of my arguments. I shall be the last man to desire you to submit your understandings to the control of another; or to believe in any fact without evidence of its truth. The sources from which I derive my arguments, yourselves will allow to be legitimate;—they

selves by comparing it with the Hebrew.

The particular points, to which your attention is invited, in the following pages, may be stated in these questions. On what account have your people, for nearly eighteen hundred years, been dispersed among all the nations of the earth; your temple been in ruins; and Jerusalem trodden under foot? On what account have your people, for so long a period, suffered so severe, so singular, and so unceasing calamities? The solution of these questions must surely be interesting to non; nor can they fail to engage the attention of all others, whose

are those Sacred Writings, which you justly receive as divinely inspired; and well authenticated historical facts. For obvious reasons, in my quotations of the former, I make use of the English translation; but if, in any case, you hesitate with regard to the true meaning of the language, it is both expected, and wished, that you will satisfy your-

VOL. XVI.

hearts are not dead to every humane sentiment, and every generous emotion. It is surely time, that your condition should cease to be regarded either with indifference, or derision, by the Gentiles; and that these instruments of God's indignation towards his people, should learn to deprecate a service, which, however it may vindicate the justice of Heaven, can afford to themselves no cause of triumph, or congratula-Should you be so happy as to discover the true cause of the Almighty's visitation,—the real source, from which your singular calamities have proceeded, you could not fail to understand the remedy. which you need; nor, one would think, how much it behoves you to embrace it. If, in what follows, I shall appeal to ought beyond what is contained in your Sacred Writings, or in well authenticated historical records, dismiss me, at once, from your remembrance. But, whatever legitimate conclusion shall be derived from them, I trust that you will receive it; and that you will not reject what I have to offer, because I am a Gentile. I know it to be possible, that a Gentile may be your friend; and believe that you know that the truth, by whomsoever uttered, ought to be embraced. I have too much confidence in your understandings to believe, that you could easily be induced to submit to any error of my suggestion, even if the means of detecting it were less fully in your possession. Much less is such a submission to be expected, against the united force of former habits, and the bias of previous opinions.

Suffer me now to turn your attention to the subject proposed. In the treatment of it, I shall endeavor to use as much brevity and precis-

ion, as are consistent with its proper elucidation.

In the book of your law are written these remarkable words.* But it shall come to pass if thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out." After these general introductory denunciations of the divine wrath, there follow several others, which are more particularly specified. In language still more remarkable, the Prophet then goes on to say, "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes, which he commanded thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the

^{*} Deut. xxviii, beginning with the 15th verse. | † Ibid. 45th verse and onward.

earth, as swift as the eagle flieth; a nation, whose tongue thou shalt not understand, a nation of herce countenance, which shall not regard the person of the old, nor shew favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee." Again he says: * "If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy GoD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance." Soon after, it is added: + "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth, even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life."

That the several evils thus predicted, and denounced, have most emphatically come upon your nation, who will deny? That they still continue to be felt, with only such exceptions as must necessarily be made on account of the ever-varying circumstances in human affairs, who will question? Without adverting to the earlier periods of your national history, and without commenting on many minor events, the Ten Tribes first received a conspicuous share of the judgments which the prophet predicts, and have long since been blotted from the list of nations. The Tribes of Judah and Benjamin were next made examples of the divine displeasure, and experienced a share of the predicted calamities, when they were carried captive to Babylon. I say that each of these grand divisions of the seed of Jacob received a share of the divine displeasure, at those several periods, because the foregoing quotations contain some specifications of wrath, which do not serve to characterize the judgments connected with those two grand events, and which cannot be referred to any other of a remoter date. In the case of the Ten Tribes, the Lord did not bring against them "a nation from far, from the end of the earth;" "a nation whose tongue they did not understand." Their conquerors were the Assyrians, a neighboring people, and who spoke a dialect of the same mother tongue. Nor did the Assyrians, in some other respects, entirely agree with the exact particularity of the sacred historian. They were not remarkable for the swiftness of their victorious progress-for the fierceness of their countenance-for their disregard to the persons of the old-

^{*} Deut. xxviii, 58th verse and onward. | † Deut. xxviii, 68d verse and onward.

nor for shewing no favor to the young. The movements of their armies were greatly incumbered with needless equipage, and impeded by uscless retinues; their greatest prowess was tinctured with effeminacy; while grey hairs have, probably, commanded more respect among the nations of the East, in general, than among any other; nor, so far as I am informed, were the Assyrians, in particular, ever remarkable for their rigid, unkind, or neglectful treatment of tender years. These Tribes were not at their captivity, "scattered among all people, from one end of the earth, even unto the other." On the contrary, they were removed to Assyria and "put in Halah, and in Habor by the river of Gozan, and in the cities of the Medes;"* and it has not yet been discovered, that either they, or their descendants, ever migrated beyond these places of their original transplantation. It is further to be observed, that since the time of its first occurrence, this captivity does not appear to have been remarkably distinguished from other national expulsions, of which history gives us many examples. When once cast off, those tribes seem to have been no longer the subjects of any peculiar dispensations of Heaven, excepting so far as they have been preserved from an absolute commixture with other nations .- Nor were the gods of the Assyrians, to which the captives paid homage, such as "neither they, nor their fathers had known;" but were precisely the same to which both they and their fathers had already prostituted themselves, and had, on that very account, long provoked the

Lord to jealousy.

The like remarks may be applied to the captivity of Judah and Benjamin by the Babylonians. These latter did not come "from far," but from a neighboring country; -their language was a dialect of the Hebrew; -they were not peculiarly remarkable for the swift achievements of victories-for the fierceness of their countenance-for their disregard to the persons of the old-nor their refusing favor to the young. Instead of being "scattered among all people from one end of the earth, even unto the other," the captives were confined to the Babylonish provinces. A remnant of the people were even suffered to continue in their own country, and had lands assigned them there by the Chaldean king .- With the Chaldean gods, the Jews had, for a long time, been but too well acquainted. The "plagues and sore sicknesses" which they experienced, nationally, and politically, in consequence of this captivity, however distressing they might have been for a season, were not of that "long continuance," which Moses threatens lasted but seventy years; at the expiration of which time Judah was restored to his own land, and the temple was rebuilt. But, in fact, if we except a few of the first years, "these plagues and sore sicknesses" were not characterized by any peculiar severity, beyond what was commonly experienced by captive nations. On the contrary, your fathers, during that captivity, enjoyed, through the divine interposition, many favors, privileges, and distinctions, which were not allowed to other cotemporary captives. Their yoke, though really one, was made lighter than might, under all circumstances, have been expected. The Most High showed them many signal tokens of his watchful

^{* 2} Kings xvii, 6.

providence on their behalf; often baffled the designs of their adversaries; and inclined the hearts of their haughty conquerors to acts of kindness, and condescension. By degrees they became weaned from their idolatrous attachments, and began to trust, anew, in the God of Abraham, of Isaac, and of Jacob. As the reformation of your fathers advanced, the Almighty proceeded in the exhibition of his mercy; for the object of the captivity was not to destroy, but to reclaim, his

After the restoration of your fathers from their captivity to their former possessions, whatever may have been their occasional sufferings, they did not, for a long course of years, realize the full accomplishment of the wrath which God, by the mouth of Moses, denounced. The entire accomplishment of that wrath was reserved to the time when your temple, and city, and country, were ruined by Vespasian and Titus. For many years before, the way had been preparing for this signal catastrophe. Your fathers first experienced what it was to be a dependent ally of Rome; and then to be made a Roman Province. In the course of these events it was, that the Lord brought against them a nation from far, as swift as the eagle flieth; a nation whose tongue they did not understand; a nation of fierce countenance, which, in the prosecution of its purpose, was notorious, for neither regarding the person of the old. nor shewing favor to the young; a nation which, beyond any other, did eat the fruit of their cattle, and the fruit of their land until they were destroyed; and which left them neither corn, wine, nor oil, nor the increase of their kine, nor flocks of their sheep, until their destruction was accomplished. Then it was, that they knew, by bitter experience, the full purport of being besieged in all their gates throughout all their land, which the Lord their God had given them, until their high and fenced walls, wherein they trusted, came down. Then it was, that the Lord did, indeed, make their plagues wonderful, and the plagues of their seed. even great plagues, and of long continuance; and sent upon them sore sicknesses, and of long continuance. Then it was, that He seemed to rejoice over them to destroy them, and to bring them to nought. Then it was, that He plucked them off the land, which they and their ancestors had so long possessed, and scattered them among all people, from one end of the earth even unto the other. Then it was, that they were made to do service to other gods, to the gods of the Romans, which neither they. nor their fathers, had known .- Whether among the nations through which they have been dispersed, they and their descendants have found any ease, or whether the soles of their feet have had rest; -whether they have there had a trembling heart, and failing of eyes, and sorrow of mind; -whether their lives have hung in doubt before them: -and whether they have feared day and night, and had no assurance of their lives, I appeal to the history of your nation, and to your own bosoms. That all these visitations upon your fathers and their offspring, for the space of eighteen hundred years, have been for a sign and a wonder. who can refuse to acknowledge?

From a mere cursory reference to the history of your people, such as has now been made, it is evident that God had never inflicted upon his people all the curses written in the Book of the Law, until the period of their dispersion by the Romans. But since that time,

how strikingly, and circumstantially, exact is the agreement between the language employed by Moses, and the events which have followed! Who can doubt, that the Romans were the instruments, designed of old, to accomplish that strange work of the Almighty—the execution of the fulness of his wrath upon your nation? If any doubt concerning this subject could, at the present day, exist in your minds, it were easy to bring further proof in support of what I advance. This, however, cannot be necessary: for the whole subject is but too familiar with you; and fancying that I hear you say, in the manner of Job, have pity upon us, have pity upon us, O ye our friends; for the hand of God hath touched us; I forbear to pain you with needless retrospection.

It was necessary, that I should thus far appeal to the language of Moses, and to so many facts in your history connected with it, in order that the subject, of which I treat, might be the better understood in all its bearings. The way is now prepared to show the cause why the calamities, which you have experienced, and particularly some of a

very peculiar character, have been brought upon your nation.

The first verse in the chapter of Deuteronomy, from which several quotations have already been made, is in these words: "And it shall come to pass, if thou shalt diligently hearken unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth." Then follows an enumeration of the blessings, which should attend the obedience of his people.—In the fifteenth verse, which has been already quoted, the language is: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee." After a specification of many grievous curses, it is repeated, in the fifty eighth verse, "If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed," &c. Obedience, therefore, to the commandments of God procures his blessing, and disobedience to them provokes his displeasure: in other words, disobedience to the commands of God is the cause of the calamities, which he brings apon his people. The history of his providence, however, as given us in your Sacred Scriptures, teaches us, that he visits with his rod in proportion to the extent of the transgressions, which he reproves. Few and small transgressions are visited with few stripes; but many and great transgressions meet with heavier tokens of his displeasure. When the measure of offences is full, then comes his wrath to the uttermost. Let me not be understood to say, that any offence, in itself considered, is of small moment. Every transgression of the law of God is fearfully odious in his sight; and it is only when one sin is compared with another, that we can pronounce it either great or small. there certainly is a gradation in guilt; and the perfection of justice consists as much in proportioning the punishment to the offence, as in the certainty with which it detects, and chastises it.—As the Lord is a God of truth, whatever he says, he will certainly perform; none of the purposes, either of his mercy, or his wrath, will ever fail. Whenever, therefore, he threatens any act with punishment, and the punishment follows, we may know, for a certainty, both that the act has been committed, and that it was the cause of the punishment which followed. If he denounces sundry judgments, upon sundry acts of disobedience, and a part, only, of those judgments are afterwards executed, the inference is, that a part, only, of those acts have been committed; since a contrary supposition would be inconsistent with gradation in guilt, and with that proportioning of the punishment to the offence, which, as we have seen, perfect justice requires. For like reasons, when the whole vengeance denounced is actually executed, we cannot fail to believe, that the disobedience was as universal as the vengeance. The Sovereign Law-giver and Judge has, undoubtedly, a right to enjoin on his subjects a general and summary obedience to his commands, on pain of some general and undefined punishment, in case they transgress. This, in many instances, he has accordingly done. But when he commands or prohibits certain conduct, with certain specified penalties annexed, his truth and justice are pledged that the punishment shall comport with his declaration, and that the penalty shall not be inflicted if the offence

If these things are so, the general cause of the judgments brought upon your forefathers, cannot be doubtful;—they did not hearken to the voice of the Lord their God. Now it has already been made to appear, I apprehend, that your fathers had never been visited with all the penalties specified by Moses, until the final destruction of Jerusalem in the reign of Vespasian. That all those penalties were at, and near that time, exhausted upon them, I deem to be certain. If they were not, will you point out the one, which yet remains to be inflicted? Until this be done, I must consider the melancholy catalogue as then complete. But if every specified penalty was then executed, there must have been a breach of every specified requirement. The fulfilling of wrath to the utmost that was threatened, must have been preceded by a disobedience of the law to the utmost that was enjoined or forbidden. The words employed by Moses, in relation to this point, are very remarkable. "If thou shalt diligently hearken unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day."* "If thou wilt not hearken to the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee."+ "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the LORD THY GOD, then the Lord will make thy plagues wonderful." Set your hearts unto all the words, which I testify among you this day; which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it." Moses here repeatedly demands obedience to all the words of the Law; at the same time declaring, that a breach of all its requirements should be followed by the infliction of all its penaltics: and assuring your fathers, that their obedience to all the

^{*} Deut. xxviii, 1. † Ibid 15 verse. ‡ Ibid 58 verse. § Deut. xxxii, 46, 47

commands of God should be their life, and the prolongation of their days in the land of Canaan. This obedience, moreover, was to be the obedience of the heart, in opposition to any external, or seeming conformity with what the Law requires. "Set your hearts unto all the the words, which I testify among you this day."-After so direct, so positive, so clear, assurances from God himself, by the mouth of his servant Moses, who can doubt that your fathers received all the plagues written in the book of the Law, in consequence of their disobedience to all its commands? Who can doubt that their disobedience was that of the heart, as well as of the hands and the lips; a disobedience against the spirit, as well as the letter of the Law? So sure as God is true, if your fathers had obeyed his voice to the end, He would have blessed them to the end; and have continued them in the possession of Canaan, and of the peculiar privileges of his people. But eighteen hundred years have witnessed the execution of all the penalties, which were denounced against transgression, upon your fathers and their children. Hitherto there has been no reprieve; and HE, who has maintained his word with perfect exactness for eighteen hundred years, gives assurance unto all men, that he will maintain it

forever.

Whatever were the offences of your fathers, the same have been committed by their children; and are by them, still repeated. This fact, too, is supported by the unerring authority of God's word. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God bath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee. If any of thine be driven out anto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will be fetch thee. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee. Aml thou shalt return and obey the voice of the Lord thy God, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand. in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the Lord will again rejoice over thee for good. as he rejaized over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments, and his statutes, which are well for in this book of the law, and if thou turn unto the Lord thy Bed with all thine heart, and with all thy soul." No promise can be there complete than the one which God has here made to you. that wor will return unto him, and obey his voice with all your heart

^{*} Deut. xxx, 1-10.

and with all your soul, He will turn your captivity and have compassion upon you and gather you from all the nations among which you are scattered, though it be from the end of the earth, and make you plenteous in every good thing. If this promise has not been fulfilled, it is because you have not returned unto the Lord your God, in the manner which he has required. "God is not a man that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?"* The same disobedience, which first occasioned so many calamities to your fathers, continues to occasion them to their children. Had you avoided the sins of your ancestors, and returned to the Lord, he would have returned unto you in boundless love and compassion; he would have "circumcised your hearts," according to his promise, and "the hearts of your seed," and have caused you to know, by happy experience, the full and important import of such a declaration. Instead of being at this time scattered among the nations of the earth, subject to the innumerable miseries and disquietudes incident to such a condition, you would now have been in the country, which God gave to your fathers, there enjoying his smiles, receiving his protection, and rejoicing in all the bounties of his providence. Think not that I thus speak, in order to reproach you, or to wound your feelings. I am not aware that I could touch the subject at all, with any degree of faithfulness, and say less. Flattery is never indicative of good will;—we are taught from high authority, that "faithful are the wounds of a friend; but the kisses of an enemy are deceitful."+

If the fact be so, that disobedience to the law of God has brought such a multiplicity of evils on your land and nation, and has caused them to continue to the present time, it would seem, that you could not fail to inquire, with anxiety, into the nature of that disobedience. Should you fully ascertain that point, it would also seem, that you could not fail of being solicitous to regain the long lost favor of Heaven, and to avail yourselves of the promises set before you. To ascertain this important point, therefore, shall be my next endeavor.

If we examine all the offences mentioned, and forbidden, in Scripture, I know of but one, which your fathers had not committed at one time, or another, long before the destruction of Jerusalem, and the events which followed; and until that time, as we have already seen, the wrath of God had not been consummated. The offence to which I refer. was a final rejection of the authority of God. I imagine that I see you start at this suggestion; and that you ask, with amazement, when, and how, did such a rejection take place? Have not our fathers and ourselves been his peculiar people, the depositaries of his revealed truth, and the defenders of the worship of the LIVING, AND TRUE GOD? Have we not asserted his worship, even during the long and gloomy period of our dispersion; and, by so doing, have we not exposed ourselves to persecution, and distress? I readily answer, yes; -still you may have finally rejected his authority in the most absolute sense. No small offence, surely, can have brought upon you the evils, which you have experienced. Your fathers, and, I fear their children have done the same, confided in a dangerous error. They thought that so long

as they abstained from direct idolatry, they were not chargeable with forsaking the Lord; and that, if they paid to him an external homage, they did all, which his law demanded. But a man may forsake the Lord, even while he abandons idols; and may render to him an external homage, while he little regards him at heart. "Man looketh at the outward appearance, but the Lord looketh on the heart;"* and he is satisfied with no homage, in which that is not concerned. But if a mere external obedience, even to the whole of his law, is not what God requires, much less will be accept such an obedience when rendered to only a part. The rejection of a part of his law oftentimes amounts to a rejection of the whole. Saul was not an idolater, nor a professed apostate from the true religion; still he rejected the authority of the Lord. Even while pleading in his own excuse, that he had executed a commission from God, and while he thought himself secure in his plea, Samuel announced to him the appalling message from Heaven, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." It does not belong to us to make our own selection from the divine commands, and to determine which we will obey, and to which we will refuse obedience. Nor can the offering of the most costly sacrifices, nor the performance of the most self-denying penance, be regarded as substitutes for obedience; or as making amends for some partial transgression. "Behold," says Samuel to Saul, "to obey is better than sacrifice; and to hearken than the fat of rams." 1-Now the offence of your fathers was like the one committed by Saul;-such a voluntary and obstinute rejection of a part of God's commandments, as amounted to a rejection of the whole. But to renounce the commandments, or word of God, is to reject his authority in the completest sense. That the rejection in question was final, is evident from the fact, that the judgments, which followed it, have continued, without interruption, for eighteen centuries, and have entirely corresponded, in character, with those, which the Almighty declared, by the mouth of Moses, should await such a transgression. If such a transgression of the law of God, as was threatened with the consummation of his displeasure, has not already taken place; and if the evils, which, for so long a period, have been brought upon your nation, do not comprehend the whole of those, which he denounced against a total rejection of his commands; will you name the offence, which remains to be yet committed before the full development of his wrath shall be made; or name the threatened evil, which your nation has not yet experienced, and which is to be the peculiar chastisement for this future offence? I know that you will reply, there has been a consummation of wrath in all respects except its duration. With the like exception, then, there must have been, infallibly have been, a consummation of the offence; and until this shall cease, the the wrath will not be withheld.

(To be concluded in our next.)

EDUCATION.

It is generally admitted, that education is of high importance. Yet the generality of people, it is believed, are very far from being duly

impressed on this subject. Probably very few, perhaps none, sufficiently estimate the consequences, which result from education. My present purpose is, not to consider the subject generally; but to offer a few thoughts on two particulars, in which, I apprehend, there is spe-

cial occasion for amendment. The first of these is government. Respecting this, as well as all other branches of education, the word of God is the most sure guide. This contemplates children in their true character. It considers them not only as feeble and ignorant, but as depraved beings, needing the restraint and coercion of authority. It requires children to obey their parents in the Lord, and parents to enforce this obedience. If milder measures are ineffectual, chastisement, even that of stripes, must be applied. "Bring them up in the nurture and admonition of the Lord." "Chasten thy son while there is hope, and let not thy soul spare for his crying." "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." No more punishment of any kind is to be inflicted, than is necessary to maintain authority and procure prompt obedience. So much is the fruit of genuine love. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Yes, betimes does he chasten him. Much depends on the early establishing of parental authority. It may be established with far less difficulty, both to the parent and the child, as soon as the latter is capable of understanding the requirements of the former, than at any later period. If complete submission be insisted on at the commencement, and a proper course afterward pursued; a repetition of punishment will, in many instances, be unnecessary. And in most instances, it may be expected, that two or three repetitions will prove permanently sufficient. How different is the case where parental government is not commenced in due season, and never thoroughly established? In instances of the latter description, more pain is given to the child, in a single month, and continued for years in succession, than in the former during the whole course of parental discipline. The stripes are increased an hundred fold; and yet the object of govcrnment is not half so well attained. Is this kindness? Is it proper parental tenderness? Alas! it is cruelty; it is sinful cruelty!

From what has been already suggested it appears, that parental government is an indispensable duty. Some considerations, however, in confirmation of this proposition, will still be added. That God requires parental government, appears from passages of Scripture already recited. From these and other passages it appears, not only that he requires it; but that he is highly pleased with the performance of it, and highly displeased with the neglect of it. By way of approbation he says of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." On the other hand, of Eli he says, "I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not." So important is it, that parents rule their own houses well, and have their children in subjection, that the performance of this duty is ranked among the essential requisites, both

of the office of bishop and that of deacon. Parents, then, can by no

means dispense with this duty, and be guiltless.

Another consideration, which shows, that parental government is a duty indispensable is, that with the performance of this duty, the moral character of children is very intimately connected. It may properly be considered as one of the most important means of salvation. Without this, others seem rarely to be efficacious. "Train up a child in the way he should go, and when he is old he will not depart from it." What child was ever thus trained up without government? Human attempts at improvement have, indeed, made the experiment. Some, who would be wise above what is written, have attempted to train up children in the way they should go without the exercise of coercive authority; but with very discouraging success. Unrestrained by government, children usually make themselves vile, as did those of Eli. They went on, from one step to another, till they became ripe for ruin. Yet he was a good man. He doubtless gave his children good instruction. We are expressly informed, that he expostulated with them for their evil conduct. But expostulation was not inflicient. This alone, was unavailing. The good king David unquestionably taught his children the way of the Lord. But he was deficient in government. This was wounding to his tender feelings. He probably felt, as is common for parents, a reluctance at crossing the inclinations of his children; a disposition to be indulgent; a strong propensity to yield to their wishes. Some of them consequently, became as thorns in his sides. They wounded him to his heart. Two of them, Absalom and Adonijah, became so audaciously wicked, that they, in succession, sought to usurp his kingdom. Of the latter we are expressly told, what was, doubtless, equally true of the former, that "his father had not displeased him at any time, in saying, why hast thou done so?" It is added, "And he also was a very goodly man." Both these sons possessed comely persons and engaging manners. They were from childhood, as there is reason to suppose, unusually sprightly and promising. It is trying, indeed, to the fond, the doing parent to displease such children.* Why are these instances of Eli and David left on record? Are they not recorded for our admonition? Let those parents, who yield to their children, instead of requiring their children to yield to them, consider what will probably be the consequence. I say not, possibly; but probably. That children ungoverned in their early days, will prove rebellious children, both against purents and against God, is an event to be expected. Do not facts within our own observation concur with the word of God on this point? What parents have been distinguished by singular troubles from their children? Have they not been those, who have neglected to govern, and have been excessively indulgent? Many painful instances of this kind have come within the observation of almost every person, who has reached the meridian of life.

^{*} It is a weakness common to parents, to imagine they discern extraordinary excellences in their own children. A specimen was given in the following ancedate related to the writer some years since, by a respectable clergy man now deceased. A woman of his society in conversation with him respecting a child of hers, a few years old, observed, with no small degree of apparent concern, that she did not expect she should enjoy him long; for she thought he was a very extraordinary child; and that such children, she believed, commonly died young. To console her, he replied, that he had half a dozen in the same predicament; that his had hitherto been preserved, and perhaps here might continue to be preserved.

The promise annexed to the fifth command, with the apostle's explanation, confirms the idea, that parental government is one of the means of grace. "Children obey your parents in the Lord; for this is right. Honor thy father and thy mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." Children have special encouragement to obey this command, and parents have special encouragement, and are under spe-

cial obligation, to exact this obedience.

But some parents will, perhaps, plead in excuse, that some children are more difficult to be governed, than others; and that to govern well requires a talent, which every parent does not possess. It is true, that some children are more difficult to be governed, than others. It is also true, that, in many instances, this is owing, in no small degree, to a criminal neglect or mismanagement of parents. It is further true, that to govern well requires the exercise of all the judgment and prudence, which the most judicious parent possesses. But no persons in the place of parents are to shrink from this duty, or to feel satisfied with a partial performance of it. For the assistance of those, who find difficulties in their way, I will offer a few rules which, if adopted, will enable them, in a good degree, to overcome these difficulties.

1. Be determined in your own minds, that your children shall obey you. Let them be convinced of this, and they will soon become obedient. Small children know, that parents are able to govern them. The reason why they persist in obstinacy, is, they hope their parents will yield. There is often too much foundation for such a hope. In instances, not a few, the very tone of voice, in which a command is given, betrays in the parent a want of a determination to be obeyed. A bystander may perceive it. The child perceives it. Threats are sometimes added: yet apparent in the voice is the same lack of determination. The tender parent seems fearful, lest, by a manifest decision, he should so commit himself, as to be under the necessity of entering upon a controversy, which might eventually become too serious. But if controversy there must be, no alleviation is gained by postponement. The reverse is more probable. Commands should be considerately given; and, when given, no room suffered to remain, for the child to hope to avoid a compliance.

2. The parent must govern himself. He must not on one hand, be rendered by passion too severe; nor, on the other, by tenderness too forbearing. Provoke not your children to anger, lest they be

discouraged." "Let not thy soul spare for his crying."

3. Be sparing of threatening. It may be questioned whether it be ever best to threaten a child, that, upon his doing, or not doing, a particular thing, he shall be punished. Disobedience to a parental command ought always to be understood as a sufficient reason, why a child should be called to an account. To these I will add one more rule, which is.

4. Be uniform in government. You must not, at one time, punish or frown for certain conduct; and, at another, suffer the same, or what is equally heinous, to pass unnoticed. Nor must you begin with frowns, and end with flatteries. Be careful never to have occasion to make concessions, and without occasion never to make them.

A conformity to these rules, it is apprehended, will do much to render family government easy in its performance and happy in its effects.

To stimulate the parent to the exercise of proper government, let him be deeply impressed with the idea, that his own responsibility to his Maker, and the welfare of his dear children, require it. And to render such government successful and happy in its operation, let it appear to them, that, in the exercise of it, he is always actuated by this impression. Let him remind them, that the Lord requires them to obey parents, and parents to enforce this obedience. Let him remind them, that Christ himself, that perfect pattern for imitation, was

subject to his parents. The other branch of education, which it was my design to consider, is employment. It is a dictate of natural religion, that all persons should, according to their ability and opportunity, be usefully employed. The same is expressly enjoined in the word of God. To the Thessalonians the apostle writes, "We beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, working with your own hands, as we commanded you, that ye may walk honestly towards them that are without, and that ye may have lack of nothing." In his epistle to the Ephesians, the same apostle, after forbidding him, who had wrongfully taken from others, to do so any more, says, "But rather let him labor, working with his own hands that he may have to give to him that needeth." For what purpose have human beings an existence? And for what purpose are they furnished with faculties? It indeed seems true, as Watts expresses it, that some exhibit

> "No reason why they're born, But merely to consume the corn, Devour the cattle, fowl, and fish, And leave behind an empty dish."

And some would account it dishonorable, that they or their families should be employed in any useful labor. We may say to all such, Fe have not so learned Christ. Such ideas find no countenance in the word of God: no, not even for those high in office, or abounding in wealth. No higher office was ever sustained by man, than that of the apostle to the Gentiles. By him it was accounted no dishonor to labor with his own hands. May those, who have succeeded to the possession of wealth earned by others, or who have been so prospered in their own exertions for a time, as to acquire a large share of it, now cease to be active in any useful employment? May they now spend their time merely in consuming the good things of this world? They would be thus robbers of God. For his is the property, which they possess. They are accountable for it, as his stewards. And sorrowful will be the account, which those must render, who shall have spent life, or any part of it, in needlessly impoverishing the world. Of those, to whom much is given, much will be required. They are no more excused from exertions to add to the stock of human happiness, than others, who possess little property. Money, though valuable, loses all its worth, when it renders its possessor worthless. Children, then, even of affluent parents, ought to be accustomed to useful employment. The duty of diligence ought to be inculcated upon them, not only by

instruction, but by practice. It ought, as much as possible, to be

ingrafted into them, by early and long continued habit.

The children of parents, in low circumstances, ought to be accustomed to diligence in business, for this, among other reasons, that they may bear, as far as possible, their own burdens, and thus lighten the burdens of those, who provide for them. Several children well employed, may earn as much as one or both the parents. The want of such earnings may occasion a whole family to remain in poverty.

This is the fact respecting many families. It may be further observed, that it is for the benefit of children to be usefully employed. If they have not learned business by practice when young, they are not likely to understand or relish it, in adult years: and consequently not likely to practise it. Such of them, therefore, as begin in poverty, must spend life in poverty. From the same cause, the want of an early habit of industry, many, who begin high in affluence descend to poverty before the close of life. Hence it is the common remark, that one generation acquires wealth, and the second or third spends it. Human stores are not inexhaustible. Those, who come into possession of large property, without any exertions of their own, know neither how to increase, nor how to use economically, nor how to preserve, what they possess. Consequently, poverty with a hasty step overtakes them, when they had never expected it. And pitiable creatures indeed they are. Of all persons they are the most unprepared, either to endure it, or to extricate themselves from it. How lamentable, that they had not been trained up in the way, in which they should go! How deeply wounded must their parents be, could they now behold them in their degraded needy state! Once it was their delight to gratify these same children with every thing the eye could desire, or the appetite crave. But now how great the contrast! Not even the comforts of life are within their reach. How doubly wounded must these parents be, when convinced, that their own neglect of duty was the real cause of the wretched condition, in which they now behold their children! For parents, those indulgent parents, who by the present treatment of their children are preparing them for this miserable end, we may pray, "Father forgive them; for they know not what they do." If there are any, and indeed there are some, who, though they wanted experience in early life, are not rendered wholly indisposed for business in adult years; and consequently, are not reduced to abject poverty; yet these are put to great inconvenience. They have the want of knowledge, the want of strength, and the want of manual activity. Most business resembles employment of a mechanical nature, in this respect, that considerable experience is necessary to render a person expert in the performance of it. How egregious is the mistake of that kind, or, we may more properly say, that unkind mother, who is aiming to promote the welfare of her daughters by restraining them from the very employments, in which she herself has occasion to be engaged, and in which it is to be expected, they also will have occasion to be engaged, when they shall arrive at the same period of life! Why does she refuse their assistance, when it would conduce to their own future benefit, as well as to her present relief.

I have not a word to say against a literary or even a refined education. Of these I entertain a very high esteem. But this I do say, and with confidence, that the embellishments sought by many, are, in comparison with the more substantial qualifications, as the ruffle to the garment, or the blossom to the fruit. I would request mothers to listen to the account of the virtuous woman, as given by the mother of king Lemael. "She worketh willingly with her hands." Let them also remember Dorcas. "This woman was full of good works and alms deeds, which she did." The garments, which she had made, while living, were, after her decease, exhibited as testimonials of her worth. In view of these descriptions and divine commendations of the good woman, let good mothers encourage their beloved daughters to go and do likewise

Health is another benefit to be derived from active labors. Such labors, in childhood and youth, serve to promote health, both for the present, and in future life. A very considerable share of corporal exertion, in these early periods, is necessary to establish the vigorous constitution. For the sake of health, as well as for other good reasons, the youthful female needs to be employed in wielding articles more ponderous, than the cambric needle, or the pencil.—Do some mothers consider their daughters too slender to endure hardship? In many instances, the want of some hardship is the very cause of this slenderness. Too great a share of fatigue may injure health. But a very considerable share, even of fatigue, will promote it. Parents need be cautious, lest they judge differently in this particular respecting their own children, from what they would respecting those of other families.

But the most weighty reason of all, why children should be trained up in useful employment is, that it has an important bearing on their moral character. It is likely to have an effect, in this particular, through life and through eternity. This, therefore, as well as government, may truly be ranked among the means of grace. To indulge them in spending their time unprofitably tends to confirm them in the idea, which is far too natural to human beings, that the Creator has no claim on their services. Besides, if they are not usefully employed. they are almost certain, particularly the males, to contract vicious habits. Any one, who has for many years, as has the writer, observed the different courses of different families, must be convinced of this truth. Children and youth will be busy: if not in doing good, they will in doing evil, or that which leads to evil. They will visit places of idle resort, and there mingle with vicious associates. only our own observation, but divine testimony to prove, that eevil communications corrupt good manners." With few exceptions, those who, in their youthful days, are permitted to spend much of their time in amusing themselves with the idle and vicious, become vicious persons. They become wise to do evil; but to do good they have no They become hardened against serious impressions: insensible of obligation to their earthly parents, and to their Creator. They have become the companions of fools;' and are therefore exposed to "be destroyed." A good education, in other respects, does not prevent the evil consequences resulting from the want of proper employment in early life. We often hear it remarked, that the children of professed Christians behave no better, than the children of others. Not unfrequently, some flagrant instance is adduced in support of such a remark. Let the examination be made, whether, in almost every such instance, there has not been a manifest defect in one or both the branches of education, which have now been considered. I would call on parents, whose hearts have been grievously wounded by the misconduct of their children, to inquire whether they have not been deficient in these particulars. It may be too late to reclaim their unhappy children; but it is not too late to confess their sin to God, and implore his forgiveness. I would call on those parents, whose duty of educating their children still lies before them, to weigh carefully the things which have here been suggested. Consider what the word of God says, respecting government and employment. Look around you, and consider what have been the consequences of a defect in either of these particulars within the compass of your own observation. Consider what may rationally be expected to be the consequences of such defect. I tremble for some of you, and for your children, when I hear and see you give them commands, yet suffer these commands to pass wholly disregarded. Painful is the sight, when the parent, after bidding the child either come, or go, yet finds it necessary to drag him by the arm. You ought by no means to be satisfied with your authority, till you can say to your child, go, and he goeth; or come, and he cometh. No less painful are my apprehensions, when I behold some parents suffering their children to spend much of their precious time in idleness, or in such amusements, as are still more destructive. I believe these children to be walking on slippery places. The writer himself is a parent, and has endeavored to practise the same rules, which he is recommending to others. Experience has, in no degree, weakened in his mind a conviction of their importance. On the other hand, increased observation and renewed attention to the Holy Scriptures on this subject, have greatly confirmed this conviction. With tender affection and with earnest solicitude do I urge my fellow

With tender affection and with earnest solicitude do I urge my fellow parents, who have yet before them the duty of educating their children, to attend carefully to this subject. Do you wish they may be rendered such children, as will make a glad father, and not such as will be a heaviness to their mother? Then see, that they be properly governed and properly employed. Do you wish, that they may be prosperous and happy in the present world? I know you do. Then govern them well; employ them well. Do you desire their everlasting felicity? I am confident you do. Do you pray for them, and diligently instruct and warn them? If you are Christian parents, you certainly do. Let not, then, a deficiency in these other equally important duties frustrate all your efforts. A ship may, by the neglect of a single leak, be prevented from reaching its desired haven. So may your children, by the neglect of a single parental duty, be prevented from reaching the haven of eternal rest. While, therefore, you very earnestly desire their everlasting salvation, leave no measures omitted, which tend to secure it. In a word, if you desire a quiet conscience at the solemn moment of their departure from you into eternity, or of your own departure from them; if you desire without failure to dwell for ever in

the blissful mansions of paradise, and there to present with yourselves the inexpressibly dear children, whom God hath given you; bring them up according to the manner here prescribed, in the nurture and PARENS. admonition of the Lord.

A SPECIMEN OF PANEGYRIC.

To the Editor of the Panoplist.

Sin,-If you think proper to insert the inclosed extract in the Panoplist for September, it is at your disposal. Yours, &c. A. N.

Extract of a letter, dated ---, addressed to a gentleman in Massachusetts.

I HOPE the fever betwixt the north and south about the Missouri question will subside, for I perceive that our newspaper editors are becoming more civil to each other. You have doubtless observed that a letter, written at Cambridge respecting the University there, and addressed, as it seems, to some one of our citizens, was published in one of our papers, and has since been republished in the Columbian Centinel at Boston.* Some readers, adverting to the date of this letter, especially if they are of a suspicious temperament, may, perhaps, accuse the writer of high coloring, or as it is familiarly called puffing. But who could so truly or eloquently describe this celebrated University, as one intimately connected with it; or who could be so well entitled to full credence, in speaking of its preeminent advantages?

Professor Everett must indeed be a gigantic scholar. The writer says he is "one of the most wonderful men in the world. With almost superhuman talents, he unites such persevering application, that, as has been suggested by some of our literati, he is probably the most learned man alive at this moment, of his age. And quite young too; not more than 26! He has been for several years studying at Gottingen, and travelling about Europe; and has now returned to display his acquirements, and be covered with glory." Truly, it would seem, that any common man might feel an honest pride in belonging to the same country with this literary prodigy. "The most learned man alive of his age; and quite young too!" At first view this culogium certainly has somewhat the air of extravagance; for how could one man, or a few men, estimate, with perfect precision, the learning of all other men? But on a little closer examination, all that is said appears entirely consistent both with truth and modesty. It is not said that this Professor is "the most wonderful man in the world;" but "one of the most wonderful men." It is not said that he is younger than other men, of his age. It is not said, that he is the most learned man, but "probably" is: and this is not affirmed, but "suggested."

The letter adds; "In respect to religious worship here, about which you inquire, all must attend to divine service twice every day; and those, whose guardians wish them to go to the Episcopal church, are at liberty to do so; and, in the delightful and cloquent sermons of the able, liberal, and learned President KIRKLAND in the chapel, doctrinal points are never discussed." If this means, that the President forbears

^{*} The Centinel of July 4.

to perplex his pupils with abstruce speculations of technical theology. every father in Carolina, who has a son under his care, will thank him for his wisdom. But the phrase "doctrinal points," I presume is not used in New England, as it certainly is not in Carolina, in so restricted a sense. If I had a son in the University, I should wish him to be taught from the pulpit, his own character as a sinner; the necessity of repentance, of faith in Christ, of personal holiness, of sanctification by the Spirit; and forgiveness by the grace of God. These, however, are "doctrinal points;" and if these are "never discussed," in the chapel, I would not give a rush for the "delightful and eloquent sermons of the able, liberal, and learned President Kirkland." What Christian father can wish his son to be a hearer of such sermons!

P. S. How far is Cambridge from Boston? Are its literati known in that vicinity, chiefly through the medium of newspapers? Perhaps the delicacy of the above letter, written in Cambridge, published in Charleston, S. C. and then republished in Boston, is really improved. like the flavor of choice liquors, sent on a voyage of circumnavigation.

Very affectionately yours, &c.

MONTHLY RESULT OF METEOROLOGICAL OBSERVATIONS, MADE IN LEXINGTON, (KEN.) BY PROFESSOR RAFINESQUE.

For April, 1820.

Temperature. The lowest was 15 degrees on the 3d, the highest 85 on the 20th: medium 50 degrees. The greatest variation in one day was 30 degrees, from 35 to 65 on the 10th. The beginning of the month was cold, with snow and frost; but the latter part was warm and agreeable.

Atmosphere. There have been nineteen fair days, besides several partially so, five cloudy days, one hazy day, four rainy days, and one

snowy day.

Rain. It rained heavily on the 16th, wind W. and on the 17th, wind S. which raised the streams and the Kentucky. It rained on the afternoon and evening of the 21st, wind N. E. On the 25th it rained in a gust, wind S. W.; and there was a small rain on the evening of the 1st, wind N. W. The average of water fallen must have been nearly three inches.

Snow. A fall of snow, two inches deep, happened on the 2nd, wind

N.E.

There were four frosty nights, the 1st, 2d, 3d, and 4th. On the third there was no thaw in the shade during the whole day. White frosts happened on the 5th, 8th, 9th, and 10th. Vegetation was retarded and injured by the heavy frost of the 3d, and the blossoms of the Cherry trees, Peach trees, and Pear trees, which had put forth, were mostly killed.

Winds. Prevailing wind S. W., which blew twelve days. West seven days, N. W. four days, South four days, North and N. E. each one day and partially another. There was a high S. W. wind on the

11th.

Thunder was heard on the 11th, and lightnings were seen on the evening of the 14th. On the 25th a thunder gust happened from the

Ground. The snow melted on the third day after its fall. The roads were muddy for two or three days after, and also after the rains of the 16th and 17th; but they soon dried, and were generally good during the remainder.

ANECDOTES OF THE LATE KING OF ENGLAND, GEORGE III.

MISCELLANEOUS.

AT the York assizes in 1803, the clerk to a mercantile house in Leeds, was tried on a charge of forgery, found guilty, and condemned to death. His family at Halifax, was very respectable, and his father in particular bore an excellent character. Immediately after the sentence was passed on the unfortunate young man, Dr. Fawcett, of Heywood Hall, a Dissenting Minister of the Baptist persuasion, who had long been intimate with the father, presumed to address his Majesty in petition, soliciting the pardon of the son of his friend. Fully aware that it had been almost an invariable rule with the government to grant no pardon in cases of forgery, he had little hopes of success; but, contrary to his expectation, his petition prevailed, and a reprieve was granted. That the solicitation of a private individual should have succeeded, when similar applications, urged by numbers, and supported by great interest have uniformly failed, may excite surprise, and deserves particular attention. The following circumstances, however, the veracity of which may be relied upon, will fully explain the singularity of the fact. In the year 1802, a dignified divine preaching before the royal family, happened to quote a passage illustrating his text from a living writer, whose name he did not mention. The King, who was always remarkably attentive, was struck with the quotation, and immediately noted the passage for inquiry. At the conclusion of the service, he asked the preacher from whom the extract had been taken, and being informed that the author was a Dissenting Minister in Yorkshire, he expressed a wish to have a copy of the original discourse. The royal inclination was accordingly imparted to the author, who lost no time in complying with it, accompanying the work with a very modest letter, expressive of the high sense which the writer entertained of the honor conferred upon him. His Majesty was so well pleased with the production, as to signify his readiness to serve the author. The case of the above young man shortly after afforded this amiable and disinterested minister an opportunity of supplicating, at the hands of his Monarch, the exercise of his royal prerogative.

The following anecdote is related by a pious domestic, formerly in the service of her late Royal Highness the Princess Amelia, and was communicated by her relative to a friend who informed me. She had become the object of the royal attention, and was elevated from a subordinate situation to wait on the princess during her protracted illness. Being thus circumstanced, it was frequently her privilege to be in the room with the late King and her royal mistress, when no other individual was present. On such occasions she had heard his Majesty address his afflicted daughter, in the most free and impressive manner, on subjects of infinite importance; and had repeatedly united in the extemporary prayers which the Sovereign presented, and which she describes as peculiarly excellent .- Atkinson's Sermon.

His Majesty was accustomed, after hearing a Sermon, to walk and discourse with the preacher. On such an occasion, speaking to a fushionable preacher, the asked him whether he had read bishops Andrews, Sanderson, Sperlock, &c. The pigmy divine replied, 'No, please your Majesty, my reading is all modern. The writers of whom your Majesty speaks are now obsolete, though I doubt not they might have been very well for those days.' The King, turning upon his heel, rejoined, with pointed emphasis, 'There were giants on the earth in those days'-Monthly Mag.

RESIGNATION.

AFTER his Majesty was visited with the distressing calamity of blindness, some of his attendants were conducting him along one of the passages in the Castle, when he heard a person moving at one side to stand up out of the way. The King immediately inquired who was there, and was answered by the person. He instantly recognized the voice; and, calling the individual by name, said, 'I am quite blind.' The person could not refrain from tears, and replied, 'I am exceedingly sorry, please your Majesty;'—'But,' rejoined the pious Monarch, 'I am quite resigned, for what have we to do in this world but to suffer and perform the will of the Almighty?'—Redford's Sermon.

When the death of one of the younger princes was announced to him, (which occurred while he was engaged in reading a sermon aloud to the family on a Sabbath evening,) he said, 'the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.' After a short pause, he continued the exercise of reading aloud, and finished the sermon.—Ibid.

The above passage of Scripture was feelingly quoted by his Majesty on another occasion. After recovering from his illness in 1789, he met Mr. Chapman, one of his gardeners, in the garden of one of the palaces, and inquired familiarly after his health. Mr. C. answered, 'I am very well, thank your Majesty, considering my late affliction.'—'What affliction is that?' said the King. Mr. C. informed him he had lately lost a child.—'Well,' replied the King, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'—'Think what is your affliction compared with mine.'

LUCID INTERVALS.

During his Majesty's unhappy derangement, he is said to have had lucid intervals, in which his habits of piety returned in all their force. This was particularly the case in 1814. The Queen hearing this, desired to be informed when that was the case—she was so; and on entering the room, she found him singing a hymn, and accompanying it on the harpsichord. When he had finished it, he knelt down and prayed aloud for her Majesty, then for his family and the nation, concluding with a prayer for himself, that it might please God to avert his heavy calamity from him; but if not, to give him resignation to submit to it. He then burst into tears, and his reason again fled.

One morning when the passing bell was tolling at Windsor, his Majesty inquired who was dead? His attendants at first did not answer him, but on his repeating the question, they said, Please your Majesty, Mrs. S.—' 'Mrs. S.—' rejoined the King. 'she was a linen draper, and lived at the corner of — street, (naming the street;)—Aye, she was a good woman, and brought up her family in the fear of God—she is gone to heaven—I hope I shall soon follow her.'

Not many months have passed since the King appeared as if in the act of receiving the Lord's Supper; his manner was most devout, while he proceeded as here described. Embracing the opportunity of one of his meals being brought to him, he placed bread and wine before him, designing them evidently as the elements received at that New-Testament ordinance; then kneeling down, with his hands united and lifted up, he feelingly appealed to God, expressing this his desire, and mentioning it as a long time since he had been permitted to commemorate the sufferings of his Savior; then, receiving the elements, he arose, and his usual abberrations returning, he lost his coherency of thought and expression!—Churchill's Sermon.

To the foregoing anecdotes we add the following original one. While the late Judge Ellsworth was in England, after having executed his commission as embassador to France, in 1801 or 1802, he attended

a levee with some other distinguished American, we think Mr. King, who was then our minister at the British court. In his circuit round the room, the king made a considerable stop where the two American ministers stood, and entered into a rapid conversation with them. As Mr. Ellsworth was recently from France, the king made some inquiries respecting the state of things there; and then went on to impute all the calamities suffered by the French, and by the rest of Europe through their means, to the prevalence of infidelity. He next condemned infidelity in strong terms, and characterized it by saying: "It always begins in the heart, and works up to the head." Whether this description was original with his majesty, or not, it is a faithful description, and applicable to infidelity, in whatever guise, or with whatever pretensions, it may exhibit itself.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 348.)

March 22, 1716. A general fast in the province. I enjoyed a gracious presence of God with me in the services of the day. This prevented my having a day in secret this week, as else I should have done.

- 23. I would set forward good motions among the ministers. But there is one humorsome, furious, boisterous man, among us, who confounds all my intentions that way. I am utterly dispirited for doing any thing among the ministers in our vicinity, or indeed for going among them. Yet, I desire to be armed with patience, and to watch opportunities for good. And what I cannot obtain among the ministers nearer at hand, I would observe and inquire, whether it may not be obtained at a further distance.
- 25. O what a marvellous consideration is there, whereof I am to feel the sense grow more and more powerful upon me, that my endeavors to pray without ceasing may be animated! All my prayers made according to the will of God, are the dictates of the Holy Spirit. Though I forget the prayers which I have made, and receive not immediate answers, that Infinite One perfectly remembers all his own dictates. When I arrive at the heavenly world, where I shall reap the rich harvest of all my devotions here, the Holy Spirit having all my prayers in a most perfect remembrance, will then heap in upon me the answers of them with blessings of goodness, far beyond all that I can ask or think. O let the strong faith of this produce in me a very praying life, and give life to my prayers, and make my sowing time to be very diligent and plentiful.

26. Cannot I possibly procure a number of good men in our church to combine as a little Society for the consideration of that question,

What service may be done for the church.

27. O that my house may be more an house of my Savior's glory. Shall it not be a care more punctually prosecuted with me, that I will never sit down at my table, without pointing my family to some glory of my Savior? In my thanksgivings at the table, I would, more particularly than ever, ascribe to my Savior the glory of purchasing and bestowing the comforts of life.

- 29. Can there be no projection that the ministers, meeting at the election, may spend their time together to better purpose than hereto-
- 30. Procure the dead charity school in the middle of this town to be revived.
- April 1. Among my essays to glorify my Savior this may be one. I will consider the gods of the ancient Pagans; the several glories, which the poor idolaters did ascribe to them; and the several favors, they did expect from them. Then my soul shall make my boast in my Savior. In Him I will see all these: all united in Him.

3. My children shall do more than they have done to comfort their

aged grandfather, and therefore visit him.

5. The Bermudas call to me to provide a good minister for them.

Help me, my God, in prosecuting this care.

6. Being furnished with proposals of good for the Commissioners of the Indian affairs to proceed upon, let me animate their proceedings all that is possible.

7. I will take a poor fatherless child to lodge and feed in my fam-

ily, and watch opportunities to do him further benefits.

A strange thing befals me. A monster of a man, and one of the wickedest of men, and who went away to London many months ago, full of malice against me, and against the country, and one from whom I expected the publication of bitter libels against me, and one whom I have often carried unto the Lord, with desires of divine restraint upon him, -addresses me with letters full of respect: bewailing his former disaffection, protesting that he has not spoken one disrespectful word of me since his going away, and intreating my favorable opinion of him, and assuring me, that I suffer no incivility from him; at the same time, he sends me soon an instrument that he has published for the service of the country. Doubtless, God has brought him to feel some occasion for his being on good terms with me. There is in this thing the finger of God.

8. I fear lest I suffer by two distempers. First, I may be too quick and hard in my resentments of things that look like judgments cast upon me. Secondly, I may too easily give way to discouragements, and make my recess from opportunities to do good upon apprehension of people's aversion to me. O my Savior, deliver

me from these distempers.

OBITUARY.

DIED, In North Carolina, JOHN T. RAY. He had been at the execution of a murderer, got intoxicated, and while running his horse was thrown off, and killed on the spot.

In Ohio, PHILEMON, WILLIAM and CYRUS STONE;-drowned by their

mother in a state of insanity.

In South Carolina, the Rev. JONATHAN MAXEY, D. D. aged 53. He was many years President of Brown University, at Providence, and 16 years President of the College of South Carolina.

At Lexington, Ken. the Rev. James M. Chord, formerly pastor of the Market Street Presbyterian church, and late Principal of the Academy at Paris, Ken. At Boston, Dr. Thomas Kast, aged 70.

In England, HER GRACE, the DUCHESS DOWAGER of Northumberland.

At Boston, Mrs. ELISABETH HUDSON, aged 95.

In Delaware, NICHOLAS VANDYKE, Esq. aged 27, son of the Senator of the U. S. of that name.

In Barnwell, District S. C. Rev. BENJAMIN TENNANT, aged 51.

At Lansingburg, N. Y. Mrs. Johnson, poisoned by eating through mistake the leaves of Datura Stramonium, (Apple Peru,) for greens.

At Providence, WILLIAM WHIPPLE, Esq. aged 67, an officer of the army

and navy in the war of the Revolution. He was run over by some careless and furious driver of a carriage on the evening of the 4th of July.

At Homer, N. Y. the Rev. Elnathan Walker, pastor of the Presbyterian

church in that town. Aged 60.

In Philadelphia, the Rev. Moses Hoge, D. D. President of Hampden Sidney College, Prince Edward Co. Vir. aged 60.

In New York, PETER POLITIS, a colored man, aged 103. He was present at

the capture of Louisburg in 1745.

At St. Louis, Missouri, Capt. Joseph Marsh, of N. Hampshire, assassinated by Samuel Williams, who afterwards became his own executioner. At Claiborne, Alabama, the Rev. John Brannan, aged 57.

At Bath, (Eng.) Josiah Thomas, D. D. Archdeacon of Bath, and one of the chaplains to the king. Also, the Rt. Hon. JAMES DUTTON, Lord Sherburne.

At Hollis, N. H. Miss HARRIET ABBOT. During the storm of July 19, she and her mother being afraid of remaining in the house alone, the mother proceeded to a neighbor', whither the daughter was to follow, and went up stairs to adjust her clothing; while there, the lightning struck a tree near the window, passed into the house, and killed her instantly.

At Lexington, Vir. John N. Snyder, Editor of the Lexington News Letter. At Montreal, Messire Riviere, Professor of Rhetoric and Belles-lettres

at the Seminary in that city.

At Natchez, LYMAN HARDING, Esq. Attorney General of the state of Mis-

sissippi. In England, Mr. BRADLEY, the Yorkshire giant. When dead he measured

nine feet in length, and three feet across the shoulders.

In Holland, FREDERICA-SOPHIA-WILHELMINA, of Prussia, Princess Dowager of Orange, and mother of the king of the Netherlands, aged 69.

At Hanover, N. H. Thursday July 27th, the Rev. Francis Brown, D. D.

President of Dartmouth College.

At Brownsville, Pen. John Davidson, a student of Jefferson College. He was leaning against a poplar tree during a shower, and was instantly killed by the lightning which struck the tree.

At Walkersville, Geo. Young Gresham, Esq. late judge of the Western

District of that state.

In New York, Mr. JOHN R. LEACRAFT, formerly sailing master in the navy, and one of those who volunteered their services to burn the frigate Philadelphia in the harbor of Tripoli, Feb. 16. 1804.

At Montreal, Mr. Frederic Pursh, a botanist, a native of Russia, aged 46. At Oak Point, near Natchez, Miss. Mrs. Judith Sargent Murray, relict of the late Rev. John Murray of Boston.

At Boston, ANDREW SIGOURNEY, Esq. for many years the Treasurer of the town.

In London, June 10, the Rt. Hon. SIR JOSEPH BANKS, President of the Royal Society,-Fellow of the Society of Antiquarians, Knight of the Grand Cross of the Bath, and member of the king's privy council.

At New Salem, Mrs. Rebecca Childs, aged 101 years and 11 months.

In Washington, the Hon. JOHN GRAHAM, late Minister Plenipotentiary at the court of the Brazils.

At Cambridge, (Eng.) the Rt. Rev. WILLIAM LORT MANSEL, D. D. lord bishop of Bristol and Master of Trinity House, &c.

At Corinth, Me. Col. ABEL JACKMAN, aged 58. In assisting to put a swarm

of bees into a hive, he was so stung by them as to expire in ten minutes.

In Philadelphia, the Rev. JOHN ROBERTSON.

At Alexandria, District of Col. the Rev. James Muin, senior pastor of the first Presbyterian church.

MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1820.

Vol. XVI

RELIGIOUS INTELLIGENCE.

MISSION AT BOMBAY AND THE VICINITY.

Extracts from the Journal of Mr. Graves at Mahim. (Continued from p. 373.)

Sabbath, May 16, 1819. As I passed the house of a grave looking old man, a weaver, I stopped, and addressing him was led to give some account of the shameful character of Hindoo idols;—and then of the holy character of the true God, and Jesus the Mediator, and the indispensable necessity of worshipping the holy Deity through that name, in order to receive the forgiveness of sins. I then rose, bade him farewell, and was passing away when he said, "Master, give me your hand." I turned, and his hand was extended to receive mine; his eyes also were suffused with tears. The ceremony of striking hands denotes here a special pledge of mutual faith,—and I was therefore much astonished with such a salutation. How is this, said I? What I have said is in consistent with all the idols, and all the Hindoo rites. If you would approve it, you must desert them altogether. "No" said he, "but we must worship our gods," implying, that he would divide honors between the idols and Christ. No, said I, then Christ will not save you; there is no remedy for you. You and your gods will perish together. You can have your choice. "Well," said he, "then I will consider on the subject, and inquire of the learned." Consider well, said I, but inquire of God. He is the Teacher, ask him humbly, from your heart, and he will show you that these words are true. "I will do so," said he.

17. This morning as I returned from a house of mourning, I passed the new

17. This morning as I returned from a house of mourning, I passed the new place of worship. Their worship it has pleased God again to silence; but in the house near it were two of the supposed inspired persons, a man and a woman. They were quaking, leaping up, and invoking the gods. Several other persons were present, and I addressed them. Upon which the man coming out at the door said, "who am I." You are a man, said I, and you with your companions have exceedingly offended God, by the worship of devils. "No" said he, "I am a god," and several others reiterated, "he is a god." Said I, "I sus Christ the Savior of the world is going to destroy all images, and idols, and devils from the earth, and their worshippers too, if they do not repent. I then proceeded in attempting to publish the Gospel, and at every sentence, the man, as he stood quaking and throwing up his head, muttered "Yes." One of the women present had a sore foot, with a piece of a peacock's feather fastened upon it for a cure. She had also come hoping for a cure from the possessed man. Some ashes were therefore brought to him, which he applied above the sore, and with obscene appellations bade the devil to be gone.

Sabbath 23. Visited the weaver. The commenced speaking, as if he intended to give me much light respecting the gods. Indeed, said I, this is strange. I thought you were preparing to inquire after the truth, and ask instruction of God; but now I perceive you have not.—If you had, you would have done with these foal deities. Have you been to the true God for direction? "I will not lie," said he, "I have not." Then I tell you, turn about; your probation may soon be over. You know, and every one may know, that gods guilty of abominable crimes are no gods. Death is near. The resurrection and judgment will follow.

And unless Christ is received in your life time, eternal misery is at hand.

25. A man who has ever been opposed to the truth, while making an offering for the dead, had told me, that if I would call at his house, he would show me his

Vor. XVI.

in the considered necessary in the refore called to-day and in the constant, since you came among us our shashat how can this be? How do you live? Persons that how can this be? How do you live? Persons that how can this be? How do you live? Persons that how can this be? How do you live? Persons that how can this be? How do you live? Persons the dyou do no live. You are dead. The whole are, 's said he. "You have taken away our empire.' is ghat; but it is a serious truth that you are all dead, because we "Then" said he "we are all dead, because we "Then" said he "we are all dead, because we "No, but because you he are not the words of the dhe. "I do not discover the invisible God." True, ed. "So be it, then we are dead and buried and I he pe I have a little. "Will you then impart wo fou impart die to a dead friend? "Will you le?" I would, but you being dead have no ears we to live? I have often a tempted to tell you near for any leagth of time. You and your he said, "now I will hear?" As, therefore, I all idos, he said, "we will do it." But ark, a lamp was brought out, and they all was, a lamp was brought out, and they all was, a lamp was brought out, and worshipped a Lord of all, and have no shame to o," said he. Then you show your nout a particle of true life. Hear, im what I considered necessary in the property of the control of the life. Hear, im what I considered necessary in the property is a strain of the property in the property in the property is an arm of the considered necessary in the property is a strain of the property in the property is an arm of the death of your had wou must be etempted to make a particle of true life. Hear, im what I considered necessary in the property is an arm of the property is an arm of the death of your had wou must be etempted.

of your body you must be eternally miscrable.

e number of persons near a place lately ang epic emic. From their appearance I seem fully convinced of the impropriety of God, and of the necessity of loving the area, and in all probability continued their

way to death, as naturally as their journey.

s, where a few individuals were tegether, s them with the words of life. In one place the o was inaccessible because I had told him it was abbath. In another place, they were strangers, had scarcely finished an affectionate salutation, when, we they all arose and departed. And I met with very few during the day, who attended with any considerable interest. The admark-up his mind to know no other god, carned him according to my ability, as a many, while a female of the family deridingly said, "talk no more, he will cry."

Religious prespects in to this people seem extremely dark. I what the Sacred Scriptures mean by dry

the evening we heard and felt very sensibly an earthquake, which, we have since learned, almost ruined the district of Cutch, situated at the north of ere; but it engrossed much of their conversation for several days.

e reat calamity: such as famine, perfilence, or war. And they often wished to know my thoughts on the subject.

that aquakes and other heavy in all nations should wield to the Gospel.

show men, and make them sensibly to that Jehovah has a perfect control of the world, and governs it at his

22. As I was going over to Salsette, the whole were required and used in the boat, I attempted to address them, but the result in this contains a little pose by the cavilling of an individual, who is a second but there were 60 or 70 passengers who were the boat at the relative to the result in t

but had always refused to take or read an the said, what fruit is this lying here. "It is said limit to I said, what fruit is this lying here. "It is said limit to I said, what fruit is this lying here. "It is said limit to I said limit t

29. In returning from the school in P——, I so oversed with those into whose company I fell. Two persons gave a particular attention. One of them was carrying a lad, his son, who was unwell. From his seening tenderness, I took occasion to speak of the mercy of God in a Savior. Then I told them, that at the approaching day of judgment that Savior would fax forever all the destinies of men, according to their monal characters; and I give them to understand the awful nature of their doom without repentance and taith in Jesus. One of them said, "White you were speaking, the hair of my flesh stood appropriate and all things of this world seemed trifles." Well, said I, they are so indeed; for how long is turlife, and then how long is the fixed state of eternity? And I assure you, I have not spoken these things from my own mind. God, the true God, has given a book with infull ble testimony, containing these things more fully, so that they

are indeed infinitely interesting realities.

30. Receiving information in the morning that brother Bardwell's eldest child was at the point of death, I went and saw her expire. The bereaved parents needed, as I trust they experienced, those consolations, which man cannot give.

July 2. Commenced attending prayer in the Mahratta schools. There was

less disturbance, and much more seriousness than I had anticipated

21. To day I commenced conversation in the following manner. You expect to go to happiness when you die, do you not? Then how? What will you do to make it sure to yourself. "I will worship," was the reply, "and not lie nor steal." But are you certain, that you must forsake all sin, in order to go to happiness? "Yes, otherwise I shall go to misery." But if it be necessary to forsake sin, then it is necessary to disapprove of those who commit it, is it not? "Yes, to be sure." There can be no doubt of this? "No," said he. Hear me, then. The whole account of your gods, is an account of quarrels, adulteries, falsehood, theits, and murder committed by them, and this according to your own sacred books. Therefore, if in order to get to heaven, you must not approve of those who commit sin, you must not approve of your idols; and if not approve of them you must not worship them. In other words, you must forsake them, and so inside your whole system of religion. Remember this is your own conviction and confession. You know, then, that you must seek some new religion for the true one, and practise it, or you must be miserable after death. Now, in no religion is there any Savior from sin, but in the religion of Jesus Christ. He has given infallible proofs of his own holiness and his attachment to heliness, and of Lis ability to save to the uttermost. To him the heavens and earth, the sea, and I to and death, and infernal gods, have been made to give witness. And God himself will now give you witness concerning him, if you will only take a proper cause to receive it. Now what God does is sure; He is before all, above all, visor than all, stronger than all, and that to an infinite degree, and perfectly iv. But if one of your gods could possibly are you into heaven, another, his enemy, would be likely to cast you thence into hell. Therefore, hear the voice of the true God. Look to Jesus and be saved.

I pursued a similar course in several other places, and was generally favored

with a good attention.

Aug. 2. In an obscure place, which I had not before particularly noticed, I began a conversation with a few, when others gradually came together to the number of 50 or 60. This was, I believe, the greatest number that ever collected in Mahim to hear me. Probably they were brought together only by curiosity, but they heard very silently and remained so while I attended prayer with them. I thought, O could such a gentle season be allotted to me every day, how pleasantly would my time pass. I should then expect success. But God seeth not like man.

18. Saw a large offering of cooked food with fresh vegetables and fruit cast down by a little pool, as means of propitiating evil spirits. It was there left to be devoured by asses and crows, the vessel which contained it being dashed in

pieces.

Scht. 9. Seeing a child ornamented with flowers, as if presented to it in offering, I inquired the reason of several persons standing by. They said it was children's play. I then drew a comparison between it and the idolatry of the people: then gave them some account of the true God and his way of salvation from eternal misery. From their conversation among themselves after this, I could not avoid thinking that their understandings were in a good measure convinced. Yet for their lives they would hardly renounce their idols.

4. Conversed with several persons, who manifested extreme thoughtlessness in view of eternal realities. Surely every thing we have done, or can do, seems like throwing straws to turn the current of the ocean. He only, who stilleth the

ragings of the sea, can arrest the overwhelming ravages of sin.

Subbath, 5. Met with several Jews. Had much conversation with them respecting the time of the Messiah's coming, and the claims of Jesus to the Messiahslip. They were neither prepared nor inclined to contradict my reasoning. The m'sery of their state is their extreme ignorance and carelessness respecting the Messiah. One of them however, said, that some of his people regarded the late dreadial carthquakes as betokening the near approach of the Messiah. He had also inquired of a certain Jew, who informed him, that when the world ended then the Messiah would come. I told them he would indeed come a second time ere long to judge the world, and it became them to prepare to meet him.

Sept. 20. Returned from Tannah from which place I had travelled with brother Nichols, having spent nine days in a tour to Cullian and Basseen. At Cullian and Bhewndy from 20 to 100, or 130 and 200 attended our addresses, and were interrupted very little while attempting to publish the words of life. From Cullian by Bhewndy we travelled about 20 miles on foot. We invited the people in the several villages, through which we passed, to come together and hear the way of salvation. And they commonly collected in numbers proportioned to the size of the village, and heard with a silent attention, or made such inquiries as were generally quite appropriate. They behaved also with much propriety while, as we parted from them, they were commended to the mercy of God in Christ Jesus by prayer.

There being much rain and very deep water through which we were obliged to pass on foot, we judged it advisable to go the remainder of our way to Basseen by a boat. In the latter place, also, we had many interesting opportunities of addressing the people, and in all the places distributed a number of tracts. White on our way we had favorable and pleasant seasons of attempting to publish the Gospel to the boatmen and passengers. As we spent one night on board with 23 or 30 men, they all decently attended, while the protection and blessing of God were requested through the name of Jesus.

A. GRAVES.

JOURNAL OF MR. NICHOLS AT SALSETTE,

(Continued from p. 376.)

Alay 20, 1819. A few days ago a little Hindoo boy came into our court yard, and mingled with the boys of our school. We were interested in his appear-

ance, and inquiring into his history we found, that his parents were both dead;he is left in the hands of a Gooroo, who treats him with great cruelty, and had turned him out of doors. As he appeared uncommonly active and intelligent, we proposed to him to remain in our house, to which he readily assented. He was very hungry and we gave him food; he hesitated on taking it, but ate, and thus in reality lost cast. The little fellow was much pleased with the hope of remaining with us, and being protected. But the gooroo came and demanded him, and we could do no other than give him up. Last evening the gooroo again whipped the boy severely, and shut him up in a little room of his house, without clothes, or any thing but a cup of water. After being in confinement a long time, the poor child climbed up, and made a hole through the roof of the house, and escaped to us. The gooroo discovering his escape, came with flaming eyes to our house, seized the boy violently and dragged him away. We most tenderly pitied this defenceless sufferer; but can look on the vile wretch, who claims to be his guardian, only as the special agent of the devil. The boy is torn from us, and will probably follow his bigoted teacher. But this is our consolation:—there is one stronger than the strong man armed, and who is able to take the prey from the mighty.

17. Our family school of Hindoo and Jewish boys is increasing; it is to us a most interesting charge. They spend almost the whole day with us, and are made apparently happy by our familiarity. We instruct these dear boys, in the most familiar manner, in the leading truths of Christianity. Several of them can repeat the Commandments from memory, and also a hymn. We have taught the boys to sing this hymn, and I doubt not our beloved patrons and friends would be delighted to hear their sweet voices accompanying ours, as a part of our morning service. Abraham, a Jew, and Peteya, a Hindoo, on account of their even temper and pleasant disposition, have become as dear to us as our own child. They were the first who came to us. Daoojee, another Hindoo, and Balajee a Jew, are boys of as fine talents, as we ever met with in America. Bha-oo, another Hindoo boy, whom we loved on account of his open manners and friendly disposition, has been taken from us by his nacle, lest we should make him a Christian.

Christian.

27. Our high expectations of receiving letters from America, by ships which were expected, are now at an end. It seems that the cotton trade has entirely failed. The weather is now very hot, the mercury ranging from 90° to 100°.

failed. The weather is now very hot, the mercury ranging from 90° to 100°.

29. Have just returned from Cullian. The Cholera Morbus rages terribly in the Concan. I learned that 12 of the school boys have lately lost relatives, and of course for 10 days after were ceremonially unclean, and do not attend school. The Hindoos, when visited by this dreadful malady, know no remedy but the worship of devils. They suffer terribly from fear, believing it to be contagious.

It is difficult to bear with proper feelings the incessant schemes of these people to extert money from Europeans, for every service, or shadow of service. The boatmen demanded two rupees for my passage from Cullian, which was at

least four times as much as a passage is worth.

June 15. Visited the school at Chamboor. Had a long walk through mud and water, as the cart in which I rode could not approach the village nearer than at

the distance of four miles.

16. A blind man came to our door begging. I ordered him a quart of rice. He spurned at it and said, "if Sahib would give him four or five rupees, he would be very glad." I declined giving him any thing, at which he went away chagrined and disappointed. The poor people, who come to our door regularly, (and they are many.) receive gratefully one fourth part of the above mentioned quantity of rice at a time.

July 2. Have just heard of the death of brother and sister Bardwell's little

girl. This stroke is truly distressing.

The vicar of the Romish church called on me. He inquired very respectfully concerning my employment, prospects, &c. I was pleased to see him, as the priests generally keep at a distance from us. I intend having another conference with him. It will be a valuable object to gain his assent to Catholic boys attending our Mahratta schools. But alas! the poor ignorant Catholics are generally more afraid of the Bible than the Heathen are. Most of the converts, who were formerly made from Hindooism by the Portuguese, were probably induced to change their religion by force or stratagem. The bramhuns tell horrible stories of the coercion, which was used long ago, to introduce Christianity. They state

that the Hindoos were marshalled in ranks, and required to renounce their religion or die. The bramhuns were forced to eat meat, (a horrid crime) and prohibited going to the temples. Probably some part of these representations is correct; for the descendants of those pretended converts have nothing of Christianity but the name,—are continually joining with the heathen in their idolatrous rites, and then atone for their sin by going to mass.

My bramhun told me the other day, that he "thought the Christian idol god, (meaning the Catholics' image of our Savior) made an indecent appearance." I told him, that an idol, whether made by a Christian or heathen, was equally offensive to God. I then asked him what he thought of the decency of the abominable worship, which made such a conspicuous figure in the temple of his

favorite god Mahadave?

19. For more than 20 days past the rain has fallen in incessant torrents, day and night, and affords the most encouraging prospect with regard to the crops.

Almost every day brings us accounts of the dreadful ravages of the earthquake

in Cutch, on the 16th ult.

26. Have just finished reading a Mahratta book, Shookubahutru. "The Hindoos" says Buchanan, "have no moral books." This is very true. The volume I have been reading is a succession of tales full of cunning, adultery, treachery, falsehood, and vulgar obscenity. Through all this filth we must wade, in

order to obtain a knowledge of the language.

Aug. 11. God in his holy providence, has been trying us severely in the sickness of Mrs. N. She is now hopefully recovering from a dangerous complaint. The disease proved very obstinate, requiring large quantities of mercury. Her sufferings have been great, and so have her consolations. By this affliction she has been obliged to weam our little boy at the tender age of six months, but we are greatly favored by his quietness. Never may we forget our obligations to Dr. Jakes, the skilful and sympathizing physician of this place.

In the management of the school I have greatly felt the loss of Mrs. N?s assistance. Indeed when well she has the principal care of the school. The boys are ready at mischief, when I am out of sight a considerable time. We must encounter trials and repulses in this concern, as in others, but still our school increases. It is a delightful charge, and there is no part of our labor, which

gives us such satisfaction.

Aug. 15. Have just heard that brother Hall's little girl died last night.

24. A great Hindoo holiday in honor of Gunputtee. Every Hindoo to-day buys or makes an image of this god, sets it up in his house, and makes offerings to it. We have several trees in our inclosure, which bear the favorite flower of this god. It was astonishing to see with what eagerness the natives sought to obtain them. Our school boys laid the first claim, and this led to a long conversation with them on the subject of idolatry, and the folly of this practice. They frankly acknowledged its futility; but we could present no motive, which would induce them to remain in the school to-day. We told them they might go, but we could by no means concur in the object, and should mark them in our books as absent without sufficient reason.

Among the Jews these are days of fasting, and our boys go to the door every few minutes to spit, entertaining the strange notion, that to swallow their spittle is breaking their fast. Among all classes of natives, to disregard custom, is more dreadful than the most beinous enormity. They fear every thing but God.

Sept. 1. A letter from brother Poor, in Ceylon, contains the distressing intelligence, that he is obliged to leave his station on account of the failure of his

health. His case is considered as very critical.

Sept. 3. Had a long and interesting conversation with a Hindoo woman, who came to bring her son to our school. She very frankly told us all the fears she had entertained, and all the evil things which the people said concerning our school. She had heard that we beat the boys with clubs, and made them prostrate themselves at our feet. We referred her to the boys, who have been with as several months; and she was very glad to have such assurance that the stories were false.

16. Our hearts were gladdened to-day by a visit from brother and sister Graves. This is the first visit we have received from a brother and sister since we have lived in Tannah.

18. Wrote a note to Mr. Marriott, magistrate of the northern Concan, on the subject of obtaining permission for myself and brother G. to make a tour on the continent. Soon after, our passports were sent.

20. Brother Graves and myself have determined on a tour of 10 or 12 days, Providence permitting, though it will be attended with much fatigue and danger,

on account of the season.

30. Have just returned from our tour. Went to Cullian by water and passed an uncomfortable night on board the boat. Visited the school and found many things in it to correct. Brother G. addressed many people, and encountered one angry bramhun. We tarried two days in that place. Went to Bhewndy seven miles from Cullian, where we distributed many books, and our whole stock was soon nearly exhausted. None, that we know of, had been distributed in the place before. A detachment of the native army under European officers were cantoned there. We were treated with much attention by the officers. It is impossible for one, who has always lived in our free country, to conceive with what strictness all white people are here noticed by the police and the army. We can-

not set our foot on the continent without a formal passport.

Left Bhewndy on the 24th and proceeded about 3 miles to a village on our way to Basseen. After addressing the villagers, we retired to rest in an open veran-The Hindoos have neither chairs, tables nor beds. Of course, whoever travels among them must sit on the ground, eat on the ground, and sleep on the ground. Our journeying from village to village was through deep mud, long grass, and water sometimes up to the middle. To wear shoes and stockings was out of the question, though our feet suffered much from the stones and gravel. With bare feet we travelled over a region inhabited by tygers, and were in continual danger from serpents which might be concealed in the long grass. On the evening of the 25th we arrived at a village, where we spent a Sabbath of rest. Sabbath evening, before we had retired to rest, while reclining on a mat in an open veranda, I was roused by a serpent crawling over my feet; and, before I could speak, it was under the feet of brother G. Through mercy we were not bitten. The serpent was killed before the door. We doubt not that it was poisonous, though not of the most venomous kind. There is a species of serpent very common here, whose bite causes death in 5 or 10 minutes, and for which the natives know of no remedy. Just as we had crossed the river at Cullian, we came near treading on a horned viper. From the above mentioned place, we embarked in a large canoe for Basseen, finding it so exceedingly uncomfortable to proceed further by land. Arrived at Basseen after a tedious day on the water. We are much affected with the divine goodness, which has preserved us so well, when so much exposed.

We were both delighted with the fine order in which we found the school at Basseen. There is a greater number of expert readers and writers in this school than in any one, which I have seen in this country. The days we spent at this place being holidays, the people gave little attention to the Gospel. However, brother G. addressed two or three large companies. We gave away the remain-

der of our books.

The institutions of idolatry are very flourishing at this place. Satan has laughed to scorn that kind of Christianity which was set up with so much pomp by the Portuguese, and fortified his own kingdom with double strength. Returning to Tannah, in a boat with several passengers, brother G. spoke largely on the Cospel plan of salvation; but the whole of it was declared to be a hard saying, which Hindoos never could nor would hear.

On the whole, our tour has been interesting, but hazardous. Many have heard what they never heard before, but God alone can make his own word effectual. During our absence, divine goodness has been richly extended to our dear com-

panions, and our little ones, as well as to ourselves.

Oct. 2. Set out with brother and sister Graves for Bombay, to attend the quarterly meeting. Mrs. N. was left alone in charge of the family and school. At the mission house had the pleasure to be introduced to Mr. and Mrs. M. and Mr. Fletcher, missionaries lately arrived.

Oct. 3. Preached before the mission company. In the afternoon Mr. Fletcher

preached. Brother Bardwell administered the Lord's supper.

4. Met for business, and in the evening attended the Monthly Concert at Mr. Horner's.

5. Finished my business preparatory to returning to Tannah, and embarked in Mr. M's bunder-boat.

6. Sister Newell and myself were welcomed by Mrs. N. last night about one

o'clock.

10. Brother Newell arrived last night, having been a long time in the passing boat.

15. Brother and sister Newell left us, accompanying Mr. and Mrs. Babington

to Bombay. We are again quite alone.

17. Sabbath. Two men and two women attended divine service with us to-day. This is the first of five great Hindoo holidays; and these will be immediately succeeded by a Mahomedan festival of ten days.

P. S. Oct. 23. I inclose a copy of my journal down to the present time. I hope to send it by the Albinia, an English ship, in which our worthy Governor, His Excellency Sir Evan Nepean, has taken passage to England. My last was dated March 3, 1819, and sent by the Malabar.

CHOCTAW MISSION.

Letter from the Missignaries at Elliot to the Corresponding Secretary.

Elliot, June 12, 1820.

REV. AND DEAR SIR,

Our last joint letter was dated Dec. 20, 1819. We did not intend so long a time should have elapsed before another communication. But in consequence of multiplied engagements, which have called some of us from Elliot during most of

the winter and spring, this delay seemed unavoidable.

Your letter of April 3d, has been received. The information it contained inspired us with new courage and zeal. We highly approve of the measures, taken by the Prudential Committee, to furnish the missions in this nation with suitable helpers. We have long been convinced, that without an experienced and persevering farmer at each establishment the cause must suffer serious em-We most ardently hope, that the Board will be able to send them We are daily expecting the arrival of brother and sister Wood, and in the fatt. the two other brethren

In reviewing the scenes through which the Lord has led us, we see much to excite our humility, our gratitude and our unshaken confidence in Him, whose cause we are laboring to build up. From our journal, though very imperfect.

you will have learnt most of the important particulars.

The hand of the Lord was laid heavily upon us in the winter. Thirty-six of our family were sick at one time. Two or three cases were considered dangerous. But in the midst of judgment the Lord remembered mercy. By the close of March, general health was restored, which, considering the number of the family, has been enjoyed to an unusual degree ever since. There have been, however, among the laborers and children many distressing cases of sore eyes.

In February a second establishment was commenced near the Tombigbee river, about 100 miles south-easterly from Elhot. Some particulars of this have already been communicated. Three and four laborers have been employed at that place, but we have not yet been able to spare one of the brethren from

Elliot to reside there.

A convenient house has been completed, a garden and yards for cattle prepared; and it is expected that 20, or 25, acres of corn and potatoes will be cultivated. It is highly important, that a number of additional buildings should be erected in the course of the next fall and winter, and large preparations made for raising provisions. This will enable us to open a school in the autumn of 1821, without great embarrassment, and we think with less expense than has been incurred at the other establishments. If these preparations should be made with suitable activity, we think the natives will wait with patience.

The Prudential Committee have also been informed, that the Six Terms have made an earnest request, that the American Board would establish a school and a blacksmith's shop in their district. This request was accompanied by an appropriation of \$1,000 per. ann. for 17 years, for the school, and the same amount for the shop. Individuals in that district have given encouragement, that if the establishment should be put in operation, further appropriations may be expected. It was contemplated by the natives, that the shop should be a public one. It is doubtful, whether it would be expedient, or whether the Agent would think it advisable, that the Board should have any thing to do with it in that shape. The hope is indulged, that the appropriation will be so modified, that the whole will be given to the school, and the shop be established on the principles of the one now at Elliot. Should the Prudential Committee take this establishment under their patronage, it is our opinion, that it ought to be commenced in the fall, and that a missionary and a good blacksmith should be sent out with reference to it.

At Elliot there have been erected, since we last wrote, one log house 20 by 22 feet; a meat house 18 by 20 feet; and a commodious joiner's shop. About ten acres of excellent bottom land have been cleared by hired help, and four or five acres by the boys under the direction of brother Williams. Considerable progress has also been made in several branches of mechanical labor, and in various other business. The school has increased in numbers and in favor with the people. At present it consists of 70 promising children. All these live in our family, eat at our table, and are receiving, in every respect, a civilized and Christian education.

We are receiving from the Choctaws the most pleasing evidences of their friendly disposition; of the confidence they repose in us; and of their increasing interest in the objects of the mission. On the third instant, we were visited by two of the kings, or principal chiefs, of the nation, attended by seven or eight of their captains. They expressed the highest satisfaction with the school, and as a proof of their sincerity, king Puck-sha-nub-bee gave, out of the annuity due to

this district 2,000 per ann. for 16 years, to commence with 1821.

At our request they tarried over the Sabbath, which was principally devoted to their instruction, in some of the interesting portions of Scripture History, and a few of the leading doctrines of the Gospel. They gave strict attention, and after the close of two exercises, they addressed the children for near an hour, in which they exhorted them to listen to the Good Book, which taught them to love all mankind. One of the Chiefs told the children they must not attend to it as to a common book:—Said he was very ignorant of it himself, but from what he had heard, he thought it the Great Book. "We should be very glad" continued he, "to hear that any of the children were disposed to walk in the good path, which the Good Book pointed out."

Puck-sha-nub-bee left a nephew, a full-blooded wild Choctaw, to attend school. He wished him to be taught to work. "The Indians," said he, "are so lazy, that they will hardly rise up to eat. We have no way at home to employ our children but to let them play. I have brought my nephew here, that he may be kept at work. I give him up to you to put him to a trade, or on the farm, as you please,

and to do with him, in every respect, as you think best."

These facts proclaim, more loudly than volumes of arguments, the friendly dispositions of the Choctaws; and, at the same time, show that "the fields are white

already to the harvest."

VOL. XVI.

In the view of these facts, and what will be expected of us and of the American Board, we feel a trembling anxiety. In order to meet with corresponding exertions these liberal and expansive views, much labor and much money will be required.—We are deeply sensible to the wants of the widely extended missions, which are dependent on the funds of the Board .- We sympathize with our Christian brethren generally, on account of the embarrassments of our common country. We view with grief the decrease of those streams of Christian benevolence, which have so long flowed into the Treasury of the American Board .-Our grief is increased by the consideration, that this happens at a time when, more than at any former period, great exertions are evidently required by the openings of Providence. We feel constrained by the most powerful motives to go forward; and not in the least relax our exertions. We cannot for a moment admit the idea, that the Christian Public is insolvent. We believe the Lord Jesus Christ has put into the hands of his disciples the means of carrying on his own work. Some may feel a temporary embarrassment; and others, who do not know the urgent calls of the heathen, or the manner in which their money

is expended, may not be disposed to give as much as they are able. But we feel a confidence, that when the subject is fully understood, and the appeal directly made, means will be furnished to carry on the work. The kingdoms of this world have been given to the Lord Jesus Christ, and he will take possession of them.

By exhibiting the state of this mission it is not intended to hold it up, as a more important object of Christian patronage than any other. We only wish to contribute our mite towards strengthening the confidence and encouraging the hearts of the friends of missions, in order that they may be excited to greater exer-

tions.

It is a fact we have no wish to disguise, that Indian missions are more expensive, than was originally anticipated. It is equally true, that more, much more, has been done in the short period of time since beginning, than was ever anticipated by their most sanguine advocates. From all past experience it appeared manifest, that no permanent impression could be produced by temporary efforts. Agreeably, therefore, to the instructions of the Prudential Committee, it has ever been the object of the missionaries "to lay the foundation broad and lasting." This

has unavoidably been attended with much expense.

It is estimated, that the establishment at Elliot has already cost upwards of \$12,000, exclusive of all the labor done gratuitously by the Missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vosted in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot more than 200 neat cattle including calves. There are also teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than 50 acres of land are cleared and under cultivation. Upwards of twenty buildings,—including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred.

All the above property, including the use of the plantation, which may be considered as secured to the school during its existence, may, at a moderate estimate, be valued at \$8,000. There has been, therefore, a consumption of only \$4,000 for all the purposes of this mission. Or, in other words, of the \$12,000 expended at Elliot, \$8,000 are vested in property, which is productive, and

suited to the various wants of the establishment.

We will now present to the view of the Committee the effects, which, by the blessing of God, have been produced by the expenditure and investment of this

money at Elliot.

In the first place, there is a very strong and general impression throughout the nation, in favor of Christian education. The Choctaws not only wish to have their children educated, but they wish to have them educated by good men; and instructed in the way of the Good Book, which teaches to love all mankind.

Secondly, there are 70 children in the school, who have made very considerable progress in various branches of education; in habits of industry; and in a

knowledge of the first principles of the Gospel.

In the third place, it has excited among the Choctaws a spirit of liberality in aid of schools, and other objects of instruction, which is perhaps without a parallel among unenlightened and uncivilized people. Besides the subscription last August for the school at Elliot, the Choctaws have appropriated \$3,000 annually for 17 years, and \$2,000 annually for 16 years for the support of schools; and \$1,000 annually for 17 years for the support of a blacksmith's shop; making an aggregate of \$6,000 annually, or the interest of \$100,000, appropriated within ten months, for the purposes of instruction and civilization.

Fourthly, though we have much reason to be humbled, that the preaching of the word has had so little effect, yet we believe there are some individuals, in whom it has been instrumental of exciting a serious concern for their immortal interests. The hope is also indulged, that God is preparing the way for many to be brought to a saving knowledge of Jesus Christ. One of the Chiefs said, the Choctaws were very ignorant; but he thought many of them were prepared to

listen to the Good Book, which produced such good effects, -and which made

the good people, who believed it, love all mankind.

There is another circumstance, which ought to be taken into view in this connexion. Elliot has become a centre of operations for other missions. The resources which have been concentrated here have enabled the brethren to advance considerable supplies, and more than \$500 in cash, towards the new establishment on the Tombigbee. Some supplies have also been advanced to the brethren engaged in the Arkansaw mission.

Such have been the consequences of those appropriations, which the liberality of the Christian public has enabled the Prudential Committee to make for the mission at Elliot. Without this aid we should have labored comparatively in vain. To the blessing of Almighty God, on the charities and prayers of his people, we would ascribe all the success, which has attended our feeble exertions.

In view of what has been wrought, have not the Prudential Committee,—have not the Christian public, cause for devout thankfulness? and will they not be excited to increased exertions? What friend to the cause will regret, that the work has proceeded thus far? that so much money has been expended? We cannot think, that a single donor would be willing to take back what he has given,

and forego the satisfaction he feels in the result.

Equally unwilling do we think he would be to see the work stop here. After the liberal support which this mission, in connexion with others, has received; after the happy effects, which have followed, we find no place in our breasts for the idea, that its patrons would see it languish and decline for want of support. Neither can we suppose, that they would be willing that the \$3,000 a year, already appropriated for the support of schools in the two other districts, should remain unemployed for want of that additional aid, which is necessary to

put them into successful operation.

The establishment at Elliot is not yet complete. Houses for the accommodation of the mission families are needed; as are a barn, and two or three small buildings. A hundred more acres of land ought to be opened and cultivated. When this is done, and the young stock grown so as to supply the family in a considerable degree with meat, which will be in the course of two or three years, we think the \$2,000 a year appropriated by the natives, in connexion with the donations of clothing, and provisions, which may be expected from the states, will go very far towards supporting the establishment. But to complete the buildings, open sufficient land, and provide for the support of the family until other means can be brought into operation, considerable money will be required.

The appropriations made by the natives for the two other establishments, though they will do much towards supporting them when put in operation, will be wholly inadequate to laying the foundation. Unless there are means, in the first instance, for procuring a large stock, and bringing under cultivation an extensive plantation, the expenses for provisions would be so great, that it is doubtful

whether it would long be supported.

For these and various other objects, necessary at the commencement of an establishment, four or five thousand dollars annually for three or four years will be required at each, beside the appropriation made by the natives. Gladly would we lower the estimate, if we thought it could be done with safety. The work to be accomplished is a great one. The natives view it as a great one, and one which cannot be done without ample means. They do not consider their appropriations as adequate to the object, or as capable of being employed to advantage without further aid. They have made the appropriations in full confidence, that the good people of the United States will grant them such further aid, as will complete the establishment at Elliot, and place the other two on a similar foundation. Should the plan of operations here commenced be followed up for a short time, further aid may be expected from the natives. Judging from their friendly disposition, from the great interest they take in education, and from what they have already done, we think it a reasonable conclusion, that, at no very distant period, the Choctaws will provide, in a great measure, for the support of their own schools. But should the impulse they have received be suffered to subside, should the appropriations they have made remain unproductive, for want of such additional aid as would put them in operation, their hopes would be disappointed; their school would languish; and the labor of years and the expense of thousands would be necessary to raise them again to the same pitch of benev-

olent exertion.

While exhibiting the animating prospects of this mission, and the motives which call for increased exertion, we would not convey the idea, that there are no difficulties or discouragements attending it. The Committee should be fully apprised, that such is the peculiar structure of these establishments, that they will always be attended with many and peculiar difficulties. That they are admirably calculated for the instruction and general improvement of the Iudians, no one has ever doubted, who has seen their operation. But to conduct them successfully will require unwearied exertions, and a sacrifice of some of the dearest enjoyments of social life.

The missionaries of the American Board have freely given themselves to the work. The powers of their bodies and the faculties of their minds are pledged for the prosecution of it. We have many imperfections and have reason to be deeply humbled in view of unfaithfulness. But we presume our Christian friends will not think, that the donations they make to the object, though liberal, and attended in many instances with a sacrifice, are to be compared with the wearisomeness and painfulness we must feel, while occupied in a ceaseless round of cares, and struggling with difficulties, which can neither be felt, nor imagined,

except by those who experience them.

The patrons of these schools, by whose generous aid we have been enabled to do so much, are still permitted to enjoy the society of their friends, and to repose in the bosom of their families. The devoted missionary, while he tears as under the tenderest ties of nature, and exchanges the tranquil rep se of his beloved little family, for the bustle, the toils, and the trials of a large missionary establishment, where there are almost as many habits and dispositions to reconcile, as there are individuals,—feels that it is for the cause of Christ, and were the sacrifice a hundred fold greater, it ought to be made. Still he feels that it is a sacrifice; but, while he can be useful, he rejoices that he is counted worthy to make it.

Those who are holding us up, and who are praying for the success of our labors, must remember, that in this burning climate, and oppressed with a weight of care, life cannot be long. What they wish us to do must be done quickly. But

it cannot be done without adequate means.

We are confident, that if all contributed according to their ability, means would not be wanting. If every handredth person in the United States should contribute only one dollar annually, it would be nearly three times as much as has been contributed annually to the funds of the Board. And the same persons contributing 25 cents annually, would more than supply the wants of this nation. But while looking at Calvary, and viewing the cross of Christ,—the agonies and the blood it cost to redeem a fallen world, we shall not be satisfied with giving a few cents, or a few dollars, that the great salvation may be proclaimed to the ends of the earth.

Dear Sir, we hope you will excuse us for obtruding on your attention so many of our own views and feelings. We sympathize with the Prudential Committee in all their labors and anxieties. We pray the Lord to give them strength equal to their day, and means equal to their enlarged desires. We have the sure word of prophecy, that the heathen shall be given to Jesus for his inheritance, and the uttermost parts of the earth for his possession. The silver and the gold are the

Lord's, and the cattle on a thousand hills.

There is one more subject we beg leave to bring before the Committee. It will not be supposed, that brether Kingsbury, burdened with such a multiplicity of temporal concerns, as have tested on him for three years past, should be able, without time for preparation, to discharge, in so full a manner as would be desirable, the varieus pasteral duties connected with this mission. He cannot, under existing circumstances, neglect the general superintendence of the temporal concerns; the necessary correspondence with the Prudential Committee, the Government of the United States, and the numerous friends and patrons of this establishment. These, including the necessary arrangements for the other establishments, are more than sufficient, of themselves, to occupy the time of one man. Still we consider the spiritual concerns of the mission as the great object. If they should be long neglected, all will be lost. For some time we have been supported by the hope, that brother Wright would speedily arrive. But it now appears doubtful, whether he will soen join us.

The field of labor is becoming so extensive, and the duries so multiplied, that two or three missionaries will soon be needed, especially if the other establishments go into operation. We are greatly indebted to the brethren Finney and Washburn for their labors of love during their continuance at this station. A recollection of these favors serves to impress our minds more strongly with a sense of our present destitute condition. We have a confidence that the Prudential Committee, in their anxieties for our temporal support, will not forget our spiritual wants. We will not cease to pray, that the Lord would raise up and send out faithful men, under whose labors the wilderness shall bud and blossom as the rose.

On the 10th of last month our "Mission Boat" from Ohio arrived, and brought a valuable supply of pork, flour, &c. and also of clothing, cloth, and various other articles from Boston and New Orleans. We are under great obligations to Mr. Slocomb and our other friends in Ohio, for the excellent arrangement made relative to our supplies, and for the generous donations which they gave to the mission. We regret, that the time for preparation was so short, that all could not have an opportunity of gratifying their benevolent wishes. When the business is reduced to system, we think the mission in this nation will derive impor-

tant aid in provisions, and other articles, from that country.

We would also acknowledge our obligations to those societies and individuals, who have so liberally supplied this establishment with cloth, clothing, shees, and various other articles. Particular accounts of these donations have been forwarded to the Treasurer. Our friends could hardly have performed a more important service for the cause. Every article will be of use. Such as may not be needed in the family can readily be exchanged for articles which we must purchase, and, in the present scarcity of cash, will be a great relief. We hope our dear brethren and sisters, who have so liberally aided this mission, will not grow weary in well doing. They are co-workers with us, and though widery separated, we trust the time will come when we shall rejoice together. We hope they will not feel neglected, if they do not immediately receive from us that particular acknowledgment, which their liberality deserves. All that can be done, in this way, will be done.

In the mean time, we would inform our patrons and friends, that unmade cloth and clothing, a portion of it suitable for win er,—shoes and bedding of all kinds, will be always acceptable, and will greatly diminish the difficulties and the expense of the mission. We shall be likely to receive more garments for small children, in proportion to the number wanted, than for larger ones. Men's clothes of all

kinds are needed at the establishment.

The letter of Mrs. II. H. appropriating \$30 for the support of a female child, has been received with much satisfaction, and measures immediately taken to procure a suitable beneficiary. This will often be attended with more delay than may appear necessary, on account of the great distance at which many of the parents live from the school. We shall ever feel bound to take the most prompt measures to comply with the benevolent wishes of those, who may be disposed to support children in our school.

To the Prudential Committee we would tender our most sincere gratitude, for the liberal manner in which the wants of the mission have been supplied, and for the parental care and affection they have manifested towards every member of We solicit a continued interest in your prayers, that we may continue faithful

unto death, and that our labors may not be in vain.

Your servants in the Gospel, C. KINGSBURY, L. S. WILLIAMS, M. JEWELL. I. FISK. W. W. PRIDE.

We think the preceding letter cannot be perused by any sincere friend of missions, without a solemn inquiry, whether he does what may be justly expected of him, in aid of the great work of sending the Gospel to the heathen. position can be more clear and undeniable, (to repeat a thought, which we have heretofore expressed,) than that the same command of Christ, which makes it the duty of Mr. Kingsbury and his associates to consecrate their lives to his serfice, in a most 1 porious round of duties among the heathen, binds all Christians make constant sacrifices to the same cause. Let every reader, who praises the public spirit and self-devotion of missionaries, beware lest this praise rise up

against him to his condemnation. This will certainly be the case, if he does nothing, or very little; in short, if he makes no sacrifice, for the same object.

It is true, as is suggested in the preceding letter, that if one person out of a hundred in the United States, counting men women and children, rich and poor, bond and free, were to give a dollar a year, it would raise a much larger sum than has yet been contributed to the American Board of Commissioners for Foreign Missions in any year. It is to be remembered, however, that but about one person out of twenty five in our country is a professor of religion, that is, a communicant at the Lord's table. One out of twenty five of the whole people may be about one out of ten of the adult population. Of the whole number of communicants not much more than one fourth part, certainly not more than a third, are members of Congregational and Presbyterian churches. When it is considered, that some of these are slaves, others are in extreme poverty, and an immense multitude hear little of the calls of the heathen, it cannot be expected that, during the present generation, there will be an equal distribution of the burden of sending the Gospel into all lands. Christians, who know their duty and acknowledge it, must expect to do a great deal more, than what would be their fair proportion. Some have already been in the habit of giving ten, twenty, and even fifty times, as much as would be required, if the whole community did their duty. A laboring mechanic, in a season of great discouragement with respect to his business, has given twenty dollars in one year; servant girls have given ten dollars, and more, at a time; a clergyman in moderate circumstances, has given fifty dollars annualally, for several years in succession; a farmer, not in affluent circumstances, has done the same; traders, in comfortable circumstances, but far from being rich, have given one or two hundred dollars a year. But these instances are comparatively rare. If they were as frequent, as they might easily be, there would be money enough contributed for all the charitable objects of the day. And the great increase of donations must be expected principally from an increase of these instances. Persons must be raised up, in great numbers, who will deny themselves, consent to real sacrifices, for the sake of Christ, and consider it the great business of their lives to share with missionaries in the cares, labors, prayers, and constantly recurring expenses of the extended warfare against the god of this world. It should be thought altogether out of character to commend the cause of missions, and do nothing to aid it; or to commend it strongly, and make but feeble, inconstant, irresolute efforts in its favor. Though the smallest offering is acceptable with God, from a person, who has little to offer, those, who have hundreds and thousands at disposal for their own gratification, may well beware how they pretend to honor Christ with their property, while they afford his cause but the merest trifle. Let the friends of missions awake and exert themselves, and strive to impart life and activity to others. The Gospel is every thing, or it is nothing. No Christian can doubt as to the alternative. If the Gospel is every thing, words cannot express the guilt of withholding it from any, to whom Christians have the power of imparting it.

SACRIFICES TO THE MISSIONARY CAUSE.

THE following lines were addressed to a clergyman, in a country-parish, by a member of his congregation.

"REV AND DEAR SIR,

I MAVE been much affected by reading a letter from the missionaries in Ceylon, addressed to the Rev. Dr. Worcester, published in the Panoplist for June, 1820, in which the want of funds for the support of heathen schools in Ceylon is feelingly laid before the Christian public. A perusal of it has suggested to my own

heart the following inquiries:

"Have I not publicly covenanted to be the Lord's, and thus promised to make an entire surrender of my all to him? Shall I now toil for a perishable grain of dust; and, when attained, shall I press it to my bosom,—happy that I can call it mine; but forget that the day is at hand, when he who exults in his wealth, and he who repines in poverty, must alike inhabit a little spot? Shall I turn a deaf ear to these perishing immortals? Shall I spend my little portion of earthly sub-

stance in decorating this clayey tenement, or reserve it "for heirs I know not who?" No: let me forego the pleasures of extravagance and ease, (if such they can be called;) let me be clad in a plainer garb; let me work with my own hands; and let my frame grow weary in its accustomed labors; if I may but be used as the humble instrument of bringing one, who now dwells in the region and shadow of death, to know and honor God. Can I better imitate the benevolence and compassion of my blessed Redeemer, than by aiding to spread the triumphs of his love?

"For the purpose of educating a heathen child in the family of Mr. Meigs, I inclose the sum of twelve dollars. With respect and affection, A FRIEND."

REMARKS IN CONSEQUENCE OF THE ABOVE.

THOUGH it is with great pleasure, that we receive donations for any of the objects under the patronage of the Board, it has become our duty to state, in order to prevent future disappointments, that as many children are already provided for at Ceylon, as our missionaries can superintend, in the present condition of their families. The domestic care of more than a hundred and fifty children must take a large part of the time of the missionaries; and this charge, added to the superintendence of many hundred children in schools, and to the performance of their pastoral duties;—to the correspondence, which they must sustain, and the thousand incidental cares, which must attend their various operations, will be as much as they can possibly bear. It is often desired by benefactors, that letters should be written by the missionaries, giving an account of each child to the persons by whom it is maintained. That something may occasionally be done in this way is probable; and we are confident, that patrons of this species of charity will not expect impossibilities, when they are aware of the fact, that missionaries find it a heavy labor to keep up the necessary correspondence with the officers of the Board. This labor, in regard to the Ceylon mission, fell principally upon Mr. Meigs, before the arrival of the missionaries more recently sent out. And such an accumulation, added to the other cares, which pressed upon him, was probably the occasion of the serious indisposition, under which he was suffering, at our last advices. Contributors will see, that the writing of a letter to the benefactors of each child, is, in such circumstances, or in any circumstances, which will be likely to exist, quite impracticable. In like manner, our missionaries at Brainerd and Elliot find it very difficult to keep up the necessary correspondence with the Board. After days of severe labor, they are often obliged to snatch portions of time allotted to rest, to make the proper entries in their journals, and accounts, and to write parts of letters, to be completed and copied at uncertain intervals.

We would suggest, also, that, when donations are given for the support of children in mission families, we presume donors would wish to have them applied with a liberal regard to the circumstances of the case. For instance, the usual sum is given for the support of a child in the family of Mr. Meigs, or Mr. Poor; but when the remittance arrives in Ceylon, the missionary under whose care the child is to be placed, may not be living, or may be dangerously ill; or the circumstances of his family may prevent his taking the charge. In any such case, and various others which might be mentioned, it is presumed the donor would wish the child to be placed in some other mission-family. And the same sort of general confidence may doubtless, in other respects, be presumed to be reposed in the discretion of the Board, and its agents; so that the wishes of donors should be complied with, as nearly as possible.

When donors undertake to support an annual charge, they surely must be aware of the importance of *functuality* in their annual payments; especially as the expense is actually incurred, and the contingent expenses of remittance are all assumed by the Board.

We would by no means divert any future donation from the purpose to which it now stands pledged; but in regard to new contributions, we would respectfully submit to the contributors, whether they can do better, than to place their offerings at the general disposal of the Board. It is with concern we state, that the customary remittances could not be seasonably made for the salaries of the missionaries in the east, for want of funds. The consequence has been, that they

have been compiled to draw on us, and will be compelled to draw again, perhaps disadvantageously. Unless funds are supplied, the mission ries cannot be supported; and if their support fails, all their plans of translating the Scriptures, and educating children, as well as preaching the Gospel, (the greatest work of all.) fail of course. The most abundant testimony is furnished, that the missionaries are examples of strict and conscioutions economy in their mode of living, and that they are competent, disinterested devoted men. It is not to be supposed, that our Christian community will leave such men, sent out from among ourselves, accompanied by our prayers and our salemn pledges, to be disheartened, and withdrawn from their labors, by the want of a constant provision for their constantly recurring necessities.

It seems to be imagined by some, that the Board can support its missionaries, as a matter of course, and independently of renewed contributions. But this is a mistake. The Board is dependent upon the favor and the offerings of Christians for the means of doing any thing; and upon God, as the Origin and Prompter of these offerings; as the glorious Agent, by whom inferior agents are

made successful.

MISCELLANEOUS NOTICES, RELATIVE TO RELIGION AND MISSIONS.

WHAT well informed Christian does not unite in the regret, expressed by a

young man in a letter, which contained a small remirtance, as f llows?

"It is much to be regretted, Sir, that in a town possessing such rich Gospel privileges as we do, we are obliged to remit such small donations, when so much larger ones are needed. But we hope the time is not far distant, when we shall more highly prize our privileges, and when our means of sending the Gospel to others shall be increased."

We rejoice to record such examples of liberality as the following. The donor, if we are correctly informed, is a farmer, who has acquired his property by his own labor, and lives in a part of the country by no means distinguished for its wealth. In our country there are many thousands of farmers as able to give as he. The following extract of a letter to the Treasurer will explain these remarks:

"DEAR SIR,

"Having an impressive view of the call of the Prudential Committee on the Christian community for donations to support the missionary cause and interest in the world;—not only their call, but the call of the blessed Redeemer on all his disciples to cast their mite into the Treasury, to promote the great work he is carrying on at this day, in converting the heathen to the knowledge of the true God;—having a small income, I have thought it my duty and privilege, to send a part of what is his own, viz. fifty dollars, being the fourth donation of the same sum since 1815, to be appropriated where it is most needed."

A letter, inclosing a small donation, has the following sentence: "And further, as I humbly trust the Lord has bestowed the blessing of his love on my soul, within a few weeks past, I have purposed within my heart, to give something annually, towards spreading the knowledge of his word, so long as he gives me life, and the means of doing it."

A recent letter mentions three causes of the diminution of aid to foreign missions. 1. The scarcity of money. 2. Withdrawing from the Foreign Mission Society, to join another benevolent institution. 3. Want of a missionary spirit.

A letter written by a clergyman in the country, and containing a donation from an industrious female, contains the following sentence: "It is as encouraging, as it is gratifying, to see persons in the situation of this young woman, possessing little or nothing but what they earn by their own labor, showing a love to the heathen, and a spirit of Christian liberality, which should put many a wealthy professor to the blush."

A letter from a layman in Vermont, addressed to the Treasurer, after lamenting the want of missionary intelligence, among the great body of our church-members, and proposing several remedies for the evil, proceeds as follows, in reference to the great duty of making united and enlarged efforts to extend the

knowledge of Christ.

"Would it be possible to induce the Congregational churches of New England to form themselves into auxiliary societies for missionary purposes? Is it not practicable, by a simultaneous effort of this kind, to set an example before the Christian world of a large branch of the church rising in its strength for the Redeemer and his cause? Were there even a little of the zeal of Brainerd, Eliot, and Mayhew now in our churches, it would require but few addresses from the Worcesters, Beechers, and Masons of our time to rouse them to the exertion.

"The pastors of our churches have many and arduous duties to perform, and perhaps no man entertains a higher respect for their intelligence and piety than I do; and, with few exceptions, of their activity. I would be far from increasing their burdens. But there is another order of men, who minister in holy things, whose time is but little occupied with official duties. I see them serving at the table of our Lord; they carry the symbols of his love, the pledges of his affection. They are stewards in his house; but, except on sacramental occasions, I scarcely see them, in the exercise of the duties of their office. Let these men be called upon to take the lead. Highly honorable is any service in the church of Christ, and great is the responsibility attached to every member of his family; but I wish only to call the attention of others to subjects, on which I feel incompetent to enlarge, and am, with sincere respect, Your obedient servant."

A clergyman recommended to his people to give, in aid of foreign missions, the sum which they usually spent in celebrating the 4th of July. Some followed his advice. If all professed Christians in our country were to do the same, a greater fund would be raised for the promulgation of the Gospel, than has ever yet been accumulated in the treasury of any Protestant Missionary Society.

A lady, who remits a payment from a Cent Society to the Board, writes as follows:

"We congratulate you on the success, that attends the exertions of the American Board to give the Gospel to every creature. Most sincerely do we wish for the prosperity of each of our missions. We rejoice to hear of the faithful labors and patient hope of the missionaries at Bombay, and of souls converted to Jesus in Ceylon, by the instrumentality of the missionaries there We have felt a deep interest in the mission to Palestine, and in that to the Sandwich Islands, and have followed with our prayers and best wishes those dear servants of the Lord, who have left their kindred and their homes to proclaim a Savior's love to the perishing heathen. In imagination we have seen the wilderness of Judea blossom for the fruits of righteousness, and beheld the dying prayer of Obookiah answered by the conversion of his countrymen to the true God; and our hearts have rejoiced. But when we hear the triumphs of divine grace among the aborigines of our own country, and see those abused Indian tribes, whose fathers' lands we inherit, emerging from the grossest darkness to intellectual and moral improvement, and many of them made the trophies of redeeming grace, our souls are touched with emotions of peculiar delight. With joy we hear the songs of Zion sung by the savages of our western wilderness, and hear them calling on us for missionaries and instruction."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

from July 21 to Aug. 20, inclusive.

Albany, N. Y. A contribution in the Rev. Mr. Chester's church;—by the Rev. E. Cornelius,

Andover, Ms. (S. Par.) Luke Baker and several of his fellow students in the Academy,

Betsey Cleaveland,
Children of Mr. John Adams,

5 30—11 00

VOL. XVI.

54

SEPT.

35 22

^{11 80} * A piece in the Boston Recorder, recommending this plan to farmers and others, first suggested the idea to these young men. Most of them are indigent, and hopefully pious, and are receiving an education preparatory to the study of theology. The cultivation of this field afforded them a fine exercise in the hours of relaxation, while the thought, that their recreation could thus be made subservient to the interests of the Redeemer, sweetened their toil, and made every exertion delightfid.

427

13 38

Monthly concert, by Mr. Bruce,

	Total
Lenox, Ms. Fem. Cent Society, by Miss A. Walker, Treas 20 00	111 48
Contribution in the Rev. Mr. Shepard's church for the Choctaw mission, by the Rev. E. Cornelius,	
Three little girls, 38	
A triend in Judge Walker's family, 1 00	
Lisbon, Con. Fem. Char Soc. by Mrs M Nelson, Treas 12 00	44 0
Litchfield, Con. Charity box in the family of the Hon. Judge Reeve, 2 16	
Litchfield, N. Y. [See Norwich Society.]	
Livonia, N. Y. Joel Stow, by T. Dwight, Esq. 50 Ludlowville, N. Y. Mr. Oliver Phelps, by the Rev. M. M. York. 100	
Three Individuals, by do.	
Madison, N Y. Contribution in the Rev. Mr. Miner's congregation, by the	
Rev. J. Frost, 15 00	
Fem. Cent Society, 27 50	64 0
Malone, N. Y. By the Rev. Mr. Parmelee, from a member of the church,	
part of the bounty received for killing a wolf, Marblehead, Ms. A female friend, for the Sandwich Isl. Mission, \$10; for	
Indian schools, \$10, 20 00	
Mexico, N. Y. Contribution in the Rev. David R. Dixon's society, by the	
Rev. John Frost, 5 00	
Milford, Ms. Mar. and Char. Soc. for missions in our own country, by the	40.0
Rev. David Long, 5 00 Milford, Con. (N. parish.) Fem. Cent Soc. (of which \$\mathbb{G}6\$ were given by	10 00
Miss E. Northrop on her dying bed,) by Mrs. M. E. Scranton, Treas. 20 00	
Mrs. Charlotte Clarke, 2 00	
Mount Vernon, N. H. Asso. for educ. hea chil. by the Rev. E. Cheever, 16 06	72 8
Mount Vernon, N. Y. Collections at the Mon. Concert, in Rev. C. Bush-	
nell's society, by the Rev. J. Frost, 55 00	
Soc. of children, for edu. hea. youth, Morristown, N. Jer. Mrs. Condit,—the donation of her little son, received	
for committing Scripture, for hea. children, - 2 00	
Newurk, N. Jer. A young lady, by the Rev. Dr. Richards, for Elisha	
Bouning, 600	
Collected from the school of Mr. Pomroy, for educating heathen chil.	
by the Rev. Dr. Richards,	
A young lady, for the little orphan boy in Ceylon,* by do 10 00 A friend of missions, 5 19	
A friend of missions, by the Rev. Dr. Worcester 500 00	
Newburyport, Ms. The Rev. John Giles, for the support of a needy child	
at Ceylon, - 12 00	
New Hartford, N. Y. Contribution in the Rev. Noah Coe's soc. by the Rev.	
New Haven, Con. By the Rev. E. Scranton, the following individuals, viz.	
Mrs. J. Deforest and Mrs. Daggett, \$5, each, - 10 00	
Mr. Thaddens Beecher, and Mrs. Beecher, S5, each, - 10 00	
Miss M. Dennison, \$54; Mrs. M. Dennison, \$5, - 9 00	
Mrs. A. Townsend, \$5; an individual, \$2,	
Mrs. E. Fitch, \$2; Charles Atwater, \$3; Jesse Alling, \$2, 7 00	
Charles Sherman, Timothy Bishop, John Rowe, Levi Tuttle, \$1, each, 4 00	
Polly Beach, \$1; Julia Tuttle, S. and M. Alling, 50 ets. each, 2 50	
El jah Rowe, 50 cts. Mr. L. Alling, 75 cts. Elizabeth Hotchkiss,	
50 cts 1 7551 25	
New Ipswich, N. H. The following societies and persons, by the Rev. R.	
Hall, viz. Isaac Spaulding, \$10; Joseph Davis, \$5, \$15 00 John Tolman, C. D. \$3 each; E. F. \$2 32; James Tolman,	
\$2 50 10 82	
Mary Appleton, James Spaulding, Isaac Adams, Peter Felt,	
Isaac Appleton, A. B., Timothy Fox, Esq. \$2, each, - 14 00	
Mary Hartwell, Mary Fox, Eliza Batcheller, Escher Hills,	
Thankful Holton, Elizabeth Spaulding, S1, cach; - 6 00	
Levi Cochran, James Hildreth, Samuel C. Wheeler, Isaiah Wil- fians, Alexander Parker, Timothy Fox, Jun. Abijah Rice,	
\$1. each 7 00	
F. M. 42 cts. J. Binney, A. Shattuck, 50 cts. each, - 1 42	
Female Cent Society, 30 56	
Monthly Concert of prayer 32 20117 00	
New York. The following individuals, by the Rev. W. Stafford, for chil-	
dren in Ceylon, viz. Col. Henry Rutgers, for HENRY RUTGERS, 12 00	
out money margors, for meant more res,	

^{*} Montioned in Mr. Meigs's journal under date of Nov. 13, 1819.

J. T.	
Mrs. E. Lewis, for Beat N. Lewis, and William Crossfield, 24 00	Total.
Mr. Daniel Gautier, for DANIBL GAUTIER, - 12 00	*
Harriet Newell, and Mary Hart Brittan, for STEPHEN P.	
Brittan, 12 00 Mr. Timothy Hodges, for Timothy Hodges, 12 00	
Mr. William B. Crosby, for T. Crosby,	
Mrs. A. Bancker, for WILLIAM BANCKER, - 12 00	
Mrs. Ann Whitelaw, for Thomas Whitelaw, 1st payment, 12 00	
Mrs. R. Waterbury and others, for Gideon Waterbury, 1st	
payment, 12 00-120 00 Northford, Con. Fem. Benev. Soc. by Juliana Maltby, Treasurer, 8 00	23 00
North Haven, Con. By the Rev. E. Scranton, as follows: viz. Mrs. M.	20 00
Trumbull, S1, Dea John Barnes, S3, - 4 00	
Justus Bishop, Mrs. Bishop, Mr. Joel Ray, Mrs. Ray, §1, each, 4 00—8 00 North Milford, Con. [See Milford, North parish.]	
Norway, N. Y. Fem. Evang. Soc. by the Rev. Samuel Swezey, 18 00	51 00
Monthly concert, 10 00	38 00
Donation of the Rev. S. Swezev 5 00	
Norwich, Con. Contribution in the Rev. Dr. Strong's church, by the Rev. E.	
Charles Lathrop, Esq. \$5; Mrs. H. Lathrop, \$10, - 15 00	
Charles Lathrop, Esq. \$5; Mrs. H. Lathrop, \$10, - 15 00 Charlotte II., Elizabeth C., Harriet J., and Davius Lathrop, 25 ets. each, 1 00-24 76	
A charity box, \$8, and a knitting society, \$4, for a child in Ceylon to be	
named Joanna Lathrop, remitted by Mrs. M. Coit, - 12 00	
Norwich, Con. (Chelsea landing,) Contribution by the Rev. E. Cornelius, 19 50	
A young lady, Norwich Society, (Litchfield,) N. Y. a contribution by the Rev. J Frost, 3 00 3 38	
Oswego, N. Y Rev. Mr. Lumbard, a Sabbath day's labor at Berkshire, by	
the Rev. M. M. York,	,
Paris, N. Y. Contribution in the Rev. Publius V. Booge's Society, by the	
Rev. J. Frost, 10 90 Paterson, N. J. A young lady for Elisha Boudinot, by the Rev. S. Fisher, 6 00	
A sincere friend of missions, 2 00	
Pittsfield, Ms Contribution in the Rev. Mr. Humphrey's church, by the	
Rev. E. Cornelius, - 41 00	4 = 1 = 04
Portland, Me. The For. Mis. Soc. by the Treasurer, 95 04 Poultney, Ver. Fem. For. Miss. Soc. by Polly Parsons, Treas. 7 20	1,547 81
Poultney, Ver. Fem. For. Miss. Soc. by Polly Parsons, Treas. Fem. Cent Soc. by Mrs. E. Dana, Treas.	41 46
Princeton, N. Jer. Students in the Theol. Sem for two children to be edu.	
in Mr. Woodward's family in Ceylon, and named Archibald Alexan-	
DER, and SAMUEL MILLER, a semi-an. payment, by Thomson S. Harris, 12 00	
Providence, R. Isl. Contribution in the Rev. Mr. Wilson's church, by the Rev. E. Cornelius, 40 48	- 1
Quincy, Ms. Female Evangelical Society, for the mission at Elliot, by	
Lucy Savil, Treasurer, - 12 00	43 91
Rockaway, N. Jer. Mon. Con. for the educ. of chil. in Ceylon, by Mar-	
garet Arnold, Treasurer, 24 00 Suint Albans, Ver. Fem. Char. Soc. by Mrs. Hoyt, Treasurer, 14 22	81 22
From a charity box, 78	O 1 42
Salem, Ms. and vicinity. For. Miss. Soc. by E. Kimball, Treasurer, 116 00	1,534 36
Mr. N. Chamberlain, by the Rev. Dr. Worcester, - 2 00	
An aged female friend, by do. Salisbury, Con. Mrs. Strong, by the Rev. Jos. Harvey, 2 00	
Sangerfield, N. Y. Contribution in the Rev. Evans Beardsley's society,	
by the Rev. J. Frost, 19 50	
Squannah, Geo. Hea. School Soc. for the educ. of two children in India,	
to be named HENRY KOLLOCK, and WALTER CRANSTON, for the years 1819, 20, and 21, and the surplus to be applied to the general	
school fund, remitted by E. S. Rees, Esq 212 00	
Do. Do. by Eliza J. W. Dennis, remitted by Mr. Schenk, 60 00-272 00	
Solomon's Lodge, in aid of missions, - 10 00	
Sheffield, Ms. Mon. Con. by the Rev. James Bradford, Fem. Char. Soc. by Margaret W. Bradford, Treas. - 38 00 23 84	241 88
S. daey, N. Y. For the For Miss. School, by the Rev. Dr. Porter of	4TI 00
Catskill, 4 76	
Stillwater, N. Y. Contribution in the Rev. Mr. Tucker's society, by the	
Rev. E. Cornelius, 19 41 Stockbridge, Ms. Fem. Cent Soc. by Mr. Louis Dwight, 33 00	161 22
Stoughton, Ms. A female friend of missions, by the Rev. E. Gay,	10# 22
Monthly concert, by Dea. Nathan Drake, - 17 00	33 58
Tewkshury, Ms. Charity box, by Mary Coggin, 1 16	
Nora Point, N. Y. A family charity box, the fruits of self-denial; by the Rev. M. M. York,	-
SHO LEGY, MA. M. LOCK, A P P P P P P P P P P P P P P P P P P	

Donations to the same Dound of Come for 201. 111	.00*	17241 13
C1	4 00	Total.
Several individuals,		
Tiverton, R Isl. Monthly concert, by Rev. E. Colman,	8 00	17 21
Towandee, Pen. Contribution, by the Rev. M. M. York, Mrs. Hale, \$1; Mrs. Scott, 50 cents, Townsend, Ms. By Mr. C. Wilder, young men, 6 50	7 50 1 50	
Mrs. Hale, 51; Mrs. Scott, 50 cents,	1 30	62 25
Townsend, Ms. By Mr. C. Wilder, young men,		02 23
Benj. Spaulding, Thomas Farrow, Marshall Lewis, \$1 each,	1/5 00	
S. and J., 25 cts each, Trenton, N. Y. Contribution in the Rev. D. Harrower's society, by the	10 00	
	7 27	
	7 67	
Trumansburgh, N. Y. Contribution, by the Rev. M. M. York,	20 00	
	88	
Three individuals,	90	
Ulysses, [See Ithaca] Utica, N. Y. Contrib. in the Rev. Mr. Aikin's soc. by the Rev. J. Frost,	48 36	
Young Ladies' Society of Industry,	20 00	
Vermont, (Town unknown,) From a friend, a widow's mite,	5 00	
Vernon, N. Y. Contribution in the Rev. Orange Lyman's society, by the	2 00	
Rev. J. Frost,	17 60	
Verona, N. Y. Contribution in the Rev. Israel Brainerd's society, by the	11 00	
Rev. J. Frost,	15 00	
Waterford, Me. Ladies, for a child in Ceylon, by the Rev. Lincoln Rip-	20 00	
ley, 2d payment,	9 00	24 00
Weathersfield, Ver. Fem. Char. Soc. by Sylvia Brown, Treasurer, for	2 00	25 00
educ. hea. children in America,	11 00	81 68
West-Haven, Con. Ladies' Cent Soo. by the Rev. E. Scranton, 20 00	11 00	78 60
Mrs. Painter, \$3; Mrs. Smith, \$2, 5 00		10 00
Mr. W. Stebbins, \$1; and contents of charity box, 33 cts. 1 33		
Mrs. Johnson, and Mrs. Alling, 50 cts. each, - 1 00-	27 33	
Westmoreland, N. Y. Contribution in the Rev. James Eells's society, by	41 33	
the Rev. J. Frost,	23 07	
Whitesborough, N. Y. Contribution in the Rev. J. Frost's society,	46 86	
Monthly concert, in do.	6 14	13 14
Weymouth, Ms. [See Braintree and Weymouth.]	0 13	10 17
Williamstown, Ms. Contribution in the Rev. Mr. Gridley's church, by		
the Rev. E. Cornelius.	23 75	
Female Charitable Society, by Mrs. Betsey Noble,	35 00	225 76
From students in the College, 63 medals, weighing in silver,	9 50	240 14
Wilmington, Ms. Inclosed in a box of clothing, saved by abstaining from	0 00	
sugar,	1 00	
Winchester, Vir. Mr. James Little, remitted by T. Dwight, Esq.	12 00	
Windsor, (South.) N. Y. Contribution, by the Rev. M. M. York,	9 44	
Mrs. Hotchkiss, St, Mrs. F. 6 ets.	1 06	
Woodstock, Ver. Educ. and Foreign Mission Soc. by David Pierce,	15 00	90 45
Mrs. C. Hutchinson, for MARCIA HUTCHINSON, -	12 00	
Hon. T. Hutchinson, for JAMES HUTCHINSON,	12 00	
Woodstock, Con. (N. par.) Fem. Benev. Soc. by Patty Corbin, Treas.	24 00	107 99
Worcester, Ms. Collected at the monthly concert in the Rev. Mr.		
Goodrich's church, after an address; - by the Rev. E. Cornelius,	11 67	44 38
Messrs. T. and J. Sutton, by Rev. Mr. Goodrich, -	6 00	
Places unknown.		
July 25. A. G. H. inclosed to Mr. N. Willis,	10 00	
August 9. Mrs. S. Frink,	25	
Do. Do. An unknown friend of missions,	3 00	
17. A country elergyman, for the schools at Brainerd and Elliot,*	5 00	

Amount of donations from July 21, to August 20, \$3,972 21.

The following articles have also been received as donations.

A good silver-watch, from a triend, by the Rev. Mr. Fay of Charlestown.

Seven volumes of religious books from a lady, for the Palestine mission, by the Rev. John Chester, of Albany.

A box of clothing, from the Brainerd Society, Philadelphia, committed to Robert Ralston, Esq. by Miss Sarah M'Mullen, Secretary, for the use of the establishment at Brainerd.

A box from females in Hadley, Mass. for the mission at Elliot, containing 71 articles, and among them a coat for Mr. Kingsbury, forwarded by Mrs. Charlotte Porter.

* The donation here acknowledged was inclosed in the following note.

[&]quot;When I read the journals of the missionaries at Brainerd and Elliot, and see, that many pressing demands of children for admission to their schools are rejected for the want of more extensive provision, I feel constrained to contribute a portion of what God has given me to aid those important missions."

A box for the Cherokee mission, from the Fem. Char. Society in Milford, Mass. containing 9 articles of clothing, and 5 yards of sattinet, forwarded by Roxa Rawson, and valued at \$13.

A box for the Cherokee mission, from the Dorcas Society of North Woodstock, Con.

forwarded by the Rev Samuel Backus to the care of H. Hudson, Esq.

A box from Montpelier, Ver. by Dr. John Crosby, containing clothing, stationary, books, and medicines, for the mission at Elliot, valued at \$83 39.

All persons, who contemplate making donations of clothing, bedding, &c. for the use of the Indian missions, are requested to forward them in the course of September and October, if possible, that they may be shipped together, and may reach the stations in season for use during the coming winter. Such articles may be left with S. T. Armstrong, No. 50, Cornhill, Boston; Henry Hudson, Esq. Hartford, Con.; John Sayre, corner of Wall Street and Broadway, city of N. Y.; Brundige, Vose and Co. Baltimore; Rev. Francis Heron, Pittsburgh, Penn.; William Slocomb, Marietta, Ohio; and Robert Ralston, Esq. Philadelphia. Boxes, containing such articles, should be strong, but not needlessly heavy: the articles should be well packed; and there should be a plain legible direction, not easily to be erased, stating for what mission each box is intended; or that it is for Indian missions, if the donors do not choose to fix its destination. There should also be a designation of the place, from which each box is sent; and a paper containing a description of the box, and the object for which it is forwarded, should be left with the agent, to whose care it is addressed.

CEYLON MISSION.

Letter from Messrs. Winslow and Spaulding to the Corresponding Secretary.

Columbo, Feb. 2, 1820.

REV. AND DEAR SIR.

By a joint letter from us and brother Scudder, by the Indus, Capt. Wills, you will have learned the merciful dealings of God towards us until our departure from Calcutta. We took passage for Ceylon, Nov. 10th, in a good ship, the Dick of London, and had only to regret the detention of brother Woodward by the sickness of his wife. We left him, however, with the assurance, that though in a land of strangers, he was surrounded by sympathizing friends, and under the care of a kind Providence.

Our passage was long, but pleasant. By the kindness of our Captain, we were permitted, not only to preach on the Sabbath, but to hold meetings every evening with the seamen. They generally gave good attention; some appeared seriously impressed; and we left the ship with the hope, that two at least were

under deep convictions.

We made the Island of Ceylon 19 days after embarking, and 12 from the time of leaving the river; but it was three days more before we could gain the harbor of Trincomale, being carried beyond it at night by a strong current, which exposed us to some danger from the rocks on the coast. At Trincomale we were very kindly received by the Wesleyan brethren, Messrs. Carver and

Stead, who did every thing in their power to assist us.

We hoped to find some method of direct conveyance from this port to Jaffna; but, as the monsoon made it impossible to go by water, there was none except through an almost trackless jungle of 130 miles, in the course of which were The journey we concluded to attempt; but on several rivers to be forded. endeavoring to obtain palankeens and coolies, we found they could not be had for so many travellers. We might have waited until the first band could return, but were told, that in a few days the weather would be such as to render travelling impracticable, as the rainy season was commencing, and the rivers would soon swell so as to be impassable. To stay at Trincomale was impracticable; as not a house could be hired; and that of the Wesleyan brethren, as they were building, was not in a situation to receive us. Our passage was paid to Columbo, and the prospect was, that we could find a more ready conveyance there, than from any other port on the Island. Brother Scudder, however, as his labors seemed to be peculiarly needed at Jaffina, on account of the ill health of our brethren there, concluded to attempt the journey by land. With some difficulty the means of conveyance were found; and we left Trincomale after a stay of three days, while our dear brother and sister were preparing to go through the wilderness.

On our way to Columbo, we touched at Galle, a very pleasant port on the southern extremity of the island, and were detained several days. During this time we were most hospitably entertained in the family of Mr. McKenney, a Wesleyan missionary; and our hearts were cheered by a sight of the good work, which he and his colleagues are there carrying on. The schools, which form the glory of the Wesleyan missions here, are at this station very flourishing, and afford an interesting spectacle.

We finally reached Columbo Dec. 20th, rejoicing to see this capital of the country, which is to be our future home. The Rev. Mr. Chater, who is well known as the very kind and most hospitable friend of our brethren, immediately invited us to his house, till we could make arrangements for proceeding to

Jaffna.

We feared being obliged by the north east monsoon to remain at Columbo some weeks; but had the happiness of finding, that we might, with some difficulty, proceed soon by an inland navigation through lakes and canals. We were encouraged to attempt this by that very valuable friend of our mission, J. N. Mooyart, Esq., of Jaffna, who was providentially at Columbo, and calculating to return by this route, in 10 or 12 days. He has, however, been detained from day to day, and we have waited for him until the present time. We are now to start to-morrow. The delay we have regretted, though our situation has been rendered as pleasant as it could be by the kindness of those around us, especially of Mr. and Mrs. Chater, to whom we are deeply indebted, and of the Wesleyan brethren at this station. The other friends of our mission who reside at this place, have treated us with attention and kindness.

We have had the pleasure of meeting most of the missionaries on the Island: the Wesleyans holding their annual conference here, and the Church missionaries being met on the business of their mission. There were yesterday at our table 15 missionaries—such a thing as probably never was at Columbo before. The Church missionaries are regularly with us in the same family. They are

most valuable men.

[Messrs. W. and S. waited on Sir Robert Brownrigg, the governor, soon after their arrival at Columbo, and were kindly received by him. He was just leaving the government, and had left the Island, before the date of this letter, amidst the deep regrets of the friends of religion, to whom he had become greatly endeared by his wise and paternal administration. His successor is Maj. Gen. Sir Edward Barnes.

Messrs. W. and S. bear witness to the excellent character which our missionaries at Jaffin sustain in the island, particularly for their laborious services, and their conscientious economy; the support allowed to the Wesleyan missionaries and their schools being much larger than that allowed to our establishments.]

Since coming here we have received several communications from the brethren at Jaffaa. They are still afflicted with sickness. Brother Richards is better than it was expected he ever would be, but far from having any prospect of final recovery. Brothers Poor and Meigs are both nearly laid aside by sickness, though they were both better at the date of our last accounts. Brother and sister Scudder arrived in safety to their assistance, after a long and dangerous journey. He seems to have entered with spirit into the work. You will have learned before this, that the brethren have already seen some fruit of their labor—in the apparent conversion of several from among the natives.

We have to-day heard of the safe arrival of brother and sister Woodward at Trincomale. The Lord has afflicted them since we parted by removing from them their little son. They will proceed by land to Jaffna. From brother and sister Scudder we heard three days ago, that she had become the mother of a fine little girl; and to-day we have the sad intelligence of its death. We long to see and sympathize with the afflicted parents. For the many mercies we daily receive, we desire to feel ourselves under new obligations to devote ourselves to Christ among the poor heathen, whose wretchedness we now behold,

and of which the half had not been told us.

With the highest sentiments of affection and respect, we are, Rev. and Dear Sir, Your servants in the Gospel.

M. Winslow.

L. SPAULDING

PANOPLIST,

AND

MISSIONARY HERALD.

No. 10.

OCTOBER, 1820.

Vol. XVI.

MISCELLANEOUS.

For the Panoplist.

AN ADDRESS TO THE JEWS.

(Concluded from p. 394.)

I WILL now endeavor to explain to you, in what respect your nation has rejected the authority of God; and to this part of my subject I

solicit your patient attention.

Your fathers who came out of Egypt, having seen the tremendous displays of the glory and majesty of God at the delivery of the law on Mount Sinai, "said unto Moses, speak thou with us, and we will hear: but let not God speak with us, lest we die."* Moses afterwards informed them, what answer he received from the Lord, their God, to this request. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ve hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the Assembly, saying, let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."* Here was an absolute promise, on the part of the Lord, that he would raise up to the children of Israel, and from among themselves, a Prophet "like unto Moses." He declared that this Prophet would be faithful in the execution of his commission; and that his commands would be the commands of God. "I will put my words in his mouth, and he shall speak unto them all that I shall command him." To this Prophet absolute obedience was demanded of the people to whom he should be sent; and their refusal to hearken to him was to be required at their hands. The sending of this Prophet, it also appears, was in answer to the carnest petition of the people themselves, that God would appoint them some one to convey his will and commandments to them; the terrors of Sinai having convinced them of their own unfitness and inability to hold immediate converse with

the Most-High. The mission of this Person, then, was, on the part of God, an act of grace and condescension to his people; it was granted in answer to their request, in compassion to their infirmities, and from a regard to their wants. Obedience to him was made an important part of the Divine Law, and enforced by its sanctions. The rejection of a prophet so commissioned, and promised under circumstances of so much tenderness and compassion, must be an offence of

no common magnitude. The promised Prophet was to be "like unto Moses." The latter differed from other prophets in several important particulars. leading feature in his character, and one which distinguished him most emphalically from other prophets, was, that he was expressly commissioned by God to promulgate his laws to your nation, and, through them, to the world. Of these laws there could be no revocation, but by a person clothed with like authority. That part of the Scriptural Code which he was thus employed to publish, has been repeatedly called the law of Moses, both in the Sacred Writings,* and by the common consent of mankind; and the prophet himself, has, by way of distinctive eminence, been styled the Law-giver+ of your people. No prophet, therefore, to whose character this leading feature does not belong, and who is not invested with similar authority, can be said to be 'like unto Moses." But the latter was, likewise, a king, and a prince, and exercised regal and princely powers. He was a judge, and pronounced sentence without appeal; was an intercessor with God in behalf of the people committed to his charge, and in that character often prevailed. This latter office he did not exercise on particular occasions only, but statedly, having been appointed to that very end by God himself. Notwithstanding his investiture with so high a station, and so dignified a character, he was born of obscure parentage, was exposed, in his infancy, to an untimely death; at a more advanced age, was shunned by his countrymen, although he had signally proved himself to be their friend, and avenger; when he afterwards came commissioned from God to obtain their deliverance from bondage, he was received by them with coldness and distrust; and, at last, obtained their confidence with difficulty, and at intervals only, although supported by the best credentials-the power of performing miracles, and the accomplishment of various predictions. Yet was he meek, patient of injuries, and forgiving to his enemies, beyond any other man whose life and example are recorded in your Sacred Writings .- Another Prophet "like unto him," God promised to raise up from among your people. But to the days of Malachi, no prophet like unto him, ever appeared. No other came clothed with the same supreme authority; no other possessed, or claimed, the character of a law-giver; no other was constituted a judge, with such powers as he possessed; no other wrought the same deliverance for his people; no other spoke face to face with God; no other was a stated intercessor between Him, and them; and no other was so meek, so patient, so forgiving. All the prophets, down to the time mentioned, foretold particular events; reproved the people for their sins; warned them of the dangerous

^{*} See Deut. xxxiii, 4. Josh. viii, 32. 2 Kings xxiii, 25. Mal. iv, 4. † Num. xxi, 18. Deut. xxxiii, 21. † Deut. xxxiii, 5.

consequences of their disobedience; and explained, and enforced the divine law. Many of them, if not all, interceded occasionally with God in behalf of individuals, or of the nation at large; but this they did as pious, holy men, and not as particularly set apart for that purpose. To them God made known his will in dreams, and visions, and other indirect modes of communication; but never by direct personal intercourse, speaking to them "face to face as a man speaketh to his friend." David, indeed, was chief ruler, and called from the sheepfold to be king over Israel; but he was invested with temporal power only, and merely such other authority as, in his situation was necessarily incident to it; and was himself subject to the laws already promulgated by Moses. Look at all the other prophets, and you will perceive that they widely differ from your great Law-giver. Not one of them can, with any propriety, be said to be "like unto Moses." You will not, I imagine, fail to admit, that no such prophet appeared down to the time of Malachi. Your fathers admitted this fact, and long after that time lived in the expectation of such a prophet to come. Nor is the fact less certain, that no prophet in the likeness of Moses was raised up from among your people after the days of Malachi down to the time when Judea was made tributary to the Romans.

But the Prophet "like unto Moses," must necessarily have appeared before the final destruction of Jerusalem, and the dispersion of your fathers among all nations. It has, I trust, been made to appear, that all the chastisements threatened in the Law were not to be inflicted, until all its requirements should be broken; and that obedience to the promised Prophet constituted a prominent part of those requirements. being included in the final summary of Moses, in which he evioins universal obedience to "all the words of this law, written in this book." under the penalty of receiving all its curses. All the chastisements. however, threatened in the law have been inflicted to the utmost extent: the conclusion, therefore, is irresistible, that disobedience to the Prophet "like unto Moses," constitutes a part, and of course, a no small part, of the offence for which your nation suffers. If disobedience to the Prophet constitutes a part of your offence, he must have made his appearance, and been rejected by your nation. If you have rejected him, and his authority, you must have rejected flim that sent him; in the same manner as, if your fathers had rejected Moses, they would have rejected the Lord by whom he was sent, and by whose authority he acted. This rejection of the authority of God was final. because disobedience to the Prophet "like unto Moses" was the last offence which was wanted to complete the sum of your transgressions; because it drew forth the last display of the Almighty's indignation; and because both the offence and the indignation have now had the "long continuance" of eighteen centuries, by which we are assured that the latter, without your repentance, will "be for a sign and for a wonder upon your people forever."*

The arguments which thus lead to the conclusion that the Prophet like unto Moses has appeared, and been rejected by your nation, are legitimate, and complete; nor does it appear how they can be evaded. But we will suppose, for a moment, that this Prophet has not yet come.

Deut, xxviii, 46

We will suppose, again, that he now appears—proclaims here are hority—and challenges obedience. But you deny his authority; when to his message; persecute—reject him.—For all this what shall be your punishment?—Has a reflection of this sort ever entered your mind.—Search, now your Sacred Scriptures anew, and point to the passage, for they must contain it, which shows the nature and the degree of the punishment which yet remains to be inflicted on this yet future, and new offence. On every page of the inspired volume, will you not find your inquiries anticipated; and, comparing history with inspiration, will you not find every denunciation which can bear upon the subject already accomplished? What further evidence do you need, that the Prophet "like unto Moses" has come?—Like your father Abraham, believe in the Lord; and your faith, in like manner as his was to him,

shall be counted to you for righteousness.*

Possibly you may still flatter yourselves, that the rejection of the promised Prophet, allowing the rejection to have taken place, could not have been an offence of so great magnitude as has been represented. But what, let me ask, would have been the guilt of your fathers in the wilderness, had they absolutely, and finally, rejected Moses? What doom must have awaited them after this flagrant offence against this servant of God, and consequently against God himself, when their smaller acts of disobedience were so often, and so signally, punished? What less would the Lord have done, than have made good the threat which he more than once pronounced against them to Moses, that he would smite them, and disinherit them, and consume them, and make of him a greater nation and mightier than they?" * But the rejection of the promised Prophet cannot be a less sin, than the rejection of Moses; nay, it must be greater. As he, too, was to be a law-giver, and to be clothed with equal authority, the offence cannot be less. As he was to be subsequent to Moses, and to be attended with all the evidence in his favor which the latter possessed, with the addition of all that intervened between the time of Moses and that of his own advent, together with such new and further evidence as he himself should bring with him, the offence must be greater. If he, then, who despised Moses was counted worthy of punishment, of how much greater punishment must be be thought worthy, who despises him who was to come in the likeness of Moses?

Perhaps you will say, we incur a great hazard, if we confide in a prephet whom God has not sent. I admit it.—But you incur at least an equal hazard, if you do not confide in one whom he has sent. It is as dangerous to reject a true prophet, as to believe in a false one. In this matter both you, and your fathers, have, I apprehend, inclined to one side of your duty; your concern has been to refrain from false prophets, and if you did this you thought yourselves secure. It is indeed, a matter of great moment to be able to distinguish between true and talse prophets. But, happily, the unerring word of God furnishes a rule for our direction in this case, as well as in others; and it is worthy of discretation, that this rule is provided at the very time when the Prophet office auto Moses" is announced to your fathers, as if it were

^{*}Gen. xv, 1. † Ex. xxxii, 10. Num. xiv, 12.

specially designed to enable them to ascertain the reality of his advent. After requiring obedience to him Moses immediately adds; "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart. how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."* Two kinds of false prophets are here pointed out. One of these kinds comprehends those who speak in the name of false gods. From another passaget we learn that such are to be rejected at once; should they even work miracles in support of their pretensions, they are to be disregarded; and the reason for so doing is, they do not even profess to derive their authority from the only rightful source—the true God. The other class of false prophets consists of such as profess to speak in the name of the Lord, but without his authority. The fact that one professes to come in the name of the Lord, imposes on you an obligation to inquire into the validity of his pretensions; and until you have done this you are not at liberty to reject him. If, however, you find that the thing which he speaks does not follow, or come to pass, you must without fear, and without fail, reject his message, for he has "spoken presumptuously;" and being disowned of God, who refuses to bring his predictions to pass, he must, on your allegiance, be disowned by you. If on the other hand, the predictions of a person who comes to you in the name of the Lord, are fulfilled, such fulfilment is a token that the Lord has sent him:-your allegiance to God obliges you to receive and welcome him. Such is the very simple, yet rational and complete test which is furnished you for the purpose of ascertaining the real character of those who come to you as prophets. Guided by this test, you need not fear a mistake; the Lord, in vindication of his own character, will not vouchsafe his aid to any but his own servants.

Thus, unless I am greatly deceived, it has been shown by clear and unexceptionable evidence, that the cause of the many, peculiar, and long continued, calamities which have befallen your nation, is disobedience to the commands and authority of God. It has been further shown, that this disobedience especially consists in the rejection of that Prophet, "like unto Moses," whom God promised to raise up unto you from among your brethren, and whom he has commanded you to receive and obey. In other words, it has been shown that this Prophet must have made his appearance, and have been rejected by your people, before the wrath of God, in its full extent, was executed upon them; and that this rejection must have amounted to a final renunciation of the authority of God himself, and was the last offence which was wanted to complete the sum of your national transgressions - Examine. I entreat you, carefully and seriously, the arguments from which this conclusion is drawn; and be not satisfied until you have either detected their fallacy, or have become convinced of their truth.

But who is this promised Prophet, the rejection of whom is an offence of such magnitude, and the cause of so much suffering? This

is an important inquiry; it is full of interest to you, and to your children. To give a satisfactory answer to it, shall now be my endeavor.

It has, I trust, been made to appear already, that the advent of this Prophet is to be sought for between the time of Pompey's invasion of Judea, and that of the final destruction of Jerusalem by Titus, in the reign of Vespasian. Some further considerations will make it appear more than probable, that his appearance was somewhat anterior to the latter event. The Lord has proclaimed to your nation, and to the world, that although he "by no means clears the" impenitently "guilty," he is nevertheless, "merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin."* We are also assured that, "He doth not afflict willingly, nor grieve the children of men."; The whole history of his providence teaches us, that he bears long with his people, and is kind, not choosing that any should perish, but that all should come to repentance. This is fully attested by his merciful forbearance to his people in the wilderness, where they so often provoked him to anger; by his patience with the ten tribes, from whom he received so many provocations; by his long-suffering goodness towards the family of Judah for a long time previous to their captivity by the Chaldcans, notwithstanding the many, and often repeated, affronts of which they were guilty; by a like forbearance towards them after their restoration to their own land; and by many other signal displays of his patience and mercy, on various occasions, and under various circumstances and degrees of rebellion against him. How often is it reiterated in the holy Scriptures, in language substantially the same, that "the Lord God of your fathers sent to them by his messengers, rising up betimes, and sending them; because he had compassion on his people, and on his dwelling place;" while it is added, "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." Such having been the uniform patience, and long-suffering of God with his offending people in former ages, it is not credible that he would manifest his final wrath to your fathers without warning them of the impending danger, and allotting to them a season for repentance. If he bore with your fathers, under Moses in the wilderness, for the space of forty years, would be not bear with their successors another space of forty years, under Him who was like unto Moses?" Is not the inference from all these considcrations irresistible, that the full display of the Almighty's indignation was some time subsequent to the commission of the offence which occasioned it? If so, the promised Prophet, the rejection of whom constituted that offence, must have made his appearance a considerable, but indeterminate, space of time anterior to the destruction of Jerusalem by the Romans, but still subsequent to the date of Pompey's invasion of Judea. Now, if in the interval of time thus contracted, a person arose among your countrymen claiming in the name of the Lord, to be the Prophet "like unto Moses," and supporting his claim by uttering predictions which were subsequently fulfilled, THIS is the

^{*} Ex. xxxiv, 6, 7. † Sam. iii, 33. † 2 Chron. xxxvi, 15, 16. See also Jer. vii, 13; xxv, 3; xxv, 14; xxv, 4; xxvi, 5, and elsewhere-

PROPHET whom the Lord promised to "raise up," and whom he commanded both your fathers, and yourselves, to receive and to obey. If he uttered but a single prophesy, and that prophesy was fulfilled, on your allegiance to Heaven you are bound to receive him. The accomplishment of a single prediction, in such a case, proves the reality of his mission from God, as effectually as the accomplishment of many. If many such predictions have been fulfilled, the proof is, indeed, reiterated, and a disregard of it is rendered proportionally hazardous. The Lord will not hold you guiltless, whether you refuse to examine his pretensions, or reject them in spite of the evidence which his word

commands you to receive. I have more than once, in the course of this address, cautioned you against errors which your nation have imbibed. In this place, I must advise you of another. Your people have imagined that the promised Prophet would, on his appearance, be attended with much parade, and manifest a great display of human power and grandeur;that he would come with a mighty warlike retinue, and lead his people to conquest, and to glory. No such thing, however, is intimated by Moses; and the contrary is every where more than implied, both in the word and providence of God. This wonderful person was, indeed, to be a prince, a ruler, and a deliverer; for such was Moses whom he was in these, as well as in other particulars, to resemble. God needs not the pageantry of this world to aid him in the accomplishment of his purposes. He needed it not when he selected Abraham from among the nations to be his peculiar servant; He needed it not when he made choice of Moses to deliver his people from their bondage in Egypt; He needed it not when he appointed Saul, a Benjamite, to be their king; nor did He need it, when he took David from following the sheep to be ruler over Israel. After the return of your fathers from their captivity at Babylon, Jerusalem and the temple were rebuilt, unot by might, nor by power, but by my Spirit, saith the Lord of hosts."* Were some potent prince now to rise from among you, conducting a numerous army of heroic warriors, and invested with all the magnificence of earthly grandeur; and should he offer to lead you on to victory over your enemies, and to reestablish you in the land of your fatherswhat evidence would all this afford you, that your redemption is drawing nigh? Here is seen nothing of the terms of your acceptance with God; nothing of the only condition upon which his favor is promised. "It shall come to pass when all these things shall come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." + Such is the language, in which the terms of your acceptance with God, and the condition upon which you are to be restored to Canaan, are conveyed. Without a compliance with these terms, no display of human greatness, pomp, and power, will at all avail you; with it, they will not be needed. How unwise, then, is it to expect great things from the parade of this world, whose utmost splendor is dissipated and lost, when brought within the effugence of

the Almighty's glory!

About forty years before the destruction of Jerusalem, and of course within that interval of time to which, as we have seen, our inquiries after the promised Prophet are necessarily limited, there appeared in Judea a remarkable person, to whose character and pretensions your attention is now solicited. The person to whom I allude, is JESUS CHRIST.—He was raised up from among your brethren, being descended from the Tribe of Judah, and having been born in Bethlehem, of the house and lineage of David. He professed to come to your people in the name of the Lord, and called himself the Son of God. It was both his declaration, and his complaint, that, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." He made repeated appeals to God himself for the reality of his mission from Him; and thus were the Divine honor and veracity at once pledged to falsify his pretensions, if untrue; and to sanction them, if correct. That he claimed the power of prophesying, is notorious. But he further claimed, to be the Prophet spoken of by Moses. His words, in relation to this point are; "Do not think that I will accuse you to the Father: there is one that accuse the you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me."+ One of his disciples, with his own sanction, declared; we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."1-Such were the pretensions advanced by this person. In the next place, then,-how did he support them? In answer to this question, I shall say nothing of the miracles which he wrought, both because these were more particularly designed for the conviction of his cotemporaries, and because, in this address, I have chosen to rely upon a different mode of attestation, which, as I have already shown, is appropriately designed for the trial of claims to the prophetic character. I therefore allege, that he fully substantiated his claims to the character which he professed, by uttering prophesies which were subsequently fulfilled. In proof of this allegation, I adduce, from many other examples, his prediction of his own death, together with the time and manner of it; and his foretelling the destruction of Jerusatem with such particular exactness, as gives it the appearance of history, rather than of prophesy. That he actually uttered these predictions, admits of no dispute. They were divulged in the most public manner, and were never denied by those who lived at the time. and had every possible inclination, and opportunity, as well as interest, to deny them, could it have been done. They are also attested by a number of witnesses whose characters for truth are unimpeachable. Some of these latter were themselves prophets, as fully appears from the fact that their own predictions have either been already fulfilled, or are now in the course of a constant fulfilment. It should be

^{*} John v, 43. I now quote from what is called the New Testament, as from other history. † John v, 45, 46. ‡ John i, 45.

observed that the prophesy of Christ relating to the destruction of Jerusalem, was delivered forty years before that event took place, and consequently before such an event was discoverable by any human foresight, or sagacity. In addition to all this testimony in favor of his prophetical character, there is yet this further evidence, that his appearance, personal ministry, peculiar sufferings and death, are in themselves the fulfilment of predictions made by former prophets.—These things being so, the prophetical character of Christ is established by precisely that evidence, which God has commanded us to receive. If you reject this evidence, you are left without hope; and,

inasmuch as you slight his veracity, without God. The claims of Christ to the prophetic character being once established, it will follow that all which he said of himself, his mission, and his authority, is strictly true. If so, he is the Prophet 'like unto Moses," whom God promised "to raise up;" for such he has declared himself to be. This brings us, at once, to the end of the inquiry which we have been pursuing; and we may now say with his disciple, whose language was lately quoted, "we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." It will be proper, however, before I dismiss this part of my subject to show, in some important particulars, that similitude between these two distinguished prophets, on which so much emphasis has been put.-Like Moses, Christ was born of obscure parentage; through the persecuting jealousy of Herod, he was exposed, in his infancy, to an untimely death; and, on entering upon his public ministry, he was received by his countrymen with coldness, and distrust. Yet like Moses, and more than he, or any other man, he was meek, patient, and forgiving of injuries, beyond conception. But, particularly, he was a LAWGIVER; and in that character he proclaimed, anew, the will of God to men; and modified, illustrated, and enforced what had before been revealed. He was an intercessor between God and his people; and declared that, with a prevailing influence, he should sustain that high office forever. He declared, and proved, himself to be a king, a prince, and a savior; and gave assurance of his being a Judge, by declaring that, at the end of the world, he should pronounce the final sentence upon all men, both the living and the dead .- Concerning Moses God said; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, and not in dark speeches; and the similitude of the Lord shall he behold."* Concerning Christ, he publicly declared, "this is my beloved son in whom I am well pleased." The Son declares of himself, (and we have seen that his testimony is true,) "I speak that which I have seen of my Father." Again he says; "as the Father knoweth me, even so know I the Father;" and again; "all things are delivered to me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Thus we are taught, that Moses was faithful

^{*} Num. xii, 6. † Matt. iii, 17: John viii, 35. † John viii, 38. § John x, 15. | Matt. xi, 27.

as a servant; but Christ as a son; and the latter informs us in another place, that "the servant abideth not in the house forever; but the Son abideth forever."* We are further taught, that great as was the privilege of Moses in holding intercourse with God, the intimacy which subsisted between Christ and the Father was still greater .- As Moses was chief ruler over his people, so in Christ was fulfilled that prophesy of Micab, "but thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel." +- As Moses delivered your fathers from bondage in Egypt; so Christ delivers his people from the greater bondage of sin, and brings them into the glorious liberty of the sons of God.—It would be tedious to point out, in every particular, the resemblance between the two prophets. Those who wish to trace it through its whole extent, I must refer to those writings which contain their respective bistories. I shall, therefore, exhibit but one other point of resemblance between these prophets, which, for its importance, has a peculiar claim upon your attention. As the Lord threatened to destroy your ancestors on account of their disobedience to himself, as manifested in their rebellion against Moses, and to make of him "a greater nation, and mightier than they;" so for a like disobedience of their successors, as manifested in their rebellion against Christ, and as consummated by their putting him to death, he has actually made good his threat, and has made of the latter "a greater and mightier nation than they." Neither of these facts admits any denial; the whole world is full of their proof. For eighteen hundred years the destruction of your nation has excited the attention, and astonishment of mankind. During this period Christ has had a seed to serve him, far more numerous, and far more powerful, than your fathers ever were in their most prosperous days; and possessing privileges in all respects more extensive, and more glorious. Wherever genuine Christianity has travelled, it has brought life and immortality to light; and has dispensed knowledge, liberty, and happiness beyond what was ever enjoyed before by the children of men. These many blessings, and I appeal to history for proof of the fact, have been enjoyed by those who profess Christianity, in proportion to the purity of their faith. Like your fathers, the professors of Christianity have. indeed, often brought on themselves, through their corruptions and disobedience, the judgments of Heaven. National transgression has ever been followed by national chastisements. Some christian communities have been punished with national extinction; others have been visited with less signal tokens of the Divine displeasure. It is a fact deserving the mest serious attention, that the nations which have embraced the christian faith, have uniformly prospered so long as they have maintained this faith in its purity; and that the various judgments which have been inflicted on them, have been, most conspicuously, preceded by a corruption of their faith, and of their conduct. Nor is it less worthy of notice, that the smaller portions of any christian nation which have refused their concurrence with the general depravity, however straitened and depressed they may have been for a season, have been defended by an unseen hand, cherished, and ultimately preserved.

^{*} John viii, 35. † Micah v, 2.

Thus protected and blessed, "a little one has often become a thousand,

and a small one a strong nation."*

Why should it excite either your surprise, or displeasure, that God should confer favor on the Gentiles; especially when this favor is granted as the fruit of their obedience? Did He not make of one blood, all the families of men; and being the Creator of all, is he not, also, the Father of all? Why, then, should it seem to you a strange thing, that the universal Father of mankind should vouchsafe the like salvation to his gentile children, which he vouchsafed to the descendents of Abraham? "Shall not the Judge of all the earth do right?" +- If on the general apostasy of mankind from the worship of the true God, He was pleased to select Abraham to be his servant, and to commit to him, and to his posterity, the peculiar privileges of Divine revelation; what is there strange in his extending these privileges, after the descendents of Abraham had lost them through disobedience, to such of the Gentiles as should gladly, and obediently, receive them? It should be remembered, that at the very time of his calling Abraham to be his servant. God gave intimation of his design to show mercy to the Gentiles, by promising; "In thy seed shall all the nations of the earth be blessed." This promise was afterwards, and on various occasions, repeated, and confirmed, "Look unto me and be ve saved all the ends of the earth," is encouragement enough for the Gentiles to hope in the mercy of God. It will then appear, that by selecting Abraham to be a depositary of his revealed truth, the Almighty God made as real, and as effectual, provision for the spiritual and temporal benefit of the gentile world, as for that of Abraham's posterity. What more suitable time for carrying this provision into full effect was ever presented, than the one when those, whose claims were first in order, had forfeited them, by their disobedience, and had, in consequence, ceased to be a nation? And how could God more amply, as well as literally, fulfil his promise to the Gentiles, that he would "bless" them, than by bestowing on them his Son, the lineal descendent of David, and the SEED of Abraham? We, who have received him, find no reason to consider the promise of God as of no effect; we know it to be wonderfully, and completely fulfilled; and daily give thanks to God for his unspeakable GIFT.

The benevolence of God as it respects your nation, is not diminished by his bestowment of favors on the Gentiles. His mercy is sufficiently capacious for us all. Judah ought not to envy us; and we ought not to ver Judah. It is time that we abstain from mutual recriminations, and that each be disposed to rejoice in the other's prosperity. As for ourselves, we trust that the day is not far distant, when the tabernacle of Zion shall be rebuilt, and salvation be appointed to her for walls and for bulwarks. But we believe, that before this happy event can be realized, the cause of the Divine displeasure towards your nation must be removed. The condition on which your restoration to the Divine favor depends, must be performed, before you are gathered from all the places of your dispersion, and reinstated in the land of your fathers. Perform that condition, and the blessing will follow. Perform that condition, and the Lord your God will again rejoice over you

^{*} Isaiah xli, 22. † Gen. xviii, 25. ‡ Gen. xxii, 18. § Isaiah xlv, 22.

for good, as he rejoiced over your fathers, and will bestow upon you favors inestimable in their value, and transcendent in their amount.

I cannot believe that you will, for a moment, entertain the thought, that the many judgments which your nation has experienced are without a cause. You will admit, that they have been inflicted because of transgression. But I am constrained to believe, that you do not well consider all that such an admission implies. Accompanied, as it is, with a neglect to discover, and to abandon the offence, does not the admission afford too much evidence, that the offence gives you too little concern? Should a child be convinced, by the frowns which he rcceived, that he had offended his parent, and yet be unconcerned, and make no effort to ascertain the particulars of his offence, he would show by such conduct that he held his father's authority in light estimation, and that he regarded a reconciliation with him as a matter of indifference. Does not your neglect to inquire into the nature of the offence, for which you have so long endured the frowns of your Heavenly Father, too much resemble the case of such a child? Were you in carnest to discover the real cause of the withdrawment of the Divine favor, and the way of reconciliation with Him whose people you profess yourselves to be, is it to be believed that he would refuse to aid you in your inquiries, or that your endeavors would fail of success? You may feel assured, that He is more ready to return to you, than you are to return to Him. But God is a Spirit; and he requires you to seek, and to worship him, in spirit and in truth. You must seek him on such terms, and such only, as he himself proposes. All attempts to regain his favor will be worse than useless, unless they are accompanied with a sincere determination to surrender every bias of your minds to his authority; to resign every feeling of your hearts to his control; and to accept, with childlike simplicity, such terms of peace as he vouchsafes to offer. Your love of the truth; your desire to please God, and to be accepted of him, must surmount every inferior consideration. Bear it, I beseech you, continually in mind, that indifference with regard to the will of God, and unconcern about either his favor. or his anger, is an indication of dislike to his authority, and a fearful provocation of his wrath.

Did I solicit your attention to aught but what the word and authority of God enjoin, yourselves being the expositors of both, I might apologize for the ardor with which I press my subject. But while I plead the cause of truth, and offer to be discarded if I am found not to maintain it, I shall not feel solicitous to vindicate a zeal which has for its object the welfare of Israel. I would rather communicate somewhat of this zeal to you. I could wish that the experience of eighteen ages might not be thrown away; and that a consideration of the evils which indifference to the truth has, in that compass of time, brought upon your land and nation, may excite you to inquire, with devout solicitude, after the cause of this controversy which God has so long maintained against his people. I acknowledge that I feel unwilling that this unhappy experience shall continue forever; that Zion shall be a perpetual desolation; that her redeemed shall never return to her; and that her sorrow and mourning shall never flee away. Many a gentile, in these days, adopts the language of your captive fathers in Babylon. and says; "If I forget thee, O Jerusalem, let my right hand forget her cunning."* Many an eye now looks forward with eager expectations of the time when you shall return to the Lord; and when He, according to his promise, shall return to you, and restore you to the possession of his favor.-Shall you alone be unmoved?-Shall Gentiles seek the prosperity of Israel, and shall the children of Abraham be unconcerned? While, at this time, so many things conspire to elevate our hopes, and so many favorable indications of an approaching happier state of the world combine to animate our hearts, and to stimulate our devotions, it is not to be denied, that the apparent indifference of your people to the things which pertain to their peace, serves greatly to overcast the horizon of our hopes, and to throw an unwelcome mist over the bright prospect of future joys on which our eyes have long delighted to dwell. Could we see your reluctance to examine the pretensions of HIM, who claims to be the Prophet Glike unto Moses," overcome; could we see your indifference respecting the cause of the Divine displeasure removed; could we see the seed of Jacob earnestly engaged to avert the wrath of God, and anxious to do his will: we should be furnished with a new theme of thanksgiving to the Author of all good, and with new evidence that not only their redemption, but that of the whole world, is, indeed, drawing nigh. This world would rejoice in new anticipations of good things to come; and Angels would strike a loftier note of praise for this further token of good will to men. A FRIEND TO THE JEWS.

For the Panoplist.

ON THE DESIRE OF DEATH.

Job vii, 16. I would not live always.

WHILE man is approaching the retributions of the world to come, lost in the fogs of error, loving all things he should hate, and hating every thing he ought to love, he shuts his eyes to the prospect of the eternity which awaits him. The soul of imperishable nature and immeasurable desires is turned away from the pursuit of immortal glory, seeks the trifles it must soberly contemn, and is made to search for its aliment in the dust. Indeed, the ordinary life of man is precisely such as would be expected, were he sure of living here forever. Even when taught by the oracles of Revelation, his attachment to sordid pursuits seems, if possible, more obstinate than before, because continued in disregard of evidence. The moment his attention is caught by the glittering sands beneath his feet, his eyes are averted from heaven; his Creator and Preserver is forgotten; both the sources and means of substantial happiness are neglected. At the expense of continued losses he perseveres in his useless labors for the attainment of happiness in earthly possessions. He firmly believes, that a satisfaction is attainable, in amusements of a day, which they never confer. Such enjoyment as he looks for lies not within the compass of sensible objects, is perfectly incompatible with the constitution of the material world; and while considering the direct prohibition of searching

^{*} Psalm exxxvii. 5.

for the food of an immortal mind among such corruptible elements, the continuance of the pursuit can be construed into nothing less than a

positive warfare against the Governor of the universe.

Notwithstanding, however, the accumulated proofs of the impossibility of success, men labor much, and long, and late, in attempting to rear the fabric of happiness below. The powers of invention are exhausted, and the extremes of labor and suffering are endured, and failure is attributed to every thing but the true cause, while the miserable exiles, roving from one falsehood to another, deceive themselves, fix on absurdities, of which they would in any other case be ashamed,

to justify their hazarding an exclusion from heaven. With devout gratitude to God let it be observed, that one special design of a Revelation, is, by showing the relation between this short life and the futurity to which man's hopes and fears are pointed, to place eternity before him in such magnificent proportions, and invested with such unspeakable dignity, that the nobler powers of the intellect and the better feelings of the heart shall be attracted towards it, as the principal, nay, as almost the only, object worth attention. observable, that a large proportion of the crimes of men may be traced to that forgetfulness of God, which accompanies a neglect of the state of retribution. Having once lost sight of all that is good and great, the sordid mind is ready to affix the most exorbitant value to the possessions of time. No enticement is too despicable to captivate those feelings which are wholly sensual. Accordingly, we see men of such a character cheated with allurements of fashion, the low gratifications of luxury, the dazzling illusions of fame, of wealth, and of power. Although these wretched pursuits pall upon the senses of the unhappy victim, he flutters from object to object in quest of variety, till even variety itself loses its charms.

If some are for the moment so enamored with the fascinations of sin as to wish to continue the toilsome chase forever, many more, though without any solid hopes of a better state, are greatly wearied with this. The strong disgust, with which the atheist and infidel spurn at the continuance of the dull round, after once tired by its repetition, may be easily conjectured from the readiness with which they sometimes daringly rush uncalled into the presence of their Judge. Such men do not desire death from any just apprehensions of the state to which it will introduce them: but from vexation at the mortifications they experience, and loathing of the repetition of the wretched expedients contrived by the enemies of God, to escape all thought of

Him, and all recollection of their crimes.

But there is a rational conviction arising from the most established principles, and from much experience, which makes the Christian of enlarged views and strong faith sometimes willing to leave a state so abounding in evil, for one of perfect holiness. I say sometimes;—for so strong is the attachment to life and its endearments, so solemn is the subject of exchanging a known state of being for an unknown, which, notwithstanding the disclosures of revelation, is obscured from mortal sight by clouds and darkness,—that very few, even of the most favored friends of the Redeemer, can steadily contemplate the approach of death without terror or rejuctance.

There are, however, many substantial reasons why the good man should not desire to live always. I mention several of these,

- 1. Those contemplations, which habitually raise the mind above the present world, give their possessor a fairer view of temporal enjoyments than he could otherwise obtain. Such a view, presented to his cool reflections, gives a far better understanding of the nature of earthly things than the mere worldling can ever acquire. One accustomed to ascend the commanding elevation, to which the sublime instructions of prophets and apostles would raise him, and who has his mental eye purified by the visions of faith, witnesses the transactions of other men, and examines his own, with a more correct judgment than any others. Although he is more likely to receive every rational satisfaction from material objects which they can fairly afford, than any other persons, still, considering their fading aspect, their sure marks of rapid dissolution, he expects less from them, and is less mortified by blasted expectations. Each hour brings some fresh testimony to the delusive appearances before him, --- as the very objects on which he is invited to lean wither at his touch.
- 2. On turning our eye over the wastes and fruitless portions of a long life, the mind of religious sensibility sees little cause to congratulate itself. The amazing mass of misery, which meets the eye in every direction, is far too sorrowful a spectacle to be desired always. When looking at his own deficiencies, the penitent calls to mind the lost opportunities for relieving some portion of this misery, and considers the small amount of all the benefits he has conferred, he may well blush at having done so little for advancing the happiness of perishing souls. If he knows his own weakness, he will not expect to effect great things, by living longer in a region where his toils so much exceed his ordinary strength. The youthful expectation of accomplishing great objects single-handed, vanishes under the hard lessons of experience, and he who once thought his powers equal to any difficulty, estimates them nearer according to truth as he learns wisdom from above. To be a spectator of suffering which he cannot relieve, of sorrows he cannot mitigate, of disease he cannot cure, and to have his ears assailed with the moans of wretchedness, are enough to make a bosom, in which dwells a spark of genuine virtue, swell with intolerable anguish. Such an one may well exclaim, in the bitterness of his soul, I would not live always.
- 3. The flagrant injustice among men and the triumphs of iniquity, form a painful subject of contemplation. The histories of mankind are little else than a narration of the wrongs practised by individuals and communities on each other. The strong language of the inspired historian, in describing the condition of the antedeluvian world, is applicable to every subsequent period of time: The earth was filled guilt ridence.

Those who most ardently desire a state of perfect holiness, are anxious to promote the good of mankind. The means, hitherto employed for this purpose, have been counteracted by all that is base in human nature. Every evil principle in operation here below is incessantly at war with the Almighty and his cause. Of course, whoever esponses this cause becomes an enemy of worldly principles and max-

ims; and although his whole life be spent in the most self-denying labors, for the good of the human family, still, he is accounted the worst enemy of the persons, and the destroyer of the happiness, of those, whose highest happiness he seeks with unwearied perseverance. Now a state of warfare is far from being desirable to a peaceable temper. Least of all, would it be the choice of that man, who serves the Prince of Peace, and whose chief labor on earth is to extend the principles and the influence of that religion, which at once proclaims peace on earth and good will to men, at the same time while ascribing glory to God in the highest. Men, who are determined to make the most of this world, who defy the thunders of the Almighty at the same time that they trample his laws under foot, always look with a scowl of malignity on those persons, whose life reproaches them. It spoils their guilty festivities to allow a thought of the humbling doctrines of the Gospel to intrude, and the person, who brings these doctrines in full view before them, must be treated as an enemy. A warfare with worldly principles, and, of consequence, in some shape with worldly men also, is unavoidable by him who would keep a conscience void of offence. Here let it be recollected, that the Christian, by becoming such, does not lose those better sensibilities or kinder feelings of his nature, originally implanted for holy purposes; but finds them increased in strength, and elevated in their object, by every fresh communication of sovereign grace. To all such feelings the conflict with almost every thing around him is exceedingly distressing. He can hardly avoid wishing for a release from a station of so much suffering.

The awful apostasies, observed in some of those, whose light once seemed to shine with a strong lustre, make the humble Christian tremble. He has learned something of the deceitfulness of the human heart by studying the intricacies and fallacies of his own. Every new instance of departure from the truth, among the professed disciples of Christ, adds a new memento of his danger, and teaches him, that there is no positive security from his own ability, that he shall not apostatize in like manner. The bare possibility of such an event spreads a gloom over his prospects, and shows the necessity of watchfulness. also reminds him that the very notion of being in safety is itself an exposure to imminent danger. The admonition of the Apostle on this point is full of practical wisdom. Let him that thinketh he standeth. take heed lest he fall. An observation of the awful declensions of individuals within our knowledge ought to teach us, that there is no safety till death has put the seal on our labors and terminated the con-The first glance at our frailty would alarm us, if we sometimes knew how near we came to the borders of enchanted ground. When those, who in the moral world once seemed to shine as stars of the first magnitude, have at length been obscured by a dark cloud, or even set in everlasting night, well may the experienced Christian raise his streaming eyes towards heaven, and shuddering at the tremendous relapses of those to whom perhaps he looked for counsel and assistance, say, "I have a desire to depart."

5. A stronger motive for welcoming the approach of death than any other which occurs to my mind, is a permanent and earnest desire to escape the dominion of sin, and enter a state of perfect holiness.

57

This desire does not exist in any form of a principle of regular action, except in the mind of a sincere disciple of Jesus Christ. The more knowledge any one has of his own infirmities, the more he dreads the idea of being left forever under their dominion. The more closely he has studied the secrets of his own heart, the more fervently will he pray to be delivered from the body of this death. Each false step shows his continued liability to stumble, and who knows but he may fall, as others, whose prospects of heaven in their own view were bright?—Every examination of his own heart informs him that it is an impure fountain, and he well knows that it sends forth bitter streams. Knowing this from the incontestible evidence of intuition, while in possession of a clear understanding, he can no more doubt of his own native propensity to evil, than he can, in other concerns, doubt of the connexion between cause and effect.

I have said above, that the apostasies of professed Christians create a trembling anxiety in the breast of the humble disciple. The strongest bonds which confine us to earth are those friends so closely intwined around our hearts, that the web of our destinies seems woven together, and can scarcely be disentangled but with the ruin of themselves and of us. No doubt, it is the disruption of these tender ties. which constitutes a large portion of what is called the bitterness of death. The prospect of such a separation from all that is endearing to our perishing nature, fills many a heart with deep anguish at the thought of the opening grave. Now let the reader look around him, and contemplate some of those frightful wrecks of all that once seemed good and great;-those moving shadows of moral and spiritual death, which fill the places and inhabit the tenements which he once thought the happy abodes of peace—the temples of the living God. Some of them were his bosom friends, with whom he had taken sweet counsel and walked to the house of God in company. He had united with them in plans of benevolence, and they had seemed to deplore with him the desolations of the moral world, and to endeavor to build the waste places of the church below. When he observes such turn away from the instructions of the Savior,- "go back and walk no more with him" nay become the open advocates of infidelity, and the very champions of Satan; employed to ruin a multitude of souls:when they are seen emphatically crucifying the Son of God afresh, and the poor trembling soul, that, waiting and watching for the hour of his dismission, sees one and another fall, whom he had accompanied almost through this desert, and remembers how ardently, and how long. he had hoped to meet them in white robes before the throne of God and the Lamb, and is obliged to exchange that hope for absolute despair of their salvation, it is too much for a mortal frame to endure. Such a spectacle and such contemplations can be suitably sustained by nothing less than a purified spirit, which, admitted once beyond the threshold of heaven, has strengthened its vision by viewing the glories the Deity unveiled. Well indeed may such a heart, while almost bursting with grief at the rains now scattered around it, exclaim, "I would not" cannot "live always."

VOL. XVI.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 407.)

April 12. As soon as I can, I would prepare certain proposals about the methods of a religious education in schools and universities: the methods to be used, that the young people may be taught and brought to live unto God. The publication and inculcation of these proposals I would then labor in. Vast may be the consequences.

13. I would move among the Commissioners for Indian affairs, who have a strange dullness upon all their managements, that they would appoint two or three of their number, persons of singular activity and capacity, to receive proposals for the good proceeding of our affairs, and to prepare and offer what they think proper for the Board; and have their times of consulting with one another, upon that intention.

15. That I may yet more distinctly walk in the light, I would make a catalogue of my chief enjoyments, and I would upon each of them see how they are to be enjoyed in God, and for God, and with holy reference to God. I would make it my care to place my delight in them upon these considerations.

16. The children of the flock:—I would endeavor, in my catechising, to teach them the skill of living unto God. At the next catechising would preach to them on the dead child raised by the prophet.

17. One of my religious friends has some exercises, which oblige me to treat her very much, on the subject of having a soul wherein God alone shall be enthroned, and all the creatures that have usurped his throne be expelled and banished; and as having a will utterly annihilated before the will of God.

19. Quere, Whether the marvellous footsteps of Divine Providence, in what has been done in the Lower Saxony, have not such a voice to the world, that I may do well to think of some further methods to render it more sensible to these American Colonies. The voice is mainly that in Matt. vi, 33.

20. A society of pious and praying youths at the college I will

study which way I may be useful to.

April 21. Saturday. I set apart this day for the sacrifices of a fast in secret before the Lord; and the Holy One helped me to offer up a variety of sacrifices. Yea, with his help I singled out my most valuable enjoyments, and the thing which my heart is most of all set upon, and I turned them into sacrifices. I consented unto the will of my dear Savior, if he will have those things to be denied unto me. My errands unto heaven this day were much the same with what I had on my former days of later times.

But I have one special and better concern to carry, not only on this day, but every day, unto the Lord. I have advice that my poor son Increase lies very sick at —— having lost the use of his limbs. Oh the anguish with which I am to cry unto God, that he would yet be gracious to this poor child, and make him a new creature, and an useful man, and return him unto me. Oh, the resignation to which I am called on this occasion. My Father, I commit this poor child into thy fatherly hands,

22. I would now, more than ever, employ the minutes I can recover for such an exercise, in forming the acts of a sacrificer, upon all my dearest and most valuable enjoyments, and snatch at all opportunities for sacrificing with a soul full of unspeakable satisfaction. God will dwell with me and in me, while this is my way of living.

23. In conversing with the people of the flock, let me find out

what subject they most wish to hear publicly insisted on.

I foresee an opportunity for me to do some notable services in my correspondence with the Danish Missionaries at Tranquebar.

I will make a present unto our poor College, of certain books, that are of great improvement and influence in the famous Frederician University, and of a tendency to correct the present wretched methods of education there.

29. The most perfect work of Christianity will very much appear in the strength of piety which carries us well through our duties towards our neighbors. I would therefore spend some time, in considering what are those points of piety, wherein my good carriage towards my neighbors will argue a great and high improvement in the love of God, and conformity to my Savior, and be restless till I come unto them.

May 3d. I have had many thoughts about writing a book of the Christian Ascetics. My experience therein has been of so great variety, that I may do well to consider what account should be given of the talent.

5. There is a lad who is an orphan, an hopeful child. I would become solicitous for his education. Yea, I will take him, and feed

him, and lodge him in my own family.-

What remains for me, but to make a very holy improvement of some late dispensations of Providence which I have been called to sustain: In what a holy, humble, and trembling manner am I now to walk before the Lord! How much must I watch over my own heart, lest any unholy frame should come upon it. How much must a praying life be more than ever encouraged and maintained with me. O my God, I will call upon thee as long as I live.

7. Some things of importance for the good order of the church must be settled. I will speedily appoint a meeting of the church for

that purpose, and look up to God for his direction.

11. I will get certain books, which I think may be of great use for the increase of piety in the college, into the hands of the students there.

13. My morning prayers are not so managed as to carry me into a sufficient communion with God. I must think of some way to bring more fire from heaven into the sacrifices of the morning. But I am nothing; and must entirely resign myself to the conduct and the quickening of God.

15. I have my days of prayer. Why should I not allow each of my children successively, a singular share in the supplications of the day: And then, on that day, take that child, who is more peculiarly concerned in the supplications, and have the presence of that child with me a part of the day, to be a witness of my desires for him, and to hear the counsels and warnings I may on this occasion give unto him.

16. A remote kinsman who is a scholar at the College, must have some cultivations from me upon the intentions of piety and usefulness.

19. Saturday. This day I set apart for prayer with fasting, on such occasions, and with such exercises, as on my former days: But specially, to commit the case of my poor son *Increase* unto the fatherly care of God:—to obtain a return of health unto my daughter:—and a direction in some weighty affairs before me.

20. It is a necessary point of piety, for me in my dealings with my neighbor, to exhibit a resemblance of the benignity expressed by the glorious God, in his dealings with me. I would pursue the contempla-

tion of this point, till I have understood and obtained it.

22. This day my son *Increase* returns to me much improved, and, as I hope, better than ever disposed. And which is wonderful, with an excellent business prepared for him immediately to fall into. I am astonished at the favors of the prayer-hearing Lord. O, my Father, my Father, how good a thing is it to trust in thy fatherly care.

But oh what shall I now do, to fix the returned child for the service

of God.

24. I am not without hope of getting a congregation of Dissenters

revived in New York. Let me prosecute the design.

27. In the last week, through the spite of one particular man, I had the indignity put upon me of being set aside from a public service, which people generally expected from me. On this and the like occasions, I would glorify my Savior with a sweet acquiescence in his wisdom and justice, and his having all my opportunities of service at his disposal. And with rejoicing in every instance of hopeful conformity to him, who was despised and rejected of men, and with a pleasure, as well as patience, in seeing my brethren preferred before me.

31. A variety of services to be done. It is the anniversary convention of the ministers. In my repeated prayers with them, I have an opportunity to utter impressive things. I carry through the affair of an address to the king, which may be of use to our United Brethren, as well as to ourselves. I propose a motion in the assembly;—that no family in the country be without a Bible, and a catechism; that all children of a certain age be found able to read; and that there be inspec-

tions for this purpose.

June 3. The jejune performances, with which I find the people of God sometimes entertained by some of the ministers, afford me an opportu-

nity to labor for some suitable dispositions.

I must beware of despising my brethren. I must value the least savor of piety in them, when I perceive the absence of other excellencies. I must consider myself as more worthy to be despised than they, on accounts unknown to the world. I must apprehend all men and myself, to be no other than what the sovereign God of all grace does please to make us. All expressions and sentiments of a most profound humility are proper on these occasions.

4. O that more of religion in carnest, were to be found in the flock.

What shall I do to produce it?

8. Among the Commissioners for the Indian affairs, there are several things to be prosecuted; especially a Monitor for communicants,

10. It will be a proper vigilance in me, to make ready for some events and changes, which may suddenly come upon me; and to get an heart prepared, established, and fortified, for an encounter with them.

11. For this purpose, I prepare a discourse, to be also handed unto

the flock, whereof I am the servant.

12. My two elder daughters are sick. God calls me to consider what may be his voice to my family, in this dispensation, and bring my family to a compliance with it.

For the Panoplist.

ON THE FLUCTUATIONS OF PROPERTY, AND THE INCREASE OF SPECULATION.

CAREFUL observers of mankind must sometimes be astonished at the surprising rapacity shown in the struggle for wealth by those restless minas, which make this world all and eternity nothing. The astonishment cannot be much diminished, when they contemplate the dreadful reverses which overtake the very persons who have rioted in luxury, at the moment while they were estimating their supply of means as mexhaustible. The entire change of circumstances which meets them in the midst of their career of pleasure and crime,—the awful extremities to which they proceed, for escaping, as they vainly imagine, the reach of sorrow;—should furnish a solemn admonition to the successful children of affluence. A serious lesson also should thence be drawn by others, who now move in the humble walks of life, or who

are discontented with the solid advantages of mediocrity.

The mortifying truth, which infuses a portion of bitterness into all the cups of money-getting beings, is, that "riches take to themselves wings and fly away." Could they flatter themselves, that the idolized possession were secured to them and their posterity through an indefinite series of years, there would be more reason in attaching a large estimate to their possessions. But the single consideration, that wealth cannot be secured to one's self, much less to his surviving friends, stamps the eager pursuit of it with an appearance of indescribable infatuation. Yet, such is the perverseness of the human mind, that this specific circumstance, the instability of fortune, seems to produce an effect directly contrary from that which right reason would lead us to suspect. Because property often changes masters, those possessing a competence expect that they shall soon fill their coffers with abundance: the man now poor, supposes it likely that he is to be one of those favored personages, on whom a flood of riches will presently be poured in as profusely, as if rained from the clouds. If he reckons on the manner in which this longed for change is to happen, or the means of its production, he fixes on some of those strange reverses by which many are ruined to produce the aggrandizement of one. Thus it happens that in morals, as in domestic economy, men convert the means of cure, or of health, into a fatal poison. The very intimations of a kind Providence, designed to guard them from danger, they so misconstrue, as to make them direct conductors into danger: They distort the words and misinterpret the plain instructions of Heaven, till they can force upon them a meaning to justify themselves

for pursuing the highway to hell.

Whatever in politics, in commerce, or the habits of a people, aids in producing great or sudden fluctuations of wealth, is always to be considered a great moral evil. The mischief is by no means confined to the immediate sufferers, who are reduced from a palace to a cottage or a prison; nor is the principal amount of the evil found in either of the two parties immediately and primarily concerned. It is scattered, like a sweeping contagion, on the wings of the wind. Let every reader look around him, and recollect the prominent examples of the sudden elevation of an obscure individual from a humble condition to affluence, and estimate, as far as practicable, its effects on the friends and acquaintance of the reputed favorite of fortune. Persons exposed to this species of temptation, should reflect, that to support a body at a lofty height the strength of many is required: and that the waters of the ocean are not raised above a natural level on one spot, without a corresponding depression in another. When an instance of extraordinary success occurs in a particular pursuit, thousands are ready to abandon their regular employments in expectation of gathering an easy harvest elsewhere, without the toils of cultivation. If the ready sale of a patent, an unlooked for rise in public stocks, or a gainful speculation of any description, become notorious, many turn their backs on what they call the dull pursuits of common life, to seek, in stations for which they are wholly unfitted, the means of distinction; -but, failing in the foolish project, plunge headlong in crimes, and at last occupy the prison or the gibbet.

In no other country has this rage for speculation been more fully shown than in the United States. There are here a great many causes operating simultaneously to excite and propagate the mania of growing suddenly rich. I do not pretend to enumerate these causes, as their number would render it a hopeless task. Many of them are, however, generally known. Events are transpiring every day, which

show that all things are not as they should be.

The moment any employment begins to be somewhat lucrative in the hands of a competent number of persons, an absolute distraction seizes the multitude, and with one consent hundreds and thousands rush into it. The profits of the first adventurers on any new project are scarcely reported to the public ear, before a numerous host of hungry serkers swarm in all the avenues of entrance, and at once overwhelm the trade and overstock the market. There appears never to have existed a doubt in their minds, whether they could all obtain an unlimited sum of money in a very limited business, and with the same readiness that a very few obtained it. The immediate consequence is, that the particular profession, trade, mechanical business, or branch of agriculture, thus entered upon, is at once borne down by mere dint of numbers. Hundreds scrambling for the same toy must necessarily be disappointed. Some may retreat with wounds and disgrace at an early period of the affray; but others continue the conflict till loss of limbs or life closes the engagement. In the case before us, a branch of business, which was indeed valuable to the few artists, while managed discreetly on a small scale, by competent workmen who felt their reputation at stake,—is instantly ruined when overdone by a crew of hungry competitors, without instruction, without

principle, or honesty.

Among thousands of such intruders, the haste of each to be engaged in the bustle, and to be "making money for himself," excludes the possibility of his being well instructed, and also the number of incumbents prevents almost every one from receiving the share of business which his wishes demand. Hence, in all the arts, the low cunning, and the frauds played off on the public, to obtain a tolerable share of custom. Among a host of rivals, each one knowing that his neighbor wants business as much as himself, and that the occupation is so overstocked with workmen, that whoever thrives must do it at the expense of a rival,—pushes himself forward, and in doing it, the bold and impudent elbows aside the less daring and the unexperienced in the game. One or two, by aid of friends and expert management, and perhaps by fraud, make a fortune in a few years; the million must starve, or relinquish the hopeless contest.

The inevitable consequence of this state of things is such as might be expected. In the arts where a workman conscientiously applies a full quantity of labor and stock to his manufactures, a less scrupulous competitor easily exceeds him in the quantity furnished, and, of course, can undersell him. Few men being able to perceive the value of a commodity except by use, and taking little notice ever on trial, the dishonest artist supplies the market with his baser commodities. These are preferred on account of cheapness, while the honest man is neglected, his goods are crowded out of the market, and himself ruined.

A similar disposition and success are seen in the advertisements and operations of many pettifogging men who travel through the country, promising to teach perfectly in ten days, what, as every intelligent man knows, cannot be communicated without the closest application of many months, and perhaps years. The shameless impostor advertises, that he will teach an art in a fortnight, and at an expense of a dollar or two. This is promising something worth attention. The poor deluded multitude say, "If we can learn this thing so quick and so cheaply too, of what use is going to a regular instructor and paying him the high price, while we can learn equally as well of the cheap master?"

Extract from a late Pamphlet.

EXPOSE OF THE CAUSES OF INTEMPERANCE.

"The custom of using ardent liquors as a table drink, and the practice of mingling them as an ingredient in our ceremonies of hospitality and politeness, must be exploded before we can reasonably expect to exterminate the mischief by the application of any or everyother means—and this, if it shall ever be accomplished, must be the result of a steady, uninterrupted work of time and example. The malady is chronic. It is not the offspring of a day, a year, or a generation. It is the growth of successive ages, and has hence become a kind of second nature. Without, therefore, a change in those customs, it is impossible to eradicate the complaint. While examples of using those drinks in the manner mentioned, shall continue to be set by the influential, and the ascendant power of pride, folly and fashion, shall cause those examples to be

followed or imitated by every class of the community; it requires not prophetic inspiration correctly to predict, that the habit of intemperate drinking will continue, and all the plagues of Pandora, which consti-

tute its retinue, will inevitably be entailed on society.

"But, it will be asked, "how is this to be prevented? Who will feel the disposition or dare to take the lead in the work of reformation? It is every body's business, and like every thing else that is every body's concern, is neglected by every body." For the honor of the human species—nay, for the glory of their Maker—let it not be considered that the hope of reformation is fallacious. We are not without patriots—and shall the honor of their country plead in vain to abolish those customs which have become a reproach to the nation? Are there moralists among us—and will they not discontinue those examples which lead to vice and immorality? Are there philanthropists, and will they persist in practices which conduce to the degradation and misery of their fellow-men? Are there not fathers, who would give their whole estate to reclaim a prodigal son—and will they not yield the distempered pleasures of the bottle, to prevent his becoming so?

"What parental felicity can exceed that arising from the contemplation of a worthy and prosperous progeny? What (but the self-condemning reflection that parental examples have been the cause) can increase the misery occasioned by profligate and degenerate offspring? Is the one event to be desired, and the other averted? Parental examples and admonitions must concur, in teaching to sons lessons of sobriety, industry and frugality, as the basis of earthly prosperity and happiness. The softer sex, whose pride and pleasure is to please, strive to recommend themselves by the possession and display of those qualities they see estimated by the other sex. The conjugal union of the young will thence be succeeded by all, or many of those blessings which constitute the earthly paradise of their aged parents. If this is not of itself a sufficient inducement to pursue the means which lead to such

happy results, look at the reverse of the picture.

"Thirty years of European wars, have caused a superabundant influx of wealth to our country, which, by offering the means, has, in addition to other causes, facilitated the progress of intemperance and dissipation, and induced a belief in many, that our late commercial prosperity has been at least balanced, by the consequent deterioration of the morals of the community. Those superfluous means operating on human pride and weakness, have elicited a rivalship in the display of wealth, by splendid extravagance. The ambition of parents to make gentlemen and ladies of their sons and daughters, is unfortunately too often connected with the error of supposing that stylish living-expensive dress-idleness, and ignorance of any useful occupation, constitute those characters. The prevailing disposition to admire the upper circles, and follow their examples, cause their follies to be imitated by many, who, wanting the means of meeting the expense, are often distressed, and sometimes rained by their vain attempts to equal, in splendor, their wealthy neighbors. Under these circumstances, we ought not to be surprised that so many young men of the present day, are prodigal and profligate—and the young women are engaged in little other study than that of the fashious, and employed in little other business than that of the toilet .-- "

MISSIONARY HERALD.

No. 10.

OCTOBER, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

MISSION AT BOMBAY AND THE VICINITY.

Extracts from the Journal of Mr. Bardwell.

1819. March 6. When endeavoring to instruct the people who were assembled in an inclosure sacred to the gods, a bramhun, after listening a few moments, exclaimed, apparently in anger, "blasphemy, blasphemy,—people who believe that system will go to hell." When told that the invisible God had in great mercy given this system of religion to men, and that there was no other way of serving God and pleasing him, beside that contained in our Sacred Scriptures, he said, in reply, "The invisible God is neither pleased nor displeased,—happy nor miserable." After endeavoring to show the foolishness and atheism of such closely the instruction I had given them, I returned homeward. The bramhun followed me, and seemed desirous of apologizing for his impertinent abruptness by assuming an air of candor, and appearing to use argument instead of declamation. His great argument against the Christian system was, the warlike, ambitious, and avaricious feelings and habits which it inspired. He was by no means ready to admit, that it was possible for a people to pursue a course not sanctioned by the Shaster, which they professed to believe.

March 11. This and two or three succeeding days are a season of great account among the Hindoos, called Shimgar. A bramhun gave me the following relation of the event in their history which these holidays are designed to com-

memorate, viz.

At a certain time a mortal disease prevailed among the people. To avert the calamity they sought directions from the gods. They were told that a certain female Rackshus, or demon, inflicted the disease, and to deliver themselves from her tormenting power, they must put her modesty to the blush, by exhibitions, gestures and language, the most obscene. The plan was successful, and the demon was compelled to leave the place. The victory over the demon is annually celebrated by the most indecent ceremonies.

11. After seeing the most indecent imagery exhibited in the streets, I pro-

11. After seeing the most indecent imagery exhibited in the streets, I protested to my teacher against such vileness. I told him that, according to his own story, his country women were more destitute of modesty than the demon herself; for she was compelled to flee from such indecencies, whereas they,

far from being ashamed, mingle in the throng and laugh at the sport.

The corrupting influence of such exhibitions is inconceivably great. For many days after this anniversary the minds and mouths of the vulgar are wholly filled with the sport. The contrast between the religion of this people and that of Christ, is perhaps in no instance seen more obviously, than in those parts of the Hindoo system, which recommend and enforce impurity, licentiousness, and

indecency, by annual exhibitions.

17. This day went with a friend to visit the place where Parsees deposit, or rather expose, their dead. A tract of land on the western side of the island is inclosed with a high wall, and in the general inclosure there are a number of vaults inclosed by circular walls about 40 feet in diameter, and about 16 feet in height. Within these walls are projections like shelves. On these shelves the dead are exposed to the sun. Such is the reverence which these people have for the sun, that they deem it of great consequence to expose their dead to his light and heat. The vaults are designed to receive the bones, after the fiesh is consumed. The

Vol. XVI.

vultures and crows around the field of death are shockingly tame. They seem

almost to claim as their prey all that approach the ghastly inclosure.

May 1st. The epidemic, which prevailed with such violence among the natives a few months ago, rages again. In visiting the burning ground, learned, that for a number of days past, from 50 to 80 bodies are brought there daily. Though in general, the natives, who assemble in various companies to bury or burn their dead, are more ready to listen to serious instruction than at other times; yet a very great proportion of them seem hardened by a kind of false principle. "The gods have sent the disease among us, and of what use is it to give ourselves any unhappiness on the subject? If we die, we die; and if we live, we live." This sentiment is not unfrequently advanced when they are exhorted to prepare for death.

16. Found many people engaged in the discussion of the question, "Whether it would avail any thing to erect temples and images to the god, who, as they suppose, inflicted the disease now so prevalent among them? Some said temples and images should be crected and consecrated; others said, they had no confidence in any thing that could be done. If they were to die, they must die, and no remedy could be found. Perceiving that I had been hearing the discussion, they asked my opinion on the subject. A good opportunity was presented for directing their attention to that Being, who wounds and heals, who kills and

makes alive.

18. Found a large company collected before a small temple performing certain ceremonies, for the purpose of averting the epidemic from their habitations. Four or five females were groaning and beating themselves and each other, and occasionally wallowing in the mud before the idol. The pretence was, that they were really possessed with the spirit of the disease and that by beating and besmearing themselves with filth they compelled the demon to leave them. I however found a difference of opinion among the people assembled. Some did not hesitate to say, that such conduct was beth foolish and sinful; while others, with all the tenacity of fruitic bigotry, maintained, that it was not only pleasing to the gods, but would infallibly keep them from the power of disease. In proof of this assertion, they pretended to bring testimonies from experience. Such a scene as this is not unlike the conjurings of the American Indians, mentioned in the writings of Brainerd.

July 1. This day we have committed to the dust the remains of our second child, our only daughter. After a short sickness of eleven days, the dear child left us, as I trust, for a country less dreary than this, aged twenty months. And shall this sweet child no more gladden the hearts of her mourning parents in this land of strangers? An not—her once spacking eyes, with trembling hands I sealed, as she calmly breathed ont her soul in death. In viewing the precious spot, where our two first-born babes sleep together in silence, it is not unpleasant to look forward to the day, when from the toils of this my pilgrimage I too shall

mingle dust with them, in hope of meeting them in heaven.

Aug. 17. After having been confined nearly three weeks through feeble health, I am now permitted to resume the pleasing employment of going out to

visit schools and instruct the people.

Oct. Having received an invitation from a gentleman residing on the continent, about 60 miles from Bombay, to spend a few weeks with him, I gladly accepted the invitation, for the purpose not only of benefitting my own health, and that of my family by change of air,—but that I might have an opportunity of instructing, and distributing books among people who have not heard the Gospel.

On the Continent at B.

Oct. 14. In company with several gentlemen visited a Hindoo temple of great fame, in a native king's dominions. We had no sooner approached the borders of the village, than we were saluted by the villagers who came to meet us, and conduct us on the way. They had anticipated our visit, and in some places people were hard at work in levelling the road and cutting away the bushes, that we might pass with more case. It was by no means pleasant to be treated with such excessive attention.

After visiting the temple, which was throughd with religious mendicants, we were conducted by the officiating bramhun of the temple to the brow of the hill

towards the sea. Here is a vast chasm in the hill, opening to the sea, and paved with stone steps extending from the summit of the hill to the sea, -a distance of about 30 rods. At the foot of the hill our attendant pointed us to the print of Vishnu's foot, which was impressed on a rick when he clave the mountain. We were then directed to a cavity extending nearly 20 feet into a rock, opening to the sea, to a spring of fresh water, apparently springing from the rock beneath, Before our guides could approach the spring, they performed many ceremonies to the god of the place. Though but a small portion of time was afforded for religious conversation with these villagers, yet some books were left among

18. Spent the day at a village of bramhuns, who had not before heard any particulars of the Christian religion. They were very fond of conversation on political subjects, and seemed by no means pleased with the change of government, which their country had recently experienced. By perpetually mentioning the privileges which they (the bramhuns) had enjoyed under the Peshwa's government, they implicitly complained of oppression, or rather of the want of favors, from the English government. They seemed reluctant to admit, that the religion of Christ inculcated peace and kindness to all mankind. Though they appeared ready to receive books which I gave them; yet here, as in most other villages of bramhuns, great caution was manifested, lest they should do something inconsistent with their own religion.

20. Spent the day in a pleasant and populous village, five miles from Bankote. Have seldom found a stronger desire to hear instruction, and to receive books, than among this people. After spending more than two hours, in conversing with the people who came under the shade where I sat, I found myself necessitated to be down to rest, as my lungs were quite exhausted. Here I was much pleased to see various companies of bramhunical boys collected under the shade of the trees, to read the books I had previously given them. As I was about to leave this interesting village, a young man came in haste, and inquired, whether I could give him a book which explained the doctrine of the unity of God, and proved that worship should be paid to no other than the invisible Spirit, whom he heard me speak of in the morning. I was much pleased to see a disposition of inq iry excited in the mind of this youth, but was sorry to tell him I had distributed all the books which I had brought with me.

29. Left Bankote with the design of spending ten or twelve days at Rawadunda, a town about 30 miles south of Bombay. In this town and neighborhood we have three schools. Here are no Europeans. While here, we lived almost entirely according to the style of the natives. Spent considerable time with a small village of Jews in the town. They are exceedingly ignorant of their own history and Scriptures; and, though the children of Abraham, according to the flesh, are nearly as ignorant of the true God, as the heathen around them.

Nov. 3. Visited Allabay, about 9 miles from Rawadunda. This is the capital of the kingdom of a petty native prince. Here we have one school. About 10 o'clock in the evening I received an invitation to visit the king, (or rather the regent, as the king is quite a child.) I found him a very intelligent, shrewd bramhun. He conversed on a variety of subjects, and at length requested me to give a general statement of the Christian system of religion, which I was very happy to do. He inquired definitely what my opinions were concerning the Hindoo system of idol worship. In reply to my statement he observed, (as is very frequently done among the higher class of these people,) as the minds of men could not comprehend and worship the invisible God, it was reasonable and suitable, that material objects should be selected as the representatives of God, or as the media, by which weak minds might come to a knowledge of God. In reply to this I remarked, that as God is an invisible Spirit, no material object could be rationally considered as representing him; for it would be in vain to attempt by imagery a true delineation of that which is immaterial; and that whatever images were made to represent God, would, if they had any influence, tend to produce erroneous ideas of the Invisible Spirit.

After presenting him copies of all the books I had with me, which he kindly accepted for himself and the young king, I retired to my lodgings, where I found a supply of sugar, rice, ghee, fruit, &c. sent by the regent for my use.

4. This morning, before I left Allabay, had the pleasure of sceing nearly 30 black Jews together, who appeared much interested on finding that my account of the creation, the flood, &c. corresponded with their own history. When they observed that I spoke respectfully of Abraham, Moses, and the Prophets, their applauses were quite boisterous. But alas, they know nothing of Jesus Christ; but are expecting they know not what. They were, however, very attentive to a short history of him, who, they were assured, was the true Messiah, the seed of Abraham.

5. Spent considerable time to day in viewing the ruins of Portuguese magnificence and splender at Rawadunda. The fort, which is nearly two miles in circumference, is almost filled with ruins of churches, monasteries, &cc. Found a small building, much obscured by a young growth of trees and brambles, over the door of which was a Latin inscription, noting the era when St. Francis Xavier

left Rawadunda for Goa, which was in 1640.

6. Visited two or three villages south of Rawadunda: found a small village of Catholics. Their priest was educated at Goa. He lamented the falling state of the Catholics. He seemed by no means hostile to Protestants, and spoke favorably of the exertions of Bible Societies, &c. With him I dined—had considerable conversation on religious subjects, and cannot but hope, that he is experimentally acquainted with the Gospel, though considerably attached to the

forms of his mother church.

In the villages, and in almost all the towns which I have visited on the coast, many and urgent applications have been made for schools. The fame of our charity schools is so widely spread, that I can hardly enter a village without being told, that the people are poor, and unable to furnish the means of instruction, and would deem it a great favor to have schools established among them. But I am obliged to tell them, that for want of pecuniary means we cannot comply with their requests at present. O how desirable is it, that schools should be established in every village, that children, who otherwise will probably grow up and die in ignorance, might be taught to read in their own language the word of God, which is able to make them wise unto salvation.

11. Left Rawadunda with my family for Bombay, after being absent nearly

six weeks.

Dec. 7. We have this day attempted to have a religious exercise at one of our school rooms, more resembling public worship than any thing we have hitherto witnessed among the heathen. Nearly 150 natives were present, and were tolerably attentive.

The natives are peculiarly fond of singing. I can often collect people for the purpose of religious instruction by singing a hymn, when otherwise they would

seem indifferent to my story.

10. Heard this day of the death of one of our native school-masters on the coast. He was a Jew, possessed considerable knowledge of the Christian religion, and at times has told me, that he did believe and trust in Christ for salvation. Poor man: he has gone to have his faith tried by the Searcher of hearts.

Our native school teachers have an opportunity of acquiring very considerable knowledge of Christian doctrine. They can generally repeat from memory the ten commandments, catechisms, and indeed every thing that we require the boys to learn. We hope and pray that their hearts may be opened to receive the truth.

16. Find our school rooms very advantageous places for instructing the people who do not belong to the schools. These rooms are generally situated near the public roads, and when hearing the boys read, and repeat the catechism, many, who are passing by, stop to listen. Not unfrequently have I seen 50 or 60 persons collected at a time. When we are depressed by the consideration of the general inattention of the people to our message, the mind is often cheered by the hope and prospect, that some of the rising generation are storing their minds with truth, which will hereafter make them wise unto salvation.

From the Appendix to the Eleventh Report of the London Society.

LETTER FROM THE REV. W. JOWETT AT MALTA.

Malta, August 4, 1818.

REV. AND DEAR SIR.

I ought, I am sure, to apologize for having so long delayed to address you, in reply to various queries with which you furnished me relative to the Jews. My delay has not arisen from any indifference to that great cause in which you are engaged; and which, although hitherto less popular and less patronized than the subject of Christian Missions, deserves on some accounts, to take the rank of precedence; for who have been the noblest missionaries, if not the primitive converted Jews: and who will at some future time, give modern missionaries a lecture and an example, that will shame our present, best exertions, if not the Jews? I view your Society, therefore, as entitled to the tenderest sympathy in all its difficulties, the highest veneration for its objects, and the most disinterested, self denying, unwearied co-operation in its labors. Bible and Missionary Societies should every where be tributary to you: you will one day repay them with large interest. My regret has been, that my employments, dispersed over so many subjects and countries, have given me little opportunity of concentrating my attention to any one. Will you accept then the offering of a few incidents and observations gleaned from my journals? They may interest some of your readers, and take for their motto, "Line must be upon line, line upon line; here a little and there a little."

When I was at Corfu, in the autumn of 1816, I was very intimate with the most learned of the Jews in those parts, rabbi Lazzaro Mordos. He is an old man, nearly blind, and quite deaf, a physician; he occupied the highest government situation that is held by natives in the Board of Health. I was introduced to him, by his Highness Baron Theotoky, President of the Senare. We frequently conversed and argued together; and our friendship is kept up by correspondence, chiefly relative to the Hebrew New Testament. His weak side is the love of books; and he has collected a very large library, in which I found many of the works of the Christian fathers, as Clemens Alexandrinus, Cyprian, Augustine, Basil, Tertullian, and others. These he procured, that he might see pily, his reading has only fixed him deeper in his prejudices. To the various arguments which I brought from the Old Testament at different times, he

answered me as follows:

The title "Emmanuel, God with us," being adduced, he said, What does that matter? our friend Baron Theotoky is called Emmanuel;-nor would he allow any force to the custom of the Jews, in giving names significant of character or office. To the title, "The everlasting Father," he only objected, that many of these passages were very obscure. I opened to Daniel ix, 25, 26, and desired to know how he explained a prophecy so clearly declarative of the time, when Christ was to appear. He said that the premises of the prophecy had not yet taken place; that the commandment to restore and build Jerusalem, according to the plan laid down by Ezekiel, had not yet gone forth; that the temple of Zerubbabel was nothing to the purpose. At that time, only fifty or sixty thousand returned, while multitudes in the Assyrian empire, and in Spain, refused to accompany them: so that the nation might be considered as never having quitted its state of captivity. I then referred him to the prophecy of Haggai ii, 3, and said, You make the same objection to the second temple, as was made to it at the time of its building: "Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes, in comparison of it, as nothing?" And yet the glory of this latter house was to be greater than that of the former, inasmuch as it was to be honored by the presence of the Messiah, the desire of all nations. He said, that this prophecy still remained to be accomplished, and the temple would be rebuilt in its former splendor. I often pressed him to say when they expected this to take place? He always answered, It was impossible for them to know. "Have the Jews then, no idea of the time when they shall be restored to Jerusalem-do they never discuss this questi in-do they

never consult among themselves-do they propose nothing?" "No," he said, "it is prohibited them to agitate these questions; they wait till God shall think tnem worthy of this favor, and by the special interposition of his providence restore them." "Then they expect some miracle?" "Yes." "Of a political, or physical nature?" He said, that as God had changed the course of nature in former times to do honor to their nation, so he might again; but that they were forbidden to agitate these questions; they must wait till God should account them worthy. I referred him to Isaiah liii, and asked to whom he thought that could relate? He said, It was difficult to tell; and that he had before said, there were many things in the prophecies, hard to be understood. But, I replied, nothing can be more easy and simple than its application to the history of Jesus Christ. He immediately changed the subject by saying, "the great argument in our favor, is, that the law of Moses will never change. The last of the prophets leaves us this injunction, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv, 4. He added, "Of Christians, I think the protestants the most simple." I asked him, what he thought of the worship which some pay to the Virgin Mary and the saints; whether that, according to his view, was pure Christianity? He simply shook his head, as implying that this was the kind of thing he had alluded to in his remark. It is an obvious reflection, indeed, how peculiarly ill adapted a corrupted Christianity is to propagate itself. To Christianity, even in its simplest form, the Jews and Mahometans alike object, that we destroy the doctrine of the unity of God, and worship three Gods: what must they feel then towards those who seem to worship not the Creator only, but also his creatures, &c.

I often related to him what they were doing in England with a view to the conversion of the Jews; and asked him, in what light such a fact struck him? Oh! so did the propaganda; he replied: how many books did they publish! What pains did they take!* But (with an air of confidence, he added,) it is an impossibility! And what do you think of the publication of the Hebrew Gospels? The morality of the Gospel, he said, is most excellent, all borrowed from our Scriptures; but the story is not true. He admires the style, and wonders how they came to write such pure Hebrew. The type also pleases him. He had no Hebrew books of English typography. For this part of the world, Venice formerly, but latterly Vienna, has been the chief place for Hebrew printing: and

still more recently, Leghorn.

He always expressed himself much pleased with the kind and tolerant spirit displayed by the British nation towards the Jews. This they have, indeed, reason to acknowledge; for previously to our possession of the Ionian islands, they were in no little fear of the Greeks. Under the French, they had, with their usual temper for taking advantage, gained much in the way of usury, bond, and mortgage from the natives. This they could do with considerable countenance; multitudes of the officers in the French armies being Jews of various nations of the Continent, and well regarded by Buonaparte. The heart-burnings which thus grew between the Jews and the Ionians, generally found vent about the time of Easter, at the Christian solemnities. A proof of this is found in the strong proclamations of the British government, which found it necessary for the protection of the persons of the Jews, to confine them during the holy week to their own quarters; and to threaten heavy penalties on those who should insult or injure them. They are in number about one thousand at Corfu, and live entirely in the city.

I asked rabbi Mordos if he had any cabbalistical books? He rejected the term cabbalistical, saying, all the Jews believed in the rabbinical traditions. I quoted Basnage's opinion, that there are many Caraites in the Crimea. He reproaches the Caraites, however, with having traditions of their own, and not being literal in their interpretations. I asked if there are not also some Sadducees. He said,

^{*} I have been credibly informed, that the condition, upon which the Jews enjoyed toleration at Rome, was—besides payment of money—an attendance upon a weekly lecture delivered by some learned priest in one of the churches; in which the question between the Jews and Christians was regularly discussed. The attendance of the Jews residing at Rome was obligatory: with the exception of this circumstance, the design seems excellent. It is said, that conversions not unfrequently took place. Whether since the late troubles they have been able to set the system on foot again, I have not heard. It is needless for me to notice, how judicious a treasure was the establishment of Jewish lectures by the Society in London,

Yes, in Africa, in Egypt; but I found that by these he meant a sect, that has made some innovations in the calendar and ceremonies of the Jewish church. I asked therefore if there were not some infidels and free-thinkers, admirers of Voltaire and such authors, who disbelieved Moses and the prophets? he answered, Too many, every where; and many who were inadels, from reading more ancient infidel writers!

This Rabbi, deservedly in esteem for his learning, was very well pleased when we offered to come and hear him preach; nor were we less pleased with his offer to preach. I asked him what would be his subject? This, he said, on which we are conversing, -morality the basis of faith. I do not trouble the people with much dogma, they cannot understand doctrines; I dwell chiefly on morals, particularly on this point, "To love our enemies as well as our friends." Some days after I went with Baron Theotoky to the Synagogue to hear his sermon. I was much struck in the course of the service, to hear the marked and rather forward manner, in which they prayed for his Excellency, the Lord High Commissioner, and for the president of the Senate, Baron Theotoky. This they did twice and very loudly, as if they meant to commend their loyalty to notice: and this indeed is a virtue, the praise of which I never heard denied them. The sermon at length began. It was in Italian and lasted about twenty-five minutes. Rabbi Mordos first commented on the excellence of the institution of the Sabbath (it was our Saturday:) he then proceeded to point out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted Isaiah i. to prove that sacrifices alone were not acceptable to God, unless the heart were offered up and given to him. "It is easy to say our regular prayers: it is easy to take money out of the purse and bestow alms; but God requires that the heart should be in a charitable state, ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solonion advise, If thine enemy hunger, feed him; if he thirst, give him drink, &c. Some may say, they cannot suppress their passions, they cannot correct rooted habits. Ah! this is the language of low and base people; people ignorant of morals, and of the beauty of the divine law!" Such was the general outline of his discourse. At the last mentioned passage, I own that expression instantly occurred to my memory, "This people, which knoweth not the law, are cursed!" The self-rightcous system of the Jew has, indeed, a very natural tendency to foster a contempt of those, who seem inferior in religious attainments. It is a system very discouraging to a man touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High Priest, "who can have compassion on the ignorant, and on them that are out of the way!"

He explains away the meaning of sacrifices after their manner. In conversation he advanced his favorite maxim, that morals are the great end of Revelation. I urged that it appeared a matter of the first consequence for sinful man to discover a mediator between him and his offended God. This, he said, is done by piety and morality. "But were not the sacrifices intended as a type of some great Atonement or Mediation?" No; they were designed to touch the heart

with compunction and lead men to repentance.

Some of their Rabbins, he told me, condemn those who persecuted Jesus, and crucified him. Referring to Deuteronomy xiii, I asked how they could do otherwise than put him to death, if they believed him guilty of blasphemy in declaring himself the Son of God? He did not remove the difficulty, but said, such was

the opinion many had held.

I would here observe, that besides the thousand Jews at Corfu, they are numerous in Albania, Thessaly, Venice, and northwards towards Constantinople. At Salonica they are said by some, to be more numerous even than the Turks and Christians put together. At Yannina, the metropolis of Ali Pasha, they have much influence, a Jew being the treasurer of that Pasha; liable, of course, to heavy exactions, all which however that oppressed people have too long learned to bear. In Athens, where I was lately, they informed me there are no Jews; but in the neighborhood, in Livadia and northward, they abound.

In Smyrna, the Jews and Armenians are the principal brokers to the Frank merchants, and discharge their trust in such a manner as to raise their character some what high. I have heard merchants speak with great respect of their fidelity, as well as diligence. The number of these brokens, however, must be small

OCT.

in comparison with the bulk of the Jewish people there. It must also strike you, that there are often circumstances in which it is more for a person's immediate interest to be honest, than to be roguish. It is to be lamented that the Jews have seldom been dealt with on this footing: they have been unfairly treated, and have

seldom enjoyed the equal rights of humanity.

The British Chaplain at this last-mentioned place, to whose exertions the formation of the Smyrna Bible Society is due, distributes many of your Hebrew New Some, he tells me, read them in secret; others dispute against the book, and one threatened to write a Hebrew treatise to refute the whole of it. would be well if he would put his threat in execution: good must arise from discussion.

I know not how the case may stand at Constantinople; but I fear Christians are much in the same state there, as at Smyrna, Scio, and other more learned spots of Greece and Turkey. In my late tour to those parts, conversing continually with the most literary men of Greece, to whom we must look for the revival of modern Greek literature, I found that only one understood Hebrew. I took the best measures I was able to promote the work of translating the Old Testament into modern Greek; having long felt it to be one of the most important works for the conversion of the Jews; for you will hardly find any Christian church similar to the Greek in the union of these two circumstances, ardor for the extension of knowledge, and intimate commerce with the Jews. In some respects the Greeks resemble this people; especially in the oppression they suffer, and in their dispersion generally throughout the countries of Europe; the scattering of the Jews being only more extended, throughout the world. But in consequence of their inacquaintance with Hebrew, they must begin by translating from the Septuagint; and it will be the work of after-times to adapt this translation to Hebrew. How ardently, but hitherto how vamly, have I wished that some good Greek scholar from Cambridge or Oxford, well versed in Hebrew, were sent to Vienna, to superintend an undertaking of this kind. As it is, we have begun in weakness: but I was resolved to endure the reproach no longer, of not beginning at all.

At Scio there are not above 60 or 70 Jews; and these live for the sake of security within the wails of the Turkish fortress. They fled thither during some disturbances, in which the Christians were ill using them; and having found safety there, they do not stir out, but give themselves to handicraft trades.

At Haivali, a considerable town on the continent, just opposite to Mitylene, where the Greeks enjoy much liberty, and where I visited a Greek college of some celebrity, they informed me that there are no Jews.

I have a correspondent at Salonica, an English merchant, whom I have fur-

nished with Hebrew Testaments.

When I was at Zante about two months ago, I was informed by a pious English merchant that a poor Jew had been converted and received baptism there. He justly observed, however, that there were some suspicious circumstances about his conversion:-the man had been at Jerusalem during Easter, and had seen the miracle annually performed, and well known by the name of the holy light. (Sec a good account of this in Maundrell's journey.) The poor Jew professed to have been converted to the Christian faith on the evidence of this miracie! Whether it was from a doubt of his sincerity, or from some secret misgiving as to the honesty of their ewn church in keeping up this annual holy light, I could not learn; but some of the clerg; were very backward to admit him. The principal, however, of the Greek church, (for their bishop is lately dead.) directed him to be instructed and baptized according to his desire.

Surely in attempting the conversion of this people nothing is more necessary, than that we should ourselves "hold faith, and a good conscience," have good

evidences, and be well persuaded of them!

The number of Jews in Malta is at present very small; not more I am told than fifteen or twenty families. I should conjecture the same from having visited their synagogue. At different times, myself, and through other persons, I have circulated the Hebrew Testament. The few, however, that come here are from Barbary; where as you well know, great ignorance and prejudice prevail. One having read the Testament half through, wished to return it, protesting that he dared not be known to read it. Another, to whom I often gave one, either gratis, or in exchange for something else, so that his brethren might gain a copy, used to carry it off as a lion his prey to devour it in secret places, and with such an air of suspicion and conceanment, as if he was afraid the very stones would

prate of his whereabout.

It is not thus with the Jews of Leghorn and Trieste. As far as I have seen or heard of these, they have a liberality bordering on infidelity; something very much of the Saddu ee character. There may be 15,000 at Leghorn; they are rich and enterprising. They have a synagogue one of the most splendid in the world. They print largely here, and in all respects enjoy great liberty. At Trieste they had about three years ago a distinguished mark of the emperor's favor: he visited their synagogue in person, which event they commemorated by

a Hebrew inscription.

I have received several very interesting notices respecting this people from Dr. Richardson, an English physician just returned from his travels in Egypt and Syria. At Cairo they have seven synagogues; at Jerusalem they have two, but poor-looking. At Damascus, the population of which he thinks to be upwards of 300,000, the Jews are numerous. At Tiberias—once so highly famed for Hebrew literature—he visited a college which still exists there. Here he found five rabbies, living apparently in learned leisure, with a library of no mean size, well supplied with Hebrew Scriptures and commentators. One of these was in great repute for learning. The consul here, for Austria, France, England, &c. who acts indeed in general as European consul, is a Jew, and wears the Frank The late Djezza, that terrible character, the Pasha of Acre, had a Jew for his principal minister; with his well known brutality he cut off this man's nose, put out one eye, and otherwise mutilated and disfigured his face. This man still exercises the office of prime minister to the present pasha of Acre. Indeed Dr. R. considers all Syria as being, in a considerable degree under the government of the Jews; who get into power, and by their skill in money-matters make themselves necessary to the Turks. To this he very naturally imputes the increasing toleration which they enjoy.

I will not repeat to you the interesting information I received at the beginning of last year relative to Tripoli; as it has already been printed in the Missionary Register for September, 1817. To it, however, I will add an article which I received from an English gentleman, intimately acquainted with the state of that regency. "Their number in Tripoli is estimated at 3,000; they have seven synagogues, and pay an annual tax to the Bashaw of about two thousand dollars. They are governed by their Caid, who is appointed by the prince, but whose power extends to the punishment only of offences not capital. The Jews in the vicinity are likewise under his authority; but those of Bengazi and Deine have their respective Caids. The number in those places may be reckoned at 1000. The rabbies in Tripoli are about twenty, who are paid from three to four dollars a week. In the vicinity of Tripoli (called the Gardens) there may be about twenty Jews, who have no synagogue, but pray in their houses. An annual visit is paid by a rabbi from Jerusalem, who is appointed by the chief of the holy land for the purpose of collecting money; and who may get in Tripoli a thousand dollars. They have synagogues at Arzon, Tagioura, Tajur, Mesurata, Bengazi and Derne. Their printed books they have from Leghorn, their manuscripts

from Tunis."

"Perhaps the length of this letter requires an apology, as much as the delay of it; so seldom does it happen that faults come single. I cannot conclude, however, without expressing the sincere delight it gives me to witness the progress of your Society, both at home and abroad. Your Hebrew New Testament is now familiar in our hands; but we would not forget at what expense and labor it was procured. Next to this, I am most gratified with the idea of a Hebrew College; a heart, to which knowledge on Jewish subjects may flow. It is, indeed, much wanted; and, when once established and in action, the greatest benefits may be expected from it. Be assured that you have many friends abroad, who need chiefly direction in promoting your benevolent designs; and who would turn towards such an institution, as the repository of most valuable counsel, both for studious research, and active measures. In the halls of such a college, we might see conducted, with the greatest propriety, such discussions as engaged St. Paul at Ephesus for the space of two years: Acts xix, 9, 10. One of the

Vol XVI. 59

first fruits, I should hope, would be a missionary or representative of your Society in the Mediterranean. The Jews, you perceive in Barbary, Egypt, and Syria, are very numerous, but of a character quite different from those in Europe: and they deserve a separate, particular attention; without which, in fact, nothing will ever be effected in these parts. Let me hope, then, that our friends in England, who are now so nobly and zealously espousing your cause, will keep a diligent lookout towards the Mediterranean. "The isles and the ships of Tarshish" must have the precedence in this work; and they have already taken it. But in due time the sons of all that have afflicted this people, and all those who even yet despise them, shall come bending and bowing themselves down at the soles of their feet! we shall see those honored whom God intends to honor; and those who despise him and his grand designs of mercy, will be lightly esteemed. May all the members of your Society have abundant grace to persevere and grow in their labors! I dare not indeed suppose, (knowing your former difficulties,) that you are yet in a state to send a representative to these parts. But when you are. I hope my appeal will not be forgotten, as you may rest assured he shall meet with a hearty, Christian welcome from your obedient and faithful servant, WILLIAM JOWETT.

From the same.

LETTER FROM DR. NAUDI AT MALTA.

My Dear Sir, Malta, June 20, 1818.

I TAKE this opportunity of replying to your favor of February last, which I have deferred answering, till I could inform you of the receipt of your several publications and addresses to the Jews, mentioned in your letter. The case containing these papers, only came to hand a few days ago. I have received them with great pleasure, and have now to thank the Society in my own name, and that of the Jews of these countries, among whom I shall take every opportunity of distributing them. I have but little to inform you relative to Mr. Murtheim; there are not regular posts in Barbary, and opportunities of communication by way of letter occur but seldom; affairs are generally transacted in person, and when a friend absents himself, it is by mere accident one hears of him. When this our friend was going here and there, for respiring better air, and using different bathings; that illness which happily brought him once to Malta, went on daily increasing, and at last, in a place not far from Suez, on the shores of the Red Sea, he rendered his spirit unto the Lord. He has done beyond all doubt. much good in spreading the holy name of Jesus the blessed Savior, whom he for about thirty five years objected and undervalued, and his works were very wide throughout so many countries, where by divine providence, he happened to be thrown, and particularly among his ancient brethren the Jews: we heard that some of our deceased's friends are at Tunis, among whom there is Mr. Sham, by him converted from Judaism to Christianity: to him I sent of late several of your publications and papers, you have been so good as to send me; should be come to Malta, I shall procure further particulars about the latter end of Mr. Murtheim's life; he was with him till the last moment of his existence.

On mentioning Tunis, I will give you some information relative to the Jews resident in that city, which certainly on the Mediterranean Barbary coast, is one of the most considerable cities. In Tunis, there are about twelve thousand Jews; they are divided into two classes: among them very distinct. In the first class, are included those which denominate themselves Leghorn Jews; in the second,

the Tunesian Jews.

The first, or Leghornese, do not exceed the number of seven hundred. They have two synagogues, sufficient for the number of their community. They are governed by three Parnassi or Massare, and like those of the Jews of Leghorn, are elective, and have no duties but such as relate to their religious ceremonies. Their liturgy is that of the Spanish synagogue; they are for the most part natives of Tunis, and consider themselves the descendants of the exited families of Spain during the persecutions in that kingdom. They wear the European dress, and those who have not the means of doing so wear the hat for distinction. They

have no dealings with the Tunesian Jews, and, during a period of several ages, they count but four intermarriages—in an event of this nature taking place, the party is excluded from their synugogues, and considered as one who has degraded himself.—They have also a separate market. Corporal punishments seldom occur, as is daily the case with the Tunesian Jews. Theirs are generally of a pecuniary nature.

The second class, or the Tunesian Jews, amount to about 11300; these, like those of Algiers, carry on various trades: among them also persons of property are educated in some profession, of which they may avail themselves in case of need, for under a government similar to that of Barbary, where the Jews are treated with little respect, a respectable individual may be in a moment reduced to nothing, and have no means of support but those afforded him by his industry.

The Jews of this kingdom are much given to wine, and the greater part have two wives, and what is still worse, without the means of maintaining them, so that generally they are very poor; many families live under the same roof, they are very dirry, pusillanimous, and perfidious. They have in Tunis, six synagogues, with a representative and six assistants, who have the power of imprisoning and punishing. The rabbies are under the representative or Meedam, who is elected by the government. But as a friend of mine here, Mr. himself, informed me, every thing is modelled by the rabbins; they interpret every thing according to their own fantastical notions, and sometimes are guilty of the most atrocious cruelties. I remember a fact related to me by the above mentioned Mr. ---- which took place in the month of August, 1816. Tunesian Jew had a criminal intercourse with a widow; the consequence was pregnancy. The neighbors apprized of the circumstance, immediately informed the Meedam; she was arrested, and a council of rabbins assembled: these execated the functions of so many inquisitors; they promised her liberty and impunity if she would confess with whom she had criminal intercourse, with which she was compelled by treaty to comply. The unhappy man was immediately arrested, and r ceived 1000 colfi di bascone or bastinadoes, of which he died two days after. To the woman, notwithstanding the promise of pardon, to reconcile her, they said, to heaven, they gave ner on account of her pregnancy only 400 bastinadors. It happened to be about the time of sowing, and it had not rained for forty days, so that they anticipated a bad harvest and consequent scarcity. The rabbins, those interpreters of the divine will, assembled in council, and decreed seriously that the scarcity of the gift of rain proceeded from the frequent adulteries committed amongst them, and the little care taken to prevent so great an evil. Spies were immediately set to work, and in a few days about twenty persons were arrested and severely bastinadoed. The rain appeared a short time after, and the rabbins' judgment passed as infallible. So in barbarous countries, prejudices and supersti ion do rise up, and the most natural phenomena give way to their increase. We are assured that the Tunesian Jews are possessed of considerable talent, and in a state of superior cultivation to those of other parts of Barbary. Mr. _____ certifies, that "they are more attached to Christians, and if cultivated and encouraged many would embrace the Christian faith."

In the time of war, when Tunis was the chief mart in Africa, and the depositum of all French manufactures, the Jews improved so much, and went so forward in knowledge that, many of them (is a fact well known) were baptized and converted to the Christian religion, and the most striking was, that the best number of

them were of the female sex.

By the first opportunity direct to England. I will send to the Society a Hebrew Bible as it is used in all these our parts, without opposition from all these Jews, and read in their synagogues. It is printed in Tuscany, and from there circulat-

ed to all other countries.

I rejoice very much that this your benevolent Society, by the providence of God, is now prospering again, and extricated from those tremendous difficulties, which seemed would be insurmountable against it. And I am much pleased to hear of your sending abroad on the continent, pious persons to preach the blessed name of our Savior amongst the Jews. I hope things will go so far increasing with you, that you may be able in time to send some of your members in these our parts for the Jews of Jerusalem, Egypt, and Greece, where the members of this abandoned people are in the most considerable number, and indeed in the

To the Rev. C. S. Hawtrey.

most depressed state of mind. I take the liberty by the present to introduce to your Society, my brother, Joseph Naudi, who is now in England for the purpose of looking for some time after the plans of the British and Foreign School Society, that in future we shall be able to erect similar institutions, the thing most wanted in these our parts. You will oblige me therefore, if you will take him among the members of the School Society. Excuse me, my dear friend, for my bad English writing, as at present I have very little communication with English people. Here we are going on very well with our Bible Society, and happened to distribute the holy writing among far and most different nations. The Hebrew New Testament sent us by the British and Foreign Bible Society, dd not fail to circulate with good success among the people for whom it was destined, particularly in Egypt and grand Cairo. I remain, &cc. Cleardo Naudi.

From the (Church) Missionary Register.

Ma. Bowley, from whose Journal the following paragraphs are extracted, is stationed at Chimar, a town on the Ganges, a few miles above Benares. From the Reports of his proceedings it appears, that "he has been unwearied in his affectionate and intelligent instruction of his countrymen."

Hindoo Delusions.

EARLY one morning, a blacksmith made his appearance under a banian tree, pretending that he was inspired by the goddess dabee. I accompanied several others to the spot; and found a great crowd round the man, with a bramhun laying incense before him. On my speaking a few words, the bramhun and others began to speak highly in his praise. I told them that several of them seemed to have combined together; and to have contrived this scheme to deceive the people, in order to extort money from them; and that if the pretender was found out in it, he would be put into the stocks. On hearing this, the man ceased from shaking his hands and moving his head. The officiating bramhun tried to keep up his spirits, but without effect. He said, aloud, that the goddess was departed. This caused a laugh among the crowd, and they acknowledged that it was no more than I had said. Within the last month, several people of this description have pretended to be inspired by the goddess; and have drawn hundreds and thousands to worship, and make oblations to them: and what is more strange, the pretenders have been of the meanest castes. The most notorious of all is a cotton carder, about eighteen miles from this place, in the hills; who has ten or a dozen officiating bramhuns. Many hundreds, especially women, go daily from Chunar, with offerings.

My copyist was met by a devotee; who on observing him pass without paying the customary henor on such occasions, accosted him thus; "Pray dont you know who I am?" "Yes: Muha Raj [Great Prince, or Sir], I know you are such an one."— 'Pray," said the other, "don't you see my badge?" "Yes, Sir: I see you have ropes," meaning his jetted hair, "about your head; and blacking," meaning the ashes "on your face." This fired the devotee, who said, "I shall consume you in an instant; don't you know to whom you are talking?" He said that he should be destroyed during the night; when his disciples prostrated themselves at his feet, entreating him to forbear his wrath, and to compassionate the man.

One day, a "Mounto," or Taciturnity devotee, who had made a vow not to speak, having his left hand stretched above his head, came to my house. He made signs, in reply to whatever questions were put to him. Seeing him little concerned for his soul, I told him, that, by such penance, he was only tormenting himself before the time; and that he would nevertheless have to answer for his sins; and that, by such acts, he would be found the greater sinner, as his conduct indicated that God was an austere master, and delighted in the afflictions of his creatures. But the poor man seemed quite unconcerned. He, no doubt, makes out a sufficient livelihood by this scheme. I seldom or ever meet an ascetic who

is really sincere in his profession; but on the contrary, the general run of this class of people, seem all for the belly, as if there were nothing beyond this life.

Favorable Indications among the Natives.

In the midst of the superstition and indifference and enmity of the natives, others manifest a disposition which is highly encouraging.

In one of Mr. Bowley's excursions, he says on his arrival at Sydpore—

At this place I was recompensed for all the opposition which I had met with heretofore. Hindoos and Mussulmauns kept visiting me till ten o'clock at night,

hearing me read the Psalms, the Romans, and the Hindee Tracts.

At first, the head Mussulmaun, with a sneer, said that he wanted the "Tootenameh" (a book of amusement), and not the Gospels. I told him that I had none but the Word of God to distribute. On hearing some portions of it, all present became serious, and earnestly begged for copies. I gave away all my books. Several Hindons were compelled to go away without any. One of them was so eager for them, that he sent a man with me twenty miles, to procure for him a Tract and a Gospel. This man said, "Sir, the next time that you come this way, I shall not permit you to put up in a sorry inn; but you must come to my house." Oh, how I felt animated at this place! I could with great pleasure retrace my steps, and visit the villages on both sides of the Ganges.

On another occasion he writes-

Early this morning I went to the Pilgrims' Resort—saw four devotees—had arguments with their Gooroo, or spiritual guide, who was an intelligent and free-spoken man. He would not admit that all mankind are sinners. I drew out a Hindee Carechism; and he and his disciples seated themselves about me. On coming to the declaration, that the whole sinful race of Adam were, for their transgression, cast out of God's presence, the tears dropped very freely from the Gooroo's eyes; and he acknowledged that this actually was the state of all mankind. He promised to come to my house, to hear more of these things.

My purdit has had some conversation with several bramhuns and others, on Hindoo idelatry and the Christian religion; and remarked, that the people begin to open their minds on the folly of image worship. One man told him, that he had been fifteen years making clay images of Siva daily, and worshipped him; but really found no benefit from it, but grew rather worse, as he could not keep his thoughts collected. This he has done, in hopes that the god would appear to

him, in a dream, or otherwise.

The native Christians, however, afford Mr. Bowley more pleasure than he

derives, as yet, from the state of the heathen.

The very great encouragement (he says) which it pleases God to vouchsafe me, through the full congregations, together with their attentiveness, should not be wholly omitted: and though I cannot but lament the little that is apparently done among others, yet I am constrained to be thankful for what the Lord hath wrought among the native Christians.

Of three native Christian women, who visited him, he writes-

One said that she had obtained four months' leave from her husband, at Buxar, to reside at Chunar: but was afraid that she should not get through St. Matthew's Gospel in that time; and had it in contemplation to have her leave extended two months longer. She is now reading the twelfth chapter.

Another said, "Chunar is not at all as it used to be:-formerly, the native, as

well as the European Christians, spent their time in dissipation and folly."

The third said that she was formerly a Roman Catholic, and used to attend the Portuguese Church; but that, seeing the native Christians take two directions to Church on a Sunday, she inquired the meaning of it. One, who attends here, told her, "O sister, if you will but attend our Church, you will have your heart laid open to you from the Word of God, and you will understand every thing that is said." This excited a great desire in her to attend; but she found many obstacles from the people of her own profession." Her desires however increasing, she requested one to give her a call at Church-time. She attended; and was soon convinced, that she had, all her life-time, been like a dried stock, to use her own expression, fit only for the fire; but God, in great mercy, was gracious to her, in granting her to hear of his infinite love toward perishing sinners.

Before this she knew the names of the different Saints, but little or nothing of the dying love of Christ.

After family prayer they left us. These three are shining lights in the midst

of their benighted neighbors.

Baptism of a Bramhun and a Moonshee.

Ram Narain, a bramhun, assisted Mr. Bowley in revising the translation of the Gospels into Hindee. New wonders began to unfold themselves to him,

every time that he read.

First, the tilock, or bramhunical distinctive mark on his forehead, was obliterated. Then he began to join in the family worship. At length, he went and sat among the Christians at Church, took off his turban, and knelt down with them.

In Mr. Bowley's walks about Chunar for conversation with the people, Ram Narain kept close by his side. One asked him whether he believed in the Chris-

tian religion. He replied-

I do not only believe in it, but have embraced it. I have traversed all Hindostan; but never heard such wonders, and verily believe Christ to be the only

Savior.

His mother falling sick, he instructed her, with great earnestness and attention, in the doctrine of Christ, and became himself the instrument of bringing her to the knowledge of the Savior. She died, about a month afterward in the full hope of the Gospel; having been admitted, by baptism, into the Christian Church. During his visits, his dying mother earnestly counselled him to separate himself from the Hindoos without delay.

A few days before his mother died, one brought him a "seedha," or day's provision undressed, which he refused, saying that it was wrong to accept it.—"You are not become a Christian yet: besides your employer will not see you, nor bear of it—" "Yes," said he, "Jesus Christ, who is omnipresent, will see it."

He confessed to Mr. Bowley, that, for the first month or two after his coming to Chunar, he could not endure the doctrines of the Gospel; till, one day, hearing him speak on the subject of the woman of Canaan, he felt the force of what was said, especially on her being content to be esteemed as a "dog," rather than elepart without obtaining her prayer. From this time, he began to consider that we are truly in a wretched condition; and determined to devote himself in the same manner to Christ.

Moenee Ulee, was a moonshee, from Delhi, who came to Mr. Corrie, at Bemarcs, for instruction. He visited Chunar, from Benares; and read the New

Testament with Mr. Bowley and Ram Narain.

Mr. Corrie coming over from Benares to Chunar, to baptize Ram Narain and Moonee Ulee, the following impressive scene took place on the 2d of July:—

At ten all the native Christians assembled, with a crowd of Hindoos and Musselmanns; it being understood that two natives were to be baptized. Numbers stood without, for want of room. After the regular service, and an address by the from Isaiah lii, 14, 15, Ram Narain and the moonshee came forward.

The bramhun thus addressed the hearers:—"Behold! I declare before all, and int Hindoos and Mussulmanns pay attention to my words. I have been on a pil-comage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths (or pugrimages:) but, in all my travels, I found not the true way of solvation, till I came to this place, and heard the Gospel; which, by God's grace, has continued me that this is the only way to happiness: and I truly believe and thechare, before Hindoos and Mussulmauns, that if they do not embrace the Gospel, far wrath of God will abide upon them, and they shall be cast into hell." On soing this, he drew out his bramhunical thread, and broke it asunder before the people, saying, "Behold here the sign of my delusion!"—and then delivered it to Mr. Corrie.

After him, Moonee Ulce, the moonshee, thus addressed the people:—"Attend, irrethren, and hearken unto me. I was a Mussulmaun; and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of peers (saints, or spiritual guides.) In those days, whenever I saw a Christian, my spirit was

stirred up within me to slay him: but, on hearing the Holy Gospels light has sprung up in my mind, which has increased; and I have been more confirmed in this faith, since I saw the Pentateuch and Psalms. To receive Christian baptism I have come from Delhi. My mind has, moreover, been strengthened and established, by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation."

A ter this, Mr. Corrie addressed the people from Matt. xxviii, 19; and then

After this, Mr. Corrie addressed the people from Matt. xxviii, 19; and then baptized the two cadidates—The bramhun, by the name of Keroul Messech, "Only Christ;" and the Mussulmaun, by that of Moonef Messech, "Eminent

Christ."

The baptism of these natives, particularly that of the bramhun, was much no-

ticed in Chunar. Mr. Bowley writes-

A Mahratta bramhun, on beholding Keroul Messeeh, knowing that he had become a Christian, expressed much grief; alledging that he was the very image of the gods; and how could he think of abandoning himself as he had done? He replied, "You may say as you please, yet without Christ there is no salvation."

OBITUARY

OF A NATIVE FEMALE CONVERT AT CHUNAR, WHO DIED JUNE 26, 1818.

In the foregoing article from the Missionary Register for March, mention was made of the Bramhun's Mother. From the same journal of Mr. W. Bowley, the Editors of the Missionary Register have extracted the following article, which appears in their number for June.

RAM NARAIN was himself beginning to discover the truth and importance of the Scriptures, when the illness of his mother awakened in him a deep concern

for her salvation. On the 28th of May Mr. Bowley writes-

"Ram Narain's mother being very ill ne spoke to her of salvation by faith in the sufferings and death of Christ, as being the only true way to happiness; and said, that she seemed much affected, and lamented that she had not heard of this before she came to her death bed. She believed what he said, but now wished to know if she should be accepted; and desired him to ask me. I told him, that, though she had heard of the Savior but at the eleventh hour, yet if she was made willing to renounce every other confidence, and simply trust in Christ as the only Savior of sinners, and cried to him carnes'ly for pardon and the grace of the Holy Spirit, I made no doubt but she would be accepted. He further said, that, while he was conversing with her, other heathen women came troubling her about idolatry; but that she desired them to desist."

His effor s to benefit her were not in vain; while they were doubtless rendered a means of his own increasing convictions. "Ram Narain," Mr. Bowley writes on the 2d of June, "spoke to Mr. Corrie respecting his mother. Having read and spoke to her much of Christ, her whole mind seemed fixed upon Him, and she is continually crying to Him for the salvation of her soul. Several Hindoo women still come to persuade her against this strange way, but she desires them

to be gone,"

On the following day Mr. Bowley says—"By Mr. Corrie's directions, I visited Ram Narain's mother. I asked her what was her hope of salvation. She replied, without hesitation, that it was in Christ alone; and that, ever since she heard of Him as being the Savior of sinners, her mind was fixed upon Him continu-

ally."

A few days afterward, the bramhun told Mr. Bowley that his mother was much in tears, under an anxiety for the salvation of her soul. She wished to be admitted into the Christian Church by baptism; and he himself was ready to join

her, in receiving that solemn ordinance.

On the 11th of Jane Mr. Bowley writes—"Rem Norain, apprehending his mother's death near at hand, begged me to Imit the rinto the Christian Church without any farchered flay. I went over, with a Christian friend, to see her; and found her, apparently, but a flw hours for this world. On questioning her whether the thought on Jesus Christ, she regided—'Yes! I continually think on

the Son of God;' and entreated me to bring her away from among her heathen neighbors. She said she felt great difficulty in speaking, but did not forget the Savior.''

This request was immediately complied with; and she gave the most satisfactory evidence of the influence of Divine Grace on her ming. Mr. Bowley pro-

ceeas-

"She was accordingly brought to the evening Hindoostanee worship, by four men, on a bedstead. On questioning her respecting her faith, she replied, with great freedom, 'It is on Jesus Christ alone, ever since I heard of Him from my son. I formerly was a worshipper of Krishna, and of Ram, and of the Ganga (Ganges,) and of others; but I never attained to my object: and now I believe that Christ alone can save me.'—'Do you wish to be admitted into Christ's Church by baptism, according to his command?' 'I do.' The women then sang a hymn, and I prayed. She was again asked, in the presence of the native Christians, whether she believed in the Holy Trinity; Father, Son, and Holy Ghost. She answered, 'I do'.—'Have you no confidence in the gods whom you worshipped all your days?' 'I nave none whatever: neverth less, if the Lord spares me, I intend to wash in the Ganga.'—Do you think there is any virtue in the waters of the Gunga?' 'No, I do not. I only mean to bathe in it, as in any other water.'—'Do you seriously wish to be initiated into the Christian Church?' I do.'

"Her son spoke to her of being buried after death: she said, 'Ram Narain, you should have told me of this before: nevertheless, I am resigned, if it be the

Christian custom.'

"Thus she went on, in the presence of the native Christians, and four or five Hindoos; speaking quite freely, though she was mere skin and bone, and apparently not likely to survive the night. After hearing her answers, and fearing lest death should overtake her before Mr. Corrie came hither again, I deemed it my duty to bastize her, according to his request that I would if I should find

it indispensably necessary.

"She was then taken home to a Christian friend's. On requesting some water, the Christian women brought her some. At first, she hesitated to receive it from them; but, on their telling her that there was no distinction among Christians, she took and drank it. She then told her son to remember, when we travelled together, we put up at inns: so this world was an inn, wherein we must not seek for rest; 'therefore,' said she, 'come out from among the Hindoos' and stay not with them any longer.' He, smiling, said—'Look! now she has become my teacher.'

"Thus was this bramhunce the first heathen admitted into the Christian Church at this place. May the Lord be her wisdom, righteousness, sanctification, and redemption; and may He incline the hearts of many to give themselves

up unto Him! Amen. Amen."

The day after her baptism he adds—"One Hindoo observed to-day, that it must have been great grace that has prevailed on the bramhunee to renounce all the gods of her forefathers at such a crisis as this, seeing that she would leave a disgrace on her friends after her death; and that worldly motives could not be the cause of it, seeing that she was not apparently likely to live many hours.

"This morning the Christians who attend upon her were much pleased to find her so fearful of sin: for when food was brought her, she inquired particularly whether it would not be wrong to receive it; but, after a few words of explana-

tion, she submitted and received it."

In this manner light broke in upon her; and she was enabled, on the borders of the grave, to abandon, on the full conviction of her mind, the prejudices and

habits of thinking in which she had been all her life nurtured.

On the 18th of June, a week after her baptism, in conversing with her son, she "told him," says Mr. Bowley, "that she had more experience of the world than he had, and that he knew she had been devout a cording to the Hindoo religion; but acknowledged that she never found peace before, and that the Christian was the only true religion; and advised him to separate himself from the Hindoos as soon as possible, and afterward to write to his father at Benares. She said, that she found here i getting better; and hoped to serve Christ, for some time upon earth, yet."

In this hope, however, she was disappointed: as eight days after this, on the 26th of June, she breathed her last; and passed to her eternal rest in the pres-

ence of her Savior, without a struggle or a groan.

The necessity of a speedy administration of baptism to this dying convert appears to have prevented Ram Narain from receiving the ordinance, as he had intended, with his mother: but a few days after her death, on the 3d of July, as we have before stated, he received baptism, in company with another native. May the grace of God rest on him, and render him, what his new name reportsdependent on Christ, and devoted to His glory!

TWENTIETH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

THE annual Sermon was preached at St. Bride's Church, Fleet-Street, on Monday evening, the 1st of May, by the Rev. Benjamin Williams Mathias, M. A. from Mal. i, 11.

At twelve o'clock, on Tuesday, May the 2d, the chair was taken at the annual

meeting, at Free-Masons' Hall, by the President, Lord Gambier.

In opening the meeting, the noble President adverted, with much Christian feeling to the deplorable condition of the human race, scarcely an eighth part of which had yet received the light of the Gospel. He rejoiced, however, that we live in glorious days: for, within the last ten or lifteen years, greater exertions had been made, by means of Bible and Missionary Institutions, to extend the boundaries of Christ's kingdom, than had perhaps been before made for as many centuries.

A letter was read from the Lord Bishop of Norwich, expressive of cordial attachment to the Society and its object; and excusing his Lordship's absence from public meetings, on account of his increasing years.

The report presented an outline only of the proceedings of the year, the details

being unavoidably reserved for the press.

It appeared from this document, that the receipts of the twentieth year had exceeded those of the nineteenth by 2,000l., and had amounted to 30,000l. and the expenditure to 31,000l. The Bristol Association had contributed 1755l. 7s. 4d.; and the Hibernian Auxiliary, 1800/. Of this last Institution, the Lord Bishop of Kildare had become a Vice-President, and had declared himself its cordial

From the address of the Bishop of Gloucester, we extract the following

1820.

My Lord—In rising to move that the report be received and printed, I cannot but feel that I should much impair the interest which it has excited, by any lengthened observations of my own; conscious as I am, that a very large proportion of the audience around me have hearts accustomed to rejoice at missionary exertions, and which beat high with the hope of rescuing the captives of Satan, and extending the triumphs of their Redeemer. I shall therefore confine myself to one or two observations, which have struck me on hearing the report that has just been read.

During a year of unexampled pressure and distress, and in which also a Society of similar designs and views has collected such noble contributions, our revenue has increased in no inconsiderable degree, and has surpassed that of any Is not here ample cause for placing still more implicit dependence on the same gracious Being who has thus provided for us? - and for exerting ourselves still more earnestly in the glorious cause in which we are engaged?

On hearing the Report, and meditating upon it, my eye has glanced from shore to shore, through India, the islands of the Mediterranean, and from the Western coast of Africa to the West Indies and New Zealand. On the coasts of India we see the temple of Idolatry beginning to totter to its base; and the rising of a College, destined, I have no doubt, to prove a main support of missionary exertions.

But the eye of the Christian may fix itself, with peculiar pleasure, on the state of the negroes in Sierra Leone. Discouragements and difficulties had attended the Society's exertions, in this first scene of its labors; but now we behold the

Vol. XVI.

first-fruits of these labors hastening to maturity; and that new creation, described in the Scriptures, beginning to unfold itself in all its beauty. We see communities of negroes, rescued from slavery and sin, uniting together in harmony, peace, and love; exhibiting all the virtues of a sober, righteous, and godly life. Well may we say, Happy is the people that is in such a case! Happy the minister who has thus seen the fruits of his labor! Happy the three years which have produced and witnessed such a change! Would to God, that in every triennal visitation of my own Diocese, I could witness such improvement! Well then may each of us exclaim, "If such be the fruit of missionary exertions, I will persevere in spite of every opposition and difficulty: God will accomplish his own work, in his own way—the Lord will hasten it in his time."

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, from August 20th, & 31st.*

Alhany, N. Y. A weekly association of young ladies, for ed. two orphan	Total.
boys in Ceylon, to be named John Chester, and Arthur Stansburt, by Elsie L. Oakley, and Eunice Burbank, \$24	00
From another source.	
Austinburgh, Obio. Part of a legacy left by a Mr. Austin of that place; by	
H. Hudson, Esq 107 0	0
Bath, N. Y. (Steuber Co.) Mrs. R. Pratt, for the miss. at Brainerd, by do. 5 0	
Berlin, Vt. Fem. For. Miss. Soc. by Betsey Hobart, Treas 12 3	37 42 12
Berlin, Con. (Worthington par.) Fem. Benev. Society, by Almira Barnes,	50 00
remitted by H. Hudson, Esq 20 C Beverly, Ms. Fem. Western Mission Society, by the Rev. D. Oliphant, † 112 0	
Soc. of Young Ladies in the third Congregational parish, for educating	
a child to be named DAVID OLIPHANT, 12 C	0
Blandford, Ms. Avails of a string of gold beads contributed, by Mr. C.	
Byington, 3 8	
Boston Foreign Mission Society, 235 2 A friend of missions, 1 (
A friend of missions, Brentwood, N. H. Fem. Cent Society, by the Rev. Chester Colton, for	10
missions in India, 16 5	1 48 51
Brunswick, Me. Fem. Juvenile Benevolent Society, for educating an	
ludian youth at Elliot or Brainerd, to be called Jesse Appleton, by	
Narcissa Stone, 18 C	
Conhocton, N. Y. Fem. Bible and Mite Society, by Jerusha Slack, Treas. 9 C	00 45 06
Durham, Con. By H. Hudson, Esq. from the following sources, viz.	
Female Benevolent Society, Job Merwin, Esq. 85; Mr. Samuel Hall, 86, 11 00	
Dea. Dan Parmelee, Widow Phebe Parmelee, Miss P. Parme-	
lee Dee Abner Newton Steach 4 00	
Two ladies 50 ets. each, 1 0022	
Two ladies 50 ets. each, Heathen School Society, by Dea. T. Stone, East-H mdsor, Con. (N. parish.) Fem. Benev. Soc. by the Rev. S. Bartlett, 35 5	
Men's Benevolent Society, Phobe Barber, \$1; a friend to the souls of the heathen, \$1, 20	
Contribution of the friends of missions, in the N. society 14	
Farmington, Con. Young Men's Soc. for educating heathen youth, for	
the school at Brainerd, by H. Hudson, Esq 22 (00 78 50
Haddam, Con. Fem. Mis. Soc. by Lydia Walkley, Treas, remitted by H.	
Hudson, P.sq. 44 (
Hadlyme, Con. Monthly Concert of prayer, by the Rev. Dr. Chapin, Harvland, Con. (W. parish.) Fem. Charit. Soc. by Laura Ensign, Treas.	73 4 04
remitted by H. Hudson, Esq 15	62 59 12
Hillsboro' Co N. Y. Bible and Charitable Soc. by R. Boylston, Treas. viz.	32 33 12
Annual Subscribers, 7 00	
A friend in Amherst, 5 00	
Susan Claggett, - 1 00	
Three persons,	
Jeremiah Gooden of Milford, 50	

A stree Annual accounts of the Board are closed on the 31st of August, it is necessary, is order to show the amount of donations within the year, to publish those for the month under two separate alphabetical lists.

^{1 19} this and 5 22 were a donation from a Juvenile Society in Charleston, S. Carolina

1320. Donations to the Am. Board of Com. for For. Is	uss.	475
Children in Susan Claggett's school in Milford, for the school at		· Total
		A 40000
Fem. Char. Soc. of Wilton, - 12 08-	28 40	185 98
Keene, N. H. Month. Con. by the Rev. Z. S. Barstow, for schools at Elliot		
and Brainerd, Lawsville, Pen. Fem. Cent Soc. by H. Hudson,	21 37	162 90
Lee, Ms. Stephen Bradley, Jesse Bradley, John Munson, Dea. David	4 12	9 33
Ingersoll, Sylvanus Dimmick, Lemuel Bassett, Jethro Thatcher,		*
Ingersoll, Sylvanus Dimmick, Lemuel Bassett, Jethro Thatcher, Timothy Thatcher, Joseph Bradley, S1, each,	9 00	
Gen. Joseph Whiton,	2 00	
Isaac Ball, Marbichead, Ms. Mon. Conc. in the Rev. Samuel Dana's parish,	50 6 00	61 00
Medina, O. Mr. Isaac Barnes, for Sand. Isl. Mission,	2 10	PT 00
Meredith, N. H. Dr. John Sanborn, by the Rev. Dr. Worcester, -	1 00	
Middlebury, Ver. Students in M. College, for Solomon METCALF ALLEN,		
by Mr. J. Kimball,	20 00	83 00
Middletown, Con. (Upper Houses.) By the Rev. D. Smith, Young Men's Soc. for educating heathen children.	25 50	51 00
Mary Evarts, \$5; Isaac Sage, \$3.	8 00	31 00
John S. Towner.	2 00	
Huldah Foster, Abigail M'Kee, Sally Savage, Lucy Savage, Samuel S.	= 00	
Norton, \$1, each, Ira Hutchinson,	5 RO 50	
Norway, Me. Two young ladies, the avails of their labor on the afternoon	20	
of the first Monday in the month, for the mission to Jerusalem, by		
Mercy A. Whitman, 4 00		
	6 50	
Philadelphia, Fem. Mis. Soc. in the 1st Presbyterian church of the Northern Liberties, for educating a child at Elliot to be called James		
Patterson, by Sarah Jewell, Treas.	30 00	130 00
Mr. William Thatcher, \$15; and Sarah Jewell, \$15; for an Indian		
boy at Elliot, to be called Robert Thatchee,	30 00	
Prattsburg, N.Y. Benjamin Bridges, 3d semi-an. payment for Jonathan Enwards Bridges,	6 00	
Elam Bridges, 3d. semi-an. payment for Edward Warren Bridges,	6 00	
Two female triends of missions, \$1, each,	2 00	
A widow's mite,	1 00	
Rupert, Ver. Fem. Cent Soc. by the Rev. Amos Bingham,	11 58	65 61
Monthly Concert, Charity box,	3 91 37	35 31
Salem, Ms. Amount of two quarterly collections in the Tabernacle		
church, by the Rev. Dr. Worcester,	35 82	
United Mon. concert of the Tabernacle, South, and Branch, churches,	42 26	126 00
A female friend through the hands of Mrs. H. Brown, Fem. Assoc. for educating heathen chit. for Brown Emerson, and	1 00	
ELIAS CORNELIES, by Ann Baker, remitted by the Rev. Dr. Worcester,	38 47	162 47
Savannah, Geo. From benevolent persons, chiefly females, for the sup-		
port of a hospital at Tillipally;—remitted to the Rev. Dr. Worcester,	100.00	
by George W. Coe, Esq. Scarborough, Me. Fem. Cont Soc. by Mary F. Tilton, Treas.	100 00	118 00
Sharon, O. Monthly concert,	2 00	20 75
Charity box by Miss F. Loomis, for educating heathen youth,	1 35	
A friend of missions by do.	1 65 5 00	
Sheffield, Ms. By Mr. Byington, viz. Mrs. E. L., Miss E. D., \$1 50; Mrs. W. Chester, \$1,	2 50	
Shoreham, Ver. Fem. Cent Soc. by Lydia Bell, Treas. remitted by the		
Rev. T. A. Merrill,	20 00	176 72
South Salem, N. Y. Fem. Char. Society,	15 50	94 50
Molly Mead, for the For. Mission School, Joseph Gilbert,	2 00 5 00	
Springfield, N. Jer. Soc. for educating heathen children, by D. S. Briant,	2 00	
Treasurer, for James W. Tucker, a semi-an. payment,	15 00	64 25
Stockbridge, Ms. Eliphalet Whittlesey,	5 00	
George Whitney, Esq. \$2. Zebulon Stow, \$1, Tewksbury, Ms. Heathen's Friend Soc. for a child named Jacob Coggin	\$ 00	
in Mr. Winslow's family, Ceylon, by Hannah Brown, Secretary,	12 00	48 00
Townsend, Ms. Fem. Cent Soc. for Indians in N. America, by Betsey		-5 00
Boutell, Treasurer,	17 44	26 84
Twin, N. Y. Fem. Cent Soc. for the mission at Brainerd, by H. Hud-	14 50	
son, Esq. Walling ford, Con. Mr. Caleb Atwater, by the Rev. Dr. Chapin,	100 00	
Titus Preston, for educating heathen youth in America,	1 00	

4 M C	Donations to the Am. Board of Com. for For. M	ice.	Ост.
476	Donations to the sim. Board of Com. Jor 201. 24	.000	901.
Dea. Jose	eph Atwater, by do.	2 00	Total.
Several	ladies in do, by do.	1 54	
CYRUS	er, Ms. Contribution at Mouthly concert, for the child named Mann, by N. Whitney, 4th semi-an payment,	15 00	60 00
Rev. N	kbridge, Ms. A contribution held by the pastor of the church, Nathan Shaw,	24 67	
Ashibil	ai Lewis, Cone, William Crocker, Dea. Benjamin Lewis, Nathaniel	3 00	
Steele Tsaac Re	, Epaphroditus Cone, Robbins Kellogs, Esq. 52, each,	12 00 2 00	
Execu		200 00	
at Br	d Pem. Benev. Soc. Mrs. M. Francis, Treasurer; for the school cainerd, by do.	50 00	588 84
Windsor.	ry Hill, A contribution by the Rev. Dr. Chapin, Con. Young Ladies Soc. in aid of the For. Mis. School, Corn-	28 50	100 71
Wintenbur	by Miss C. Selden, Treasurer, On . A friend of missions by the Rev. J. Bartlett,	20 71 4 50	122 71
	con, parish, (See Berlin, Con.)		
	Residence unknown.		
Aug. 25.	A friend to missions.	5 00	
	. Imount of donations from Aug. 21 to 31 inclusive \$1,833	90.	
	Donations received from Sept. 1st to 20th		
Arundel.	Me. Mrs. Lord, \$10; A female friend, \$1 50, by Mr. W.		
Нооре	er,	11 50	
History, M. Blood	s. Mon. Concert, for the Mission at Elliot, by Mr. Jonathan	3 50	39 00
	Fcm. Cent Soc. for educating a female heathen child to be		
A little	MARY SWEETSER, by Lucy Estabrook,	12 00	
Belchertor	child, to purchase a Testament for a heathen child, wn, Ms. Young Men's Char Soc. by Mr. Peregrine Dwight,	\$3 00	39 50
Berwick,	Me. By Mr. W. Hooper, Mrs. Lord, \$3; Mrs. Hayes, \$1 50;	4 75	
Biddeforu	Goodwin, 25 cts. Me. The following persons, by Mr. W. Hooper, viz.	3 (3	
Mrs. S.	Cleaves, \$5; Mai. Samuel Merrill, \$2,	7 00	
Capt W	loses Bradbury, \$1; Two persons, 50 cts. each, \$1,	2 (10	
Boston, U	her persons, 30 and 13 ets. mited Monthly Concert, for the Palestine mission,	48 80	1,249 63
A lady,	by Mr. S. T. Armstrong, for Sand. Isl Mis	2 00	-,
An unk	nown temale, for the school-fund,	2 00	
Mr. Jon	nes, by hand of Mr. W. Hooper,	3 00	
Bracerell	igh, Ms. A friend of missions for the Sand. Isl. Mis.	\$ 00 8 00	
Buckland	e, Trumbull Co O. Fem Char. Soc. by the Rev Jos. W. Curtis, t. Ms. Fem. Soc. for aid of For. Mis. by the Rev. Josiah Iding,	12 00	34 00
	t, We. Felicity Lodge, for translating, printing, and dissemin-	12 00	34 00
ating	the Scriptures among heathen nations, -by the Rev. J. H. In-	00.00	
graha	or, Ver. A contribution, at different times, by the Rev. Simeon	23 00	
Parm		13 00	
A youn	g lady, for American Indians,	1 00	
Concord,	N. H. Mrs S Brown, by the Rev. J. H. Church,	2 00	
viz. fe	or, Ms. Fem. Mis. Cent Soc by Elisabeth Stevens, Treasurer, or For. Missions, \$19.81		
fo	r missions on this continent 24 29	FO 0	225
Hambden	r the heathen school, 593- County, Ms. For. Mis. Soc. by the Hon. George Bliss, Esq.	50 03	235 03
Trea	surer,	46 87	1,256 87
	Ms. A widow's mite, by the Rev. Mr. Codman, er. Contribution at a prayer meeting on the 4th of July; by Dr.	1 00	
W. 6	Hooker,	6 41	
Keene, N	. H. Monthly concert, by the Rev. Z. S. Barstow, for educating		480.00
neat	hen children of American Indians,	7 31	170 21

Monthly concert of do.
Mission box in a store, by Maj. G. Russell,

King ston, Ms Sacramental contribution of the Cong. church,

Marblehead, Ms. Mon. concert in the Rev. S. Dana's society,

-7 96

5 00

\$2 46

2 60 2 90-

13 91

66 00

Marlborough, N. H. United Soc. for heathen children in foreign coun-		Total.
	21 37	A Optico.
Marlborough, Ms. Fem. Cent Soc	7 72	
Middlebury. Ver. A friend of missions, for a female child to be educated		
	12 00	
for a boy to be educated in the same family and named FREDERIC		
	12 00	
	18 00	603 92
New-Providence, N. Jer. Society of Young Men, by the Rev. Elias		
Riggs for the Choctaw mission,	12 00	
Northampton, Ms. Young females who meet for prayer; by Mr. E. S.		
Phelps,	1 50	
	20 00	54 19
Pitch Landing, (Hertford, Co.) N. C. Dr. A. Bardwell, for W. Indians,	2 50	
Portland, Me. Mr. Southgate, by Mr. W. Hooper,	1 00	
Putney, Ver. Mrs. L. Smith, \$1; Benjamin Smith, Esq. \$3,	4 00	
Saco, Me. Fem Education Soc. by Mr. W. Hooper, - \$25 97		
Individuals by do. viz. Mrs. H. Hartley, - 3 00		
A female friend, \$2; Dan Chase, Mr. Shepley, \$1, each, 4 00		
Dr. Shannon, - 1 00		
Betsey Thompson, Abigail Shannon, Huldah Stackpole, Mr.		
Nath. Seaman, 50 cts. each, 2 00		
Mary B. Shannon, 12		
Contributed at a prayer meeting, 4 23	40 32	
Templeton, Ms. Mrs. N. Sparhawk,	5 00	
	8 33	35 41
Contribution of small children in a family school,	62	
	10 43	
Wilmington, Ver. Mrs. A. Thompson, by the Rev. S. Sage.	5 00	
Windham County, Con. Char. Soc. by John H. Payson, Esq. Treas. viz.		
For missions generally, \$73 27		
Cherokee mission, 8 50		
For. Mis. School, - 4 00		
Palestine mission, 5 00		
Translations, 1 00		
School fund, 50		
Fem. Char. Soc. in Pomfret, - 19 25-1	11 52	243 77
Wrentham, Ms. (N. parish.) Female Education Soc. for a child in Ceylon		
	12 00	
Amount of donations from Sept. 1st to 20th. \$652 27.		

Donations of Boxes of Clothing, &c.

From an assistant missionary toward the expenses of his outfit, on his departure for his station, articles purchased for cash at \$96 63.

From the Female Education Society of Saco, Me. articles valued at \$12 05. From other

persons, principally ladies, of the same place, various articles worth \$11 12.

From ladies in Arundel, Me. articles of clothing; value \$8 50.

From two ladies in Biddeford, articles worth, \$2 57.

From two ladies in Berwick, do. value, \$1 49.

A box from Hebron, Con. containing articles of clothing, &c. contributed in Hebron, Gilcad. (Society in Hebron) and Bolton, Con. forwarded by the Rev. A. Bassett to Mr. J. Sayre, New York: for the mission at Elliot.

A box presented by Mr. J. B. Lawrence of Salem, Ms. containing 17 suits of apparel for

boys, and 34 other garments; the cost of which was in cash \$42 20.

A package from the Juvenile Charitable Society in Salem, containing frocks and other gar-

ments for female children: supposed value \$9.

A package, containing 6 gowns and other articles of wearing apparel for females, presented by the Young Ladies Benevolent Society of Hopkins Academy in Hadley, Ms. by Catharine A. Smith, Secretary.

A box of articles from Paxton, Ms. and the neighboring towns, by Dea. Henry Morse:-

valued about \$140; for the mission at Brainerd.

A box from Concord, N. H. furnished by ladies of that place, for the Choctaw mission, containing three blankets, thirteen pair hose, fifty other garments, thirty four yards of cloth, and other smaller articles, by Mr. N. B. Fletcher.

A box of clothing from the Female Reading Society in the Rev. Leonard Withington's parish Newbury, Ms. containing one coat and two vests for teachers; blankets and various garments and other articles for the scholars, in the mission school at Brainerd; by Sophia Withington, Direct-1'693

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday May 3, 1820, was held at Free-Mason's Hall, London, the sixteenth anniversary of the British and Foreign Bible Society.

Lord Teignmouth, the President, on opening the meeting presented letters from the Archbishop of Tuam, the Bishop of Cloyne, the Bishop of Norwich,

the Bishop of Durham, and from the Rt. Hon. Mr. Vansittart.

An Abstract of the Report was then read by the Rev. John Owen, assisted by the Rev. Daniel. Wilson; from which it appeared, that the issues of Bibles and Testaments within the year, have been 115,775 Ebles, 141,108 New Testaments; making a total, issued by the British and Foreign Bible Society, in somewhat less than fifteen years, of more than Two Millions Five Hundred and Fifty Thousand Bibles and Testaments.

The Cash Account appears to stand as follows:—

Total Net Receipts - - - 93,033 6 7

Which included - l. s. d.

Contributions from Auxiliary Societies 51,129 6 3
Receipts for Bibles and Testaments,

Reports, and Monthly Extracts 30,004 8 5
Total Net Payments - - - 123,847 12

His Reyal Highness the DUKE of GLOUCESTER, (on moving the adoption of the Report) addressed the meeting as follows:

"MY LORD,

"With your approbation, I rise to propose a resolution to this Meeting; and I trust, Gentlemen, that after the Report which has been read, the proposition I shall make will be received with your concurrence. It is truly granifying to observe, that at every Anniversary the Report made to you is more and more favorable. When we look back to the period at which this Institution was first founded, and the difficulties it had to encounter, we perceive that it was like the seed cast into the earth; but now it is become a magnificent tree, which not only shelters our own country, but extends its branches over almost every part of the world. I know not which side of the picture most to admire, or which is most gratifying to contemplate. At home, wherever the Bobie has been sent, wherever the Bible has been read, wherever the Bible has been received; there the crimes which have disgreced other parts of the country have been in a great measure prevented; and in foreign countries, where Great Butain has extended, I will not say ber conquests, but her possessions, she is sending her Bible as the only source of comfort in this world, and the only guide to happiness in a better. If we look at our Eastern empire, where our noble Chairman has acted so distinguished a part, in which he has been followed by others who move in the same direction, there also you are fulfilling the instructions of our Savier. When I witness this respectable Meeting, when I reflect on the report which has just been read, and when I consider how large a portion of Europe, which was once in league against us, is now associated with us, and above all, when I e usider the command of our Savior, I am persuaded it will be unnecessary for me to urge you to perseverance. You will, I am satisfied, feel as I do, that the Report we have just heard should be known, should be printed, should be read. I will therefore not tresposs longer on your time; but propose, that the Report be received and printed under the direction of the Committee."

The motion was seconded by the Lord BISHOP of SALISBURY. The EARL of HARROWBY, (on moving thanks to the President,)

"Gentlemen, if the motion which has been put into my hands had required to be supported by any arguments or any exertions of mine, I should certainly have decided the task of proposing it to you; but I have the satisfaction of thinking, that it is a motion on which it is impossible that there can exist the slightest difference of opinion, and in which not only every person who hears me must be inclined to join with the utmost cordiality of heart, but, if my voice could be heard in every part of Buttain, in every part of Europe, in every part of the world, it would be received with equal cordiality and concurrence. It is the every, some discouragement in addressing you on this occasion; for,

while I am aware of what is due to the person to whom we should return thanks, I feel on the other hand what is due to his feelings to whom it is my office to move such an acknowledgment: for did we not know before, (which certainly all of us did,) we should learn, from the Report we have just heard, to what an extent that name has gone-an extent to which probably the name of the proudest conqueror never reached; but with this distinction, (a distinction which must be felt by every heart,) that, unlike the name of these conquerors, wherever the name of your President has been known, it must have been blessed. Accustomed, as I have been, to scenes of argument, where every observation that is made calls up an opponent with an argument of an opposite tendency, I feel little equal to such a meeting as this: but it is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur; that there is one point on which we may all as emble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest: a point round which all its discordant elements may range themselves in harmony and peace. Having said so much I will only add my wishes and my prayers, that others, better able to do justice to such a subject than myself, may have many, many opportunities of returning thanks to your President on similar occasions."

LORD TEIGNMOUTH.

"Gentlemen, whatever anticipations we may have formed, of the progress of the great cause in which we are engaged, we have hitherto had the satisfaction to find them realized; and the facts which have this day been laid before us, have added to the numerous proofs of the happy effects of that impulse which has been imparted to the Christian world by the British and Foreign Bible

Society.

Never has the benign spirit of our holy religion appeared with a brighter or a more attractive lustre, since the Apostolic times, than in the zeal and efforts displayed, during the last sixteen years, for disseminating the records of divine truth and knowledge. The benefit of these exertions has already extended to millions, and, when we contemplate the vast machinery now in action for the unimited diffusion of the Holy Scriptures, the energy which impels its movements, and the accession of power which it is constantly receiving, we cannot but indulge the exhilarating hope, that the Angel, having the everlasting Gospel to preach to them that are upon the earth, has commenced his auspicious career. Even now, the light of divine revetation has dawned in the horizon of regions which it never before illuminated, and is again becoming visible in others

in which it had suffered a disastrous eclipse.

"But while relying on the prophetic word, we rejoice in the anticipation of a period, however remote, when this glorious light shall shine in all the fulness of meridian splendor, diffusing life and joy to the remotest corners of the earth, we have the satisfactory assurance, that we are discharging a Christian duty of paramount obligation, comprehending in its object the glory of God and the salvation of man. It is our endeavor to raise our fellow-creatures, from that state of moral degradation and spiritual darkness, resulting from ignorance of the word of God, in which such numbers of them are still unhappily placed, by leading them to the pure inexhaustible fountain of heavenly wisdom, from which they may derive light and knowledge to guide them through the intricacies of their mortal pilgrimage, and the hope of everlasting bliss in the life to come: and imbibe that spirit of love which gives animation and warmth to the charities which constitute the ties and happiness of all human relations; and our satisfaction is enhanced by the confidence, that it is an undertaking in unison with the gracious purposes of a merciful God, who wills that all men should come to the knowledge of the truth,' and who, on of ening the springs of eternal felicity proclaimed to the uttermost bounds of the earth-Let 'him that is athirst conie, and whosoever will, let him take of the water of life freely.'
"This gracious invitation has been proclaimed to the world through the in

"This gracious invitation has been proclaimed to the world through the instrumentality of the Bible Institution; and the eagerness, delight, and gratitude, with which it has been accepted by thousands, authorize the preasing conviction, that the water of life has not been distributed in vain. Indeed we have ample evidence to apprort this conviction. We have the testimony of those who have penetrated the abodes of sorrow, disease, and crime, into which the word of God had been introduced, perhaps for the first time, by this, or a kindred Society, that they had the happiness to find in them many witnesses to its cheering and

consoling efficacy.

"We have satisfactory information of its influences in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion a new spiritual life, a sense of, and taste for, religion, an aspiration after higher heavenly objects, had been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—Fruits of piety and good works, the genuine produce of the seed of the divine word, are seen to adorn the lives and conversation of thousands.'

"In these testimonies, the Members and Friends of the Bible cause have ample remandration for their exertions, as well as the most encouraging motives for perseverance in their work of benevolence. But I do not hesitate to say, in the

pious and impressive language of a continental Bible Society-

"If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fullen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?

"Such are the feelings which have led to results of incalculable importance to the present welfare and eternal destinies of thousands: results, which, with our fellow laborers all over the world, we may contemplate with pure unmingled delight. They are, however, so far beyond the operation of any cause or agency merely human, that the glory of them from first to last must be ascribed to him alone, 'who is wonderful in counsel and excellent in working'—while it is our province to be grateful, to be bumble, and to adore. By his special favor the Bible Institution has proved a blessing to mankind, and with the continuance of it, which it is our duy constantly and devoutly to implore, it will be hailed by future generations as one of the greatest blessings, next to that of divine Revelation itself, ever conferred on the human race.

With this high estimate of the beneficial tendency and effects of our Institution, I annot but connect that of the responsibility attached to the station which I have the honor to hold in it; and, under a deep state of humility suggested by this consideration, I return you my cordial thanks for the approbation which you

have been pleased to express of my services.

"Permit me, before I conclude, to congratulate the Members of our Institution on the publication of the third vorume of its history. It has a merit which few histories can claim, that of perfect authenticity; but in the presence of the author, I shall not say more than to express my sincere satisfaction, that the British and Foreign Bible Society has found an historian qualified in all respects to do justice to its excellence."

DEPARTURE OF THE ASSISTANT MISSIONARIES.

On Wednesday the 13th of September, Messrs. John Smith, jun. Calvin Cushman and Elijah Bardwell, with their wives and children, all of Goshen, Mass. and Mr. William Hooper, of Saco, Maine, c. immenced their journey to join the missionary establishments in the Choctaw nation, as assistants in the great work of civil-ration and moral improvement. They will travel the whole way with waggons, through the states of New-York, Pennsylvania, Ohio, Kentucky and Tennessee, to Mississiopi. They left the places of their residence to which they had been long and strongly attached, with cheerfulness and alacrity, and committed themselves and all their concerns to the disposal of the great Head of the church, in whose service they are employed, and to the promotion of whose glory they dedicate their all. In the carly part of their journey, they take with them two well educated and capable young women, who will superintend to be only the dedicate their all capable young women, who will superintend the interests of the mission.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 11.

NOVEMBER, 1820.

VOL. XVI.

ON THE CONDITION OF THE BLACKS IN THIS COUNTRY.

Editorial.

Since the publication of our number for June, we have received from the south several complaints against the article, which bears the same title as the one we have now commenced; and though the subject is a delicate one, and requires great caution and prudence in the discussion of it, we think proper, just at the close of our editorial

labors, to introduce it again to the notice of our readers.

A Virginia correspondent, immediately on receiving our June number, wrote us an angry letter, filled with the most vehement language, and containing the most serious charges. As, however, these charges were general, and no particular error in our statements was attempted to be shown, we do not feel bound to take any further notice of the communication. If our narrow limits would permit, we should be glad to insert the whole letter, and subjoin such remarks as it would suggest. The letter itself would be a fair exhibition of the manner, in which too many southern people are accustomed to write and speak on the subject of slavery, and the general condition of the blacks.

A highly respected friend of ours has received letters from gentlemen in South Carolina, written with a view to be shown to us, which express regret that the article in question made its appearance, and dissatisfaction with the manner, in which the subject was treated. The letters evince a candid spirit; and the character of the writers entitles them to respectful consideration. One of these correspondents. a clergyman whom we greatly esteem, has intermingled other topics with his animadversions on us, so that we cannot, without obvious inconvenience and impropriety, quote his words. He would not wish us to quote them entire. The substance of his remarks is, that the article in the June Panoplist has produced a considerable ferment among those, who have seen it; that he fears the effect will be to diminish the patronage of that work, and to keep alive and increase those sectional prejudices, which have already done so much mischief, in our common country; that the article is regarded as an attack, not only on Virginia, but on the southern states generally and indiscriminately; and that some of the inferences, which it contains, are considered as illegitimate, and as exhibiting more of feeling, than of any other quality.

In a subsequent part of the letter are some remarks, which we in-

sert at large.

"If our northern brethren, in commenting on the state of slavery in this country, in terms sometimes severe and almost bitter, would look on the luminous as well as the dark side of the picture, and tell the world the good things that are going on, in relation to slaves, in several places, it would give more effect to their censures, where they are just, and take off the impression, which is too apt to be received by southern men, that in speaking and acting as they do, they are more under northern than Christian influence. Every thing which is now spoken or written by northern men, on the subject of slavery, whether good or bad, right or wrong, is apt to be referred, by southern folks, to the Missouri Question; and to be considered as the effusion of disappointment, or revenge, on account of the decision which took place in Congress, on that topic. Of this spirit many, or at least some, good Christians partake, to a degree greater than one is apt to be aware of; but perhaps not greater than, considering the habits, feelings, views, &c. to which they have been accustomed from their birth, is to be expected. Every reader of John Newton's life must be surprised at the fact of his continuing, even after his conversion, for some time in the slave-trade, without seeming to be aware, at the time, that there was any thing wrong in it.

"Besides, intercourse between many places at the north and many at the south is now so great, so frequent, or rather so constant, that there is ample opportunity for correcting the erroneous impressions, that may be taken up, in relation to each other. The religious privileges of the blacks, in Charleston particularly, are well known, or at least ought to be well known; and they are daily and I may say rapidly, on the increase. But this good influence must go on, in a quiet, retired way, and diffuse itself like leaven. Otherwise, without a miracle, (which we can hardly expect,) every good plan, in relation to the improvement of the colored population, must be frustrated. "The kingdom of God," in relation to the people in question, must not come "with observation; neither must we say, to here, or to there." A fact, with which I have been made acquainted, I would here mention. The blacks, belonging to what is called by themselves the African S ciety, consisting chiefly, if not exclusively, of Methodists, with one or two free blacks at their head, who it is stated, had received episcopal ordination in Philadelphia, and who announce themselves to be bishops here, have been for some time engaged in building, for themselves exclusively, a place of worship. They obtained, as I understand, the countenance of the Governor, before the commencement of the undertaking. But, since the article in the Panoplist appeared, he has prohibited it, and the work is for the present suspended. You will not be surprised at the jealousy of people against religious meetings, consisting entirely of blacks, and particularly where the worship is to be conducted by them, when you are informed, that most of the incipient schemes of insurrection, &c. that have been detected, have taken place at professedly religious meetings."

"Rejoicing in the extensive and various and efficient plans for doing good, now in operation among you, I should be sorry to see any of them curtailed, or cramped, or injured by injudicious or unseasonable publications, in any of your periodical papers, which circulate in the southern region. When I have more leisure, I should like to forward a complete account of the number of black members in the different churches;—of the schools for teaching children and adult blacks to read;—of classes led by black men, &c. &c. to be published in the Panoplist or Recorder. Whether I shall ever get time, pressed as I am already on every

side, is quite problematical."

The following extracts are taken from a letter, written by a South-Carolina planter, with whom we have not the pleasure of being acquainted, but whose character is distinguished for amiableness and piety. Both he, and the writer of the preceding letter, are natives of the state in which they live.

[&]quot;This communication, my good sir, has been delayed by the protracted illness, and the death of —— which prevented my procuring a few documents to forward you, that, if expedient, in your judgment, might be submitted to the perusal of the Editor of the Panoplist, to rectify some mistakes in the publication of

the June number of that work, wherein he states, that nothing has been done in the way of bettering the colored people in the Carolinas. I have not procured the Reports of the Sunday School Societies in this city, as I intended, but was prevented; which contained information most conclusive; but I send to you the Report of the Harmony Presbytery, and the Constitution of the Charleston Protestant Episcopal Sunday School Society. In the first are expressed the feelings of the truly pious generally, as well as the facts of the uncommon religious attention of the slaves and people of color in this state, and the unexampled efforts, which have been made for their instruction. In the sixth article of the last, is a transcript of the privileges granted to the people of color, by every previously organized S boath School institution among us. And likewise there are very many school, in our city, conducted by colored teachers, for the tuition of colored children, as well as hundreds of other people in the country and city both, who read the Seri stares and other religious books to their fellow servants, and are daily teaching them to read. In short, I feel no hesitation in saying, it has been a subject of deep interest with me for years past; and that, as far as my influence extended, they have had all possible prudent means of instruction, and I conscientiously add, that there never was a more rapid change for the better in the state of any people, than in theirs for the last ten years. Indeed, subordination is losing ground too fast for their own happiness, and the safety of our domestic There have been recent instances of unprovoked attacks from some of them, on respectable citizens peaceably walking our streets, and the perpetrators sentenced to severe punishment by our laws.

"I really fear, that such publications, with the consequent licentiousness of these people, will defeat the professed benevolent design of their authors, and paralyze the exertions of the pious of these states, by inducing their legislators to pass laws prohibiting any assemblages of them for instruction, as inconsistent with our internal safety; when, if we are left to the benign influences of the spirit of Christianity, that is spreading through the region, a little time will level all distinctions in one united effort for promoting the glory of God, and the temporal and eternal happiness of mankind. I do believe, that a respectable part of this community, as to numbers, as well as otherwise, would at this moment rejoice to see such a day, regardless of the pecuniary loss sustained by them, if the minds and state of our posterity were prepared by habits of more exertion for their temporal comfort, and the minds of these people by moral and political in-

struction.

"Surely it cannot be the disposition of any individual Christian among our eastern brethren, that these people should be let loose among us, with the character now belonging to so great a portion of them, while we are making every exertion, consistent with our own safety, to promote their happiness, both temporal and spiritual,—and are not at the same time, chargeable with the evil of their slavery, which, it is well known, is coeval with our existence; and its extirpation certainly calls for the union of moderation and prudence, on the part of its Christian advocates at least.

"The following occurrences in two instances of the present week, I think you will agree, are strong evidences, that these are not the oppressed people, that

they are supposed to be.

"At the funeral of Mrs. — on Monday last, 30 adult slaves followed her corpse to the grave with such lamentations, that her influential male heirs present found it difficult so far to quiet them, as to permit Dr. ——'s address on the occasion to be heard. Such affection and regret for her death are not consistent with a state of oppression.

"Yesterday afternoon eleven slaves were admitted at one time to the ordinance of baptism, and will be admitted to-morrow to the ordinance of the Lord's Supper: all after a course of instruction, continued for months before, occasionally by ****, but uniformly by the intelligent, and we believe pious colored

man ****, -besides that many of them read fluently.

"But enough, my dear Sir: you know my individual opinion on this subject, and I feel justified in believing there are thousands here of the same opinion. The Lud's calidren among us, I trust, are disposed to say, thy will be done on earth as it is in heaven, regardless of any temporal sacrifice; and as He shall from time to time open the way, he ready to all his work. We hope and believe, this

is a part of his gracious plan for the salvation of the whole human family; and that he will accomplish it, in his own merciful way and time, by the influences of his gracious Spirit, who, we trust, will christianize the whites and blacks together, as appears now to be doing, and thereby make us all willing in the day of the almighty power of his grace."

The documents mentioned in the preceding letter are as follows:

"But the most encouraging occurrence within our limits during the past year, is the uncommon attention to religion among the slaves and the free people of color attached to the several congregations, and the unexampled efforts which have been made for their instruction. Nothing can afford a more pleasing evidence of the actual increase of vital godliness, and of the approach of millennial light, than a general Christian attention to the immortal interests of these long neglected people. We record with the highest pleasure, that new and continually increasing exertions are made in their favor, and extraordinary advantages for

religious improvement bestowed upon them.

"Within the last year several Sunday schools have been instituted for them exclusively, where great numbers of them have been, and still are taught to read the Bible and instructed in the principles of the Gospel. These and other means of grace are eminently successful with these people. Great numbers of them make a profession of religion, and generally give good evidence of vital piety. Several churches have three and four hundred black comme icants, who attend upon the ministry of the pastors, and have besides pious and intelligent black men who cenduct their religious exercises on the Sabbath, and several times through the week; who teach them the catechism and prepare them for examination previously to their admission as members of the church; and generally they give as good evidence of a work of grace upon their hearts, and as much adorn their Christian profession, as professing Christians usually. Much indeed yet remains to be done. Deplorable are the darkness and desolation in which multitudes of slaves within our bounds still continue; nevertheless it is a subject of the most heart felt thankfulness, that the Christian community is in some measure awake to the importance of the subject, and that so auspicious a beginning is made in attempting to evangelize the heathen within our border."

"Art. 6. Persons of color shall be encouraged by the society to partake of the benefits of the Sunday school institutions; but in all cases where they are slaves, they shall be required to produce to the attending Managers a certificate from their owners, that it is their pleasure they should attend and be instructed."

Before we proceed to remark upon these extracts, we must intreat the patient attention of our southern brethern to what we are about to say. Unless they will consent to read coolly, it is in vain that they read at all; and they had better throw away our pages at once, than unfit themselves, not only to weigh our attempts at reasoning, but to receive hereafter any proposals for the melioration of the condition of the blacks, whether made by their own people, or their northern friends. We consider it, indeed one of the darkest signs, as to the future prospects of the slave-holding country, that a vast mjaority of slave-holders, as we fully believe, and of the most respectable slaveholder's too, are unwilling that the subject of slavery should be publicly discussed in any manner, or in any place, by northern or by southern people. We ask the most candid of our southern friends, if this is not the case? And this being the case, how are any general rneasures to be adopted for the melioration of the condition of the br'acks?

The time must come, when this subject shall be boldly discussed, no matter how wisely and temperately, but still boldly, even in the southern states, or the time of deliverance to the slave-holding country will never come. It would be better undoubtedly, that the southern people should take the lead in this discussion; but if they persevere in silence, is all the rest of the world bound to be silent also? There is, we admit, a time to be silent, as well as a time to speak; but are not all moral agents, who have the faculty of speaking or writing, to judge on their own responsibility, when this faculty is to be used? We believe that the southern people generally mistake their true interests in this momentous concern. The sooner they enter publicly and avowedly upon the work of reformation, the more easily will it be accomplished. At present, with the various precautions which are used. there is little danger of a servile insurrection; but, if nothing is done to improve the condition of the slaves, the case will be far different forty years hence; and at last the gathering clouds will burst. There are many causes, which operate to produce a greater increase of the black population, than of the whites, in all the low country. These causes will continue to operate. And the disparity will at last be so great, that the whites will not be able to hold the blacks in subjection. Many southern gentlemen are fully convinced of this. Mr. Jefferson has recently given it as his opinion, as we are informed from a most respectable source, that the blacks will ultimately be the sole possessors of the low country, and the whites will be obliged to migrate to other regions. Another southern gentleman, whose character is well known throughout the United States, has expressed the same opinion. They add, to be sure, that all this will be done peaceably. Credat Judgeus Appella. It is an easy thing, for the sake of obtaining present repose. and avoiding present responsibility, to say, that one of the most surprising revolutions, which can take place in the human condition, will be accomplished peaceably. What rational ground is there to hope. that the whole wealth of a country can drop from the hands of its owners into the hands of those, who have been absolutely destitute of property; and that all political power can be transferred from the governors of an extensive and populous region to those, who have had no political rights, but have been from time immemorial in a state of absolute political nihility; - what ground is there to hope, that all this can be done peaceably? It may be questioned whether, according to the ordinary process of God's government, such an event is possible. It certainly is not possible, consistently with all past experience of human affairs, unless a gradual preparation is made; unless a thousand hands are employed in laying the foundation of the future structure; unless all that is wise, and public-spirited, and patriotic, and self-denving; all that is high and holy in purpose; all that is generous and efficient in action, be impressed into the service. The character of the whites, to a great extent, must be altered; the character of the blacks almost universally must be elevated. This cannot be done in a day. It is a work of considerable time, and of incalculable labor. But it must be done within a moderate number of years, or it will be too late to avoid the impending danger. Not a day should be lost. With every returning year some prominent advance should be made; some new principle, in the general plan of melioration, should be brought to the test; some new accession to the cause of benevolence should be gained. It is, therefore, in our judgment, an imperious duty to discuss the subject, and to hold it continually before the eyes of the American people. If quietly going to sleep would cure the evil, this would doubtless be the easiest way; but a sluggish acquiescence in any abuse never yet removed it; especially in such an abuse as domestic slavery, and one so closely entwined with all the passions and interests of a populous

community. But in what manner should the discussion be conducted? This is indeed a grave question, and demands serious consideration. We answer generally, that the object of the discussion should be to do good. The writers and speakers should feel the subject to be one, which involves the interests of this vast continent, through all future times. They should utterly discard all sectional prejudices; at least this should be their constant endeavor, though it is not reasonable to require of them entire exemption from one of the most common infirmities of men. They should feel the most ununingled kindness for those, who are afflicted with slavery, if themselves are so happy as to be exempt from it. Especially should we at the north avoid, both in feeting and expression, every thing like exultation in comparing our condition with that of our southern brethren, as though our own wisdom or goodness had made us to differ. We should avoid, also, the injustice of condemning a whole community for the faults of a part; or implying that the actual slave-holders are more unfavorably affected by their condition, than other persons would be, if placed in the same circumstances. We should rejoice in every indication of good, be it ever so small; and should hope for success in every incipient work of benevolence, so far as a regard to the teachings of experience will warrant. We should not, however, from a wish to think and speak kindly of the existing state of things, or from a spurious benevolence. confound the eternal principles of right and wrong. We should not be so silly as to think, that calling slavery a small evil, or a blessing. would make it so; or that all the injustice, and all the craelty, and all the mental and moral degradation, which have invariably attended slavery in a large community, are at once to be cancelled, so that none of the guilt will remain, by simply alleging, that slavery was entailed upon the present generation by their ancestors. The cause of truth should never be betrayed by sceming to admit, for a moment, that black men have no rights; or that, because they cannot be trusted with the possession of all their rights at once, they and their posterity shall be doomed to interminable servitude.

It is sometimes retorted upon the people of the north, that they should say nothing upon the question of slavery, for they make the most rigid and cruel masters themselves, whenever they remove to the south, and become possessed of slaves. Without pretending to know how accurate this statement is, we are perfectly willing to admit its entire accuracy, for the purposes of this argument, or any other argument, which we would hold with the southern people. Every cruel and tyrannical master, however, whether from the south, or the north, must bear the guilt of tyranny and cruelty; and no small guilt it is,

however sanctioned by fashion, custom, or numbers, or disguised by

the inoffensive names of correction and discipline.

It is also said, that northern people should be silent on this subject, because vessels have been fitted out from their ports for the slave, trade; even since that trade has been denounced by the whole civilized world. The disgraceful fact must be admitted; and, to all who are responsible for it, the allegation that they should be silent is valid. They would have no right to complain, indeed, if they were chained to the oar for life, and made to exhaust the bitter cup of slavery to its dregs. Though they may roll in wealth, they are now considered, wherever known, as the basest of thieves, and the most criminal of murderers; and, we may safely add, if legal proof of their guilt could be obtained, there is no crime for which they would more certainly suffer death, at the hands of New-England judges and juries.

After these admissions, it is our duty to say, that the northern people generally, and the best informed, most intelligent and most religious part of the community in particular, are accustomed to entertain none but kind feelings toward their southern brethren. Every indication of good is here received with unaffected pleasure; and, as all well grounded hopes of the permanent improvement of the black population must rest upon the progress of religion, no accounts are listened to with greater eagerness than those, which exhibit the power of religion upon the minds of this depressed portion of our race. We do not forget, however, in our joy on account of every token for good, that the silent establishment of a few Sabbath schools, in the most favored spots of the slave-holding country, is almost nothing, compared with the wants of a million and a half of immortal beings, very few of whom can read the Bible, and by far the greater part of whom are utterly ignorant of religion, and utterly destitute of religious instruction.

There is another point, with reference to the feelings of our northern people, to which we think it right to bear a decided testimony; especially as the inhabitants of the south are altogether in a mistake on the subject. It is this. In the discussion of the Missouri Question, here at the north, and so far as we could learn, throughout the whole nonslave-holding country, there was less of what could justly be called party spirit, or local jealousy, or sectional prejudice, than we ever knew in any great national question. There was less of selfishness. and of a narrow regard to the present interests of a few, than is often found in reference to political measures. What passed in retired circles of active politicians we pretend not to know; but even there we would not impute sinister motives without evidence. It is a sad comment on the doctrine of human depravity, that public men must of course be deemed to act from base principles, not only without any assignable inducements of a selfish nature, but when the cause which they espouse is, apparently at least, the cause of equal political rights, among the members of a great confederacy, and of personal freedom, so far as it can be safely enjoyed. And when the Missouri Question was decided, instead of seeing proofs of political disappointment, mortification, or revenge, we observed unequivocal evidence of deep, pub. lic. and general grief, not from considerations of a local or transient nature, but because the principle of interminable slavery was, in effect,

sanctioned; because our professions of attachment to freedom were held up to the reproach of the civilized world; because, as it was apprehended, the southern people themselves had misjudged as to their future interests, and, for a little, partial, imaginary relief, had greatly increased the danger to themselves, and to the whole western country; and because all hopes of limiting slavery, either as to extent or duration, were utterly blasted, and a vast impenetrable cloud settled upon the future, excluding every ray of light, and covering with indescribable gloom the fairest regions of this continent. The mind was fixed principally upon the condition of unborn millions, and upon the revolutions to be apprehended after the present generation shall be laid in the dust. For the truth of this representation we confidently appeal to every intelligent man, who is extensively acquainted with the state of feeling in the northern states.

With respect to the constitutional right of Congress to restrain slavery in Missouri, we are happy to say, that gentlemen in the southern states, who would be pronounced by all parties worthy to be considered as authorities in such a case, are fully agreed with the people of

the north.

We now proceed to consider some of the topics, which are introduced in the letters, from which we have taken extracts. In doing so, we desire it to be understood, that we do not regard the writers as opponents, but as friendly to the improvement of the black population, and

anxious for the ultimate abolition of slavery.

With respect to the "ferment," which the article in our June number produced, we can only say, that to excite passion, or provoke opposition, was far from our object. If any thing was there said, which had a tendency to produce these effects on a truly candid mind, we are sorry for it. But our southern friends must be aware, that the simple fact of the existence of irritation is by no means conclusive evidence, that there is just occasion for it. We could easily illustrate this position by a reference to scriptural history. It is, indeed, an indisputable truth, that no great abuse can be removed without producing a great deal of irritation. Look at the monstrous abuses practised by the Romish church, and at the exposure of them in Germany, England and Scotland. These abuses were acknowledged by the advocates of that church, and it was only contended, that they should be attacked mildly and gently, that they might be gradually and silently corrected. But if the reformers had yielded to these representations: if Luther had written against Popery, in such a manner as not to offend the most bigoted and interested of the Popish clergy; what would have become of the reformation?

The southern people are now unanimous in condemning the slave-trade; but when this trade was first attacked, the intrepid assailants were vilified, as a set of miserable drivellers, who, under the cant of religion and humanity, were willing to put daggers into the hands of all the negroes in the West Indies; who, instead of benefitting the blacks, either in Africa or the islands, would injure them all; and who would, in fact, produce by their measures, if Parliament should adopt them, nothing but revolt and insurrection, burning and massacre, in all the sugar colonies. Never was there more irritation, on any subject, than

prevailed with respect to the abolition of the slave-trade, among all slave-holders in the British empire.

Slavery is a monstrous abuse. You may call it, if you please, in the mild language of judge Washington, 'an inherent vice in the community.' But whether entailed upon society by a preceding generation, or originating anew, it is a monstrous abuse; and it is one, which can never be removed without a struggle. Happy will it be, if, through the zeal and labors of public-spirited men, and by the peculiar blessing of the Almighty, the struggle shall be confined to arguments, and debates, and vehement appeals to passion and to interest. This is the least that can be expected. There is great

reason to fear a very different struggle. It is intimated, that the publication of articles on the subject of slavery, especially if they travel southward from the north, tend 'to increase sectional prejudices.' This effect is certainly much to be regretted; and the cause of it should be avoided, if it can be done consistently with the performance of imperious duties. But why should our southern friends take the alarm, at the bare introduction of the subject by any one from this quarter, when they have used much stronger language to describe the unhappiness of their condition, whenever an object was to be gained by the disclosure, than has ever been used by others. If a northern man barely alludes to the possibility of a servile insurrection, for instance, it gives offence; and it seems almost to be supposed, that he wishes for the calamity, which he deprecates, and against which he would anxiously warn those, who are most interested. During the debates in Congress last winter, it was by the southern members that the dangers of insurrection were set forth, in all their tremendous aspects. What northern man ever used so forcible language on this subject as Mr. Jefferson, who declared, that, in a contest between the whites and the blacks, there was not a single attribute of the Deity, which could take part with the whites?

As to the article in our June number being an attack on Virginia and the southern states,' we would simply ask, whether the extracts from the black code of Virginia were not faithfully given. They were copied by a Virginian, and no mistake has yet been pointed out, so far as we have heard. If any of our applications of the law are not warranted by its letter and spirit, let the error be alleged. We conscientiously intended to give a just exhibition of the law as it stands, and as it must be interpreted by the magistrates. But suppose we had erred in a particular instance, are not the great designs of the law undeniably apparent? Did not the legislature intend utterly to prevent the teaching of slaves to read? And has not the effect been to shut up the Sabbath schools in which slaves were learning to read? Has not the law a direct tendency to prevent slaves attending public worship? And does it not actually prevent them? These are serious questions. Whether a clergyman, or a young lady, engaged in the benevolent work of teaching slaves the great truths of religion, would actually suffer, for the first offence, according to the rigor of the law, is a matter of little moment, compared with the distressing fact, that several hundred thousand immortal beings, for whom Christ died,

Vol. XVI.

are, by the solemn laws of a professedly Christian country, forcibly excluded from access to the most natural and proper means of religious knowledge. Let those, to whom these remarks wear the appearance of an attack, ask themselves, whether any statement with respect to slavery,—its tendency and character,—its effects on the morals of masters and slaves,—can be made with fairness, and boldness, and the most perfect candor, and not be regarded as an attack by southern people. You may, to be sure, write an eulogium on the kindness and humanity of masters, without giving them offence. You may regret that slavery was ever introduced into this country, provided you take care to lay the guilt upon preceding generations. But this is not all that ought to be said. The present generation is not without responsibility. A great work is now to be accomplished; and, unless speedily commenced, it will be difficult, if not impossible to execute it.

It may be true, that writers are more apt to exhibit the dark, than the bright, side of the prospect, when they are discussing the subject of slavery. The reason is obvious. The evils are great and general, and fill the whole field of vision; while the progress of melioration is slow, compared with what is needed, though it may be rapid, compared with its progress in former years. It is with great pleasure, however, that we hear of the improvements already commenced and advancing. We would call upon all, who wish well to the long depressed children of Africa, to rejoice in the hope, that considerable numbers of their sable brethren have become truly pious, within a few years past. We would express devout gratitude to the Giver of every good gift, that He has so mercifully communicated the light of his truth to many, who appeared to be enveloped in the darkness of ages. We pray that the good work may proceed more and more rapidly, and that the issue may be not only better than our fears, but better than our most sanguine hopes. We delight in contemplating the fact, that God sometimes effects deliverance, in a mysterious and unexpected manner, when the most sagacious men are overwhelmed with sadness, and ready to give up all in despair. We should not forget, however, that he often permits guilty nations to become the authors of their own ruin; and that a vain reliance on what God can do, should neither absolve us from the discharge of present duty, nor prompt us to look with unconcern upon threatened calamities.

That the blacks of some of our southern cities, particularly of Charleston, enjoy very considerable religious privileges, we not only admit with readiness, but assert from our own knowledge. That many of them are exemplary professors of religion we do not doubt. We have even anxiously desired to write animadversions on the manner, in which the Editors of the Christian Observer have treated this subject, in their review of Fearon's book. Their remarks are extremely injurious to this country; many of them having no foundation in fact; and the only apology, which can be offered, is, that the writers thought Fearon worthy of credit. They represent, for instance, that blacks are not permitted to worship with whites; and, on this assumption, they make a most inflammatory appeal to the feelings of their readers. But every American knows, that seats are

provided for blacks, in every place of public worship, where blacks are to be found; and it is not a little remarkable, that in the most populous parts of the slave-holding country, blacks are not permitted to worship separately from whites. One of the extracts, which we

have made, is proof directly in point.

Here we cannot but express our sorrow, that any speculations of ours, written a thousand miles from Charleston, and having particular reference to a law of Virginia, should have been the unhappy occasion of arresting the walls of a church, built by free negroes, of the Methodist denomination, who surely were not responsible for our errors, and who would probably never see a number of the Panoplist during their lives. But there is one consolation attending the case. It is much better that their labors should be interrupted at an early stage, than that, after having finished a church, its doors should be closed upon them, on the slightest suspicion that evil might ensue, and without any fault on their part. That this would be the case we may fairly conjecture; and therefore it is quite possible, that our remarks saved the black congregation much time and labor and disappointment. It is impossible for us, by the way, to understand by what administration of law it came to pass, that free blacks were interdicted from erecting a church at their own expense, or by the voluntary assistance of others. We hope the law, which authorized such a proceeding, is not exactly on the same principles with that of Georgia, which banished free blacks from the state, on penalty of their being taken and sold as slaves. If all the states in the union were to enact laws similar to the one just referred to, (and each state has as good a right to do so as Georgia had,) the half a million of free blacks in the country would be compelled, either to jump into the sea, or become slaves, and doom their posterity to the same degraded condition; and all this, though they had either been born free, or purchased their liberty, or been emancipated under the sanction of existing laws.

The correspondent, whom we have quoted much at length, charges us with saying, "that nothing has been done in the way of bettering the state of the colored people in the Carolinas." These were not our words. We simply inquired 'what had been done by the legislatures of Virginia, the Carolinas, and Georgia, to elevate the character of the blacks, to secure their rights, and to fit them to become ultimately entitled to all the privileges of men and citizens.' We asked for the production of "all the laws, favorable and adverse to the happiness of the slaves;" and we are not convinced that our demand was at all unreasonable, or improper. Can it be doubted, that the rulers of the slave-holding states have duties to perform towards the slaves? that this difficult and delicate part of legislation should receive the constant attention of the ablest and wisest men in the community? and that certain principles should be fixed, from which the progress of

improvement may rationally be expected to commence?

e

Our southern friends do not deny that slavery is an evil; and that it originated in avarice, oppression, and cruelty. But they say, the evil exists, and cannot be suddenly removed without producing a greater evil. Granted. It will not do, however, to acquiesce in the

perpetual duration of slavery, because it cannot be removed suddenly. And here should the patriotic legislator of the south take his stand. He should insist upon making a declaration to the world, that the present system of holding human beings in bondage is to be excused only on the plea of necessity. He should declare, that every exertion ought to be made to abolish slavery; that the thought of entailing such a curse upon all future ages is abhorrent to the feelings of every virtuous man; that, in measures to be taken, with reference to this subject, the good of the blacks should receive the first consideration, as they are defenceless, and can have no voice in the decision; that certain limits should be immediately imposed upon the power of masters; and that provision should be made for gradually imparting to slaves every thing, which is now withheld from them on the ground of necessity alone. If all the legislatures of the south were to set about convincing the world of their wish to benefit the blacks, and ultimately to redeem them from their present degradation, there is abundant reason to believe, that the peculiar blessing of God would attend every incipient effort. We hesitate not to say, that, at the very beginning of this process, the equality, which the Gospel teaches, is to be made the fundamental principle; that equality, we mean, which is implied in loving our neighbor as ourselves. Every master should feel, and be willing that his slaves should know that he feels, the obligation of discharging this law of love to them. He should be willing that they should know, that the present distinction between master and slave is factitious and unnatural; that it is kept up for their good more than for his profit, or gratification; that he should rejoice, if it could be safely obliterated; and that by good conduct they may expect a material improvement of their condition.

It is doubtless true, as the letter writer suggests, that no Christian wishes to 4ct loose the slaves of the southern states, while their character remains as it now is.' But every Christian wishes, or ought to wish, that their character may speedily rise from its depression; and that they may become fit to enjoy all the blessings of personal, civil, and religious liberty. The question of property is too little to weigh any thing against the high claims of a rational being, and the wants of an immortal mind. To how great an extent these claims and these wants are neglected, disregarded, and despised, we leave it for our southern friends to determine for themselves. The Harmony Presbytery declare, that what has been yet done is but a beginning; and that deplorable are the darkness and desolation, in which multitudes of slaves within their borders still continue.' Before we can judge how much slaves are benefitted by Sabbath schools, we need to be informed how many masters permit their slaves to attend, and how many slaves are inclined to avail themselves of this permission.

We cannot but think, that southern people lay too much stress upon the lamentation of slaves on the death of their masters, as a proof that the mass of slaves are well treated. This evidence is of the most equivocal nature. In every slave-holding country, and in all ages of the world, slaves have generally made great lamentations, at the funerals of any members of the families of their masters. We are far from intimating, however, that the lady, whose decease was mentioned, was not every thing that could be desired in the owner of slaves; and this the writer of the letter may have known by the most incontestible evidence. It is not our business, and it would be very foreign from our purpose, to go into an examination of the domestic treatment of slaves. That there are kind and amiable masters we have never doubted. That others possess a different character southern people abundantly testify. He must be ignorant of human nature, who does not know, that the possession of unlimited power over others is not favorable to virtue. A good man may possess this power, and yet retain his goodness; but he would be better without the power, and of course would be happier. The temporal condition of the slaves is not the great thing, which demands the attention of the philanthropist; though this is not now what an impartial and benevolent man would wish it to be. Their moral condition demands more commiscration, and should claim the first share in the thoughts, prayers, and labors of all the friends of our country.

We are glad to see it so fully admitted by a Carolina planter, that Christianity, in its genuine efficacy, would destroy the distinction between master and slave. We rejoice to be informed, on so good authority, that many slave-holders would gladly relinquish their property in slaves, provided it could be done with safety. There is, however, a difficulty remaining, which we fear will not easily be removed. One prerequisite to the abolition of slavery seems to be, that the minds and state of the children of slave-holders should be fitted, by habits of more exertion, to provide for their own comfort. Is it possible that this should be done, while slavery exists? Are not the children of slave-holders much less inured to habits of exertion, than they were thirty years ago? And is not the progress directly the reverse of what it should be? If it is not we are altogether misinformed.

As to the intimation, that the southern people of the present day 'are not chargeable with the evils of slavery,' we readily allow much importance to it. Slavery in this country is two centuries old; and the man, who inherits from his ancestors a hundred slaves, will never have to answer for the guilt of reducing them to servitude. But we would intreat our southern friends to remember, that there is such a thing as consenting to the iniquities of preceding generations, and becoming exposed to similar condemnation with them. It may be as great an offence against God, for ought that we know, merely to do nothing towards meliorating the condition of slaves at the present time, as it was in former ages to bring them from Africa.

Besides, only a little more than thirty years ago the people of the southern states, having, for more than a dozen years, in war and in peace, declared it to be a self-evident truth that "all men were created equal," insisted upon the privilege of carrying on the slave-trade for twenty years longer, without interference on the part of the national government. During the few years which have elapsed, since that iniquitous traffic was forbidden, the laws have been often violated by the clandestine importation of slaves. And now the whole southern country have resisted every attempt to exclude slavery from the

boundless regions west of the Mississippi.

We can easily imagine, that some fifty years hence the inhabitants of Missouri will reproach the legislators of the present day, in a strain like the following. "Here we are, in a climate and with a soil admirably suited for freemen, impoverished, distressed, and degraded by a numerous slave-population. The evils of slavery were experienced before our civil community had an existence. By the fathers of our national independence the whole northwestern territory, now forming a number of rich and populous states, was forever secured against this odious division of society. Attempts were made to extend this beneficial provision to the western side of the great river. But our ancestors, forgetful of their own complaints against preceding generations, entailed the curse upon us. We are not to blame for it. We cannot help it. No hope of escape or deliverance appears, unless after ages of toil, and peril, and suffering."

That these melancholy predictions may never be verified is our anxious desire; but unless great and united and long-continued exertions are made for the removal of slavery, the calamities which it will bring upon this continent will exceed all human powers of conception or calculation. Our southern brethren must excuse us for feeling and expressing solicitude on the subject. No state of mind is so unbecoming the people of this country, or so unsafe in itself, as a deathlike stupidity; or as a presumptuous habit of saying, the evil must take its course; nothing can be done; no interference must be attempted; the Lord will not do good, neither will the Lord do

evil

MISCELLANEOUS.

For the Panoplist.

COMPARISON BETWEEN THE HAPPINESS AND MISERY OF THE PRESENT WORLD.

"The more accurate knowledge any one has of the human character, the stronger will be his conviction of the firehonderance of suffering in the world." Panoplist for July 1820, p. 370.

It is important to form a correct opinion on the comparative quantity of happiness and misery in our world, for several reasons. Our opinion will affect our views of the character of God and of his government, and have a material influence upon our own enjoyment. Preponderance of suffering around him, must make even a happy man miserable. A state of probation can scarcely be consistent with excess of suffering, and the wisdom and benevolence of God seem entirely opposed to it, where probationers for eternity are the subjects of the divine government. For my dissent to the above-quoted sentiment, I give the following reasons.

1. The frequent appeal in the Scriptures to the works of God, as affording decisive proof of his goodness, and of the exhibition of his goodness to man in that multitude of objects which constantly minister to his happiness. The reader need only be directed to the

Psalms, or almost any other part of the Bible. Now, if these works did not afford more abundance of happiness, there would be no force in these passages. If the works of God were productive of more

misery than happiness, these appeals would be entirely lost.

2. That the objects of the world yield more happiness than misery, is proved by the strong attachment of all men to them—an attachment, which even divine grace does not subdue till the hold on life is broken. The cautions and warnings of Scripture, addressed to Christians on this point, show the force of this consideration, while they exhibit the exposure of Christians, because the objects of the world give so much enjoyment. The alluring nature of the world is proverbial. But it is alluring because it yields a preponderance of enjoyment. The question is not, whether the happiness it affords is the best or the highest, but whether its happiness, such as it is, exceeds its misery, such as it is. And this consideration is decisive on the

question.

3. The numerous relations of life are calculated for the happiness, and not for the misery of man. If then, the duties involved in these relations, are generally performed, or oftener performed than violated, they yield an excess of happiness. We have only to open our eyes upon the world, to be convinced this is the fact. Citizens are not generally in rebellion against their government, nor rulers destroying or inflicting misery on the majority of their citizens. Compared with the contrary cases, how few men are thieves and robbers; how few generally dishonest in their dealings; how few husbands hate and abuse their wives; how few divorces take place, and how few forsake their families; how few children are generally disobedient, and abusive to their parents; how few brothers and sisters live in enmity, and inflict evil on each other; how few in neighborhoods generally violate their obligations to their neighbor; how few are engaged in lawsuits, compared with those who are not. This list might be swelled to any extent. But a partial view is enough to convince us of the preponderance of happiness from these sources.

4. Providence directs events for the greater good of mankind. Compared with the contrary, how rare, in any given place, is famine, and drought, and pestilence, and earthquake, and the desolations of war and fire and inundations. How small is the number of the sick generally compared with the healthy, and of the mourners, with these who mourn not; the blind, with those that see, and the deaf, with those that hear, and the lame, and maimed, with those that are whole; and how very great is the number of those, who have the comfortable exercise of all their powers and faculties. How few are accidents and casualties, compared with the contrary. The same is true of shipwreck in the most dangerous seas, and of conflagrations in the most crowded cities: how profitable a speculation is insurance

even in these cases.

5. Numerous objects seem designed merely for the enjoyment of man. For ought we can see, the great objects of utility would have been answered, had the foliage of trees and herbs, the covering and form of animals, the mountain and the valley, the stream and the dew-drops, not been beautiful to the eve; or food gratifying to the

taste; or exercise indifferent, instead of pleasant to the body. An induction of particulars, like those under the last three heads, will

convince any one of the preponderance of happiness.

6. The appearance of mankind indicates much more enjoyment than suffering. Let each one begin with himself. Seldom is the person found, whose appearance convinces others that he is more miserable than happy. For myself, though not very happy, I have a great excess of enjoyment. If I consider my family, they generally appear comparatively happy. Their fare is coarse, but it appears to be sweet. Their countenances generally wear the smile of happiness, or the calm expression of general contentment. My children, like all others I see, are generally engaged in such employment or amusement, as keeps their countenances happy for the most part of the day. When I visit from house to house, and when I go abroad among other people, I see every where the same indications of happiness which I find at home. The traveller tells me, such is the fact every where. And the whole satisfies me of the great predominance of happiness in the world.

Occasionally I meet a person, who enjoys all the riches of the divine goodness around him, and yet declares it all to be poor compared with the richer joys the Gospel affords. He does not depreciate the goodness of God in his material works, in order to enhance the worth of the Gospel. But he enhances the value of the Gospel and the riches of divine grace, by beholding and enjoying the objects which God has profusely thrown around him, and then feeling and admiring the far superior enjoyment afforded by divine grace. That man, I have ever thought, viewed things as they are exhibited in the Scriptures. While he thanks his Lord for the predominance of happiness in the world, he adores him for that "joy unspeakable and full of glory," which is realized only by the true friend of God and the Redeemer.

EXTRACTS FROM THE DIARY OF COTTON MATHER.

(Continued from p. 453.)

June 14. 1716. My letters for Europe give me fresh opportunities for extensive service to the kingdom of God.

15. A memorial of great consequence to the christianized Indians

must be laid before the General Assembly.

16. Saturday. I set apart this for prayer with fasting as I use to do. Alas! that I may say, with grief and shame for the mean performances, as I use to do. The sick state of my two elder daughters was a special article of my supplications. I hope I have obtained mercy for them.

18. The death of some young persons must be pungently improved

on the survivors in the flock.

20. My parent is just finishing seventy-seven years. I must now, more than ever, treat him as one taking wing immediately for the heavenly world.

21. The General Assembly now sitting, I would improve the opportunity to deliver in their hearing a discourse about the due improvement of advantages for good, and especially insist on one article: the advantages which our people in general have to be the best people in the world; and the advantages that men in public stations

have to be public blessings.

24. The astonishing mercies of God unto me, in a constellation of happy circumstances, oblige me not only to maintain a very heavenly frame of mind, ready and willing to take wing for the heavenly world at the first call of God, and prepared also for afflictive changes in my pilgrimage through this world, but also to study intensely how I may improve these days of my prosperity in a very uncommon industry and fruitfulness.

I have not so many opportunities to do good by way of the press this year, as I have had in some former years. I must look up to the glorious Lord, who has all my opportunities at his disposal, that

he would not permit any abatement of them.

25. I must draw up a more complete catalogue of inquiries to be made, and of directions to be given, and of articles to be insisted on, when I make my pastoral visits to the flock.

28. There are some very unwise things done, about which I must

watch for opportunities to bear public testimonies.

One is, the employing of so much time upon ethics in our colleges.

A vile piece of paganism.

July 1. That so my care of holy and useful meditation may be invigorated, I would have always ready a set of subjects; and in the intervals of business, especially as I walk the streets, I would have recourse to one or other of the subjects, and so prosecute it in my thoughts, that I may be able, on the first opportunity, to write down the heads of them. A perpetual treasure this may produce for my public performances.

2. Several special cases of calamity in the flock I am to consider.

with suitable applications; especially in the public supplications.

5. I take notice of several very considerable deceits of Satan, appearing to do very much hurt among the people of the country. Will the Lord enable me to take a nice and wise observation of them, and then bear my testimonics.

6. I would move diverse things to the Indian Commissioners: especially, the education of some Indian youths for the ministry in a bet-

ter way than has yet been practised.

8. Methinks opportunities and invitations to turn my enjoyments into sacrifices grow more and more acceptable to me. Oh let me be very much dissatisfied with myself, until I find an incomparable pleasure in the exercises of a sacrificing soul.

I find a progress, (but I must make a much further yet,) in the experience of growing dead unto the world, and I more feel the meaning of being alive unto God. I will study upon the subject.

9. The humors of many in the flock, who easily withdraw from the assembly, afford me such an exercise for a patient sacrificer, as may have happy consequences.

10. I have been guilty of an oversight, in my not making the birth days of my children a more useful occasion of inculcating the

Vol. XVI. 63

most lively and pungent admonitions upon them. Though I have

said something to them on those days, yet not enough.

15. Except in the sickness of my two daughters, I enjoy upon all accounts, a most wonderful prosperity. A comfortable dwelling; a kind neighborhood; my son — vastly to my mind, and blessings without number. Together with my own health and strength strangely recruited.

I would be very solicitous to hear what the Holy One speaks to me in my prosperity, and set apart some time to think on the more spe-

cial improvement I should make thereof.

16. Some foolish and froward people in the flock fall out about their seats. I must use the methods of prudence and piety to manage such roots of bitterness.

17. Some occasions arise of more than ordinary concern, relating to the education of my son ——. And in relieving him I may pro-

vide for the relief of other children.

But oh what a work am I put upon;—the sacrificing of my daughter Catharine!

ter Catharine,

18. A great variety of services may be done by me this day for the

churches in the neighborhood.

This day I went over to Marblehead, and with extraordinary assistances of heaven to me, in the variety of services wherein I was concerned, I ordained Mr. John Bernard, as pastor of the church there.

21. A pious woman in my neighborhood, under great affliction,

must be comforted all the ways I can think of.

Having lately delivered unto some young men, associated for the purposes of religion, a discourse on the resolutions of piety, I gave them a copy of it which they are publishing. It is entitled. PIETY DEMANDED. A very plain and brief essay to demand piety from all people, more especially from young people; and to direct the answers that are to be returned to the demand. Offered unto a Society of young people associated for the intentions of early piety, in the city of Boston.

Wednesday, July 25. 'The languishing state of my daughter Catharine brings me unto the dust before the Lord. I set apart this day for prayer with fasting, to carry the condition of this child unto God her Savior. I took all the methods of the most successful persuasion and managed the cause in such ways and with such frames.

as are most likely to be followed with answers of peace.

And now, I am waiting for thy salvation, O Lord.

27. I am employing several hands to make agreeable collections of such things in the country as may give some entertainment unto men of

ingenuity.

29. I am afraid, lest the multiplicity of my affairs, and my easy circumstances, procure some abatement of those ejaculations towards heaven, with an eye continually unto the Lord, which I am used unto. Oh, it must not be so; it must not be so.

30. I must single out a number of special cases, wherein the combats of Christianity are most usually called for, and in a sermon briefly and plainly show the flock, how to manage their combats in these cases.

August 2. In the astonishing things done at Halle in the Lower Saxony, under the influence of the incomparable Francke, our Savior

has preached a loud and a living sermon on his own precious text, Matt. vi, 35, which doubtless he would have the whole world every where take notice of. I believe I shall be doing a thing pleasing to him, and a suitable service to the kingdom of God, if I preach a sermon on this famous text, in the hearing of the General Assembly of the province, and conclude it with a relation of those marvellous occurrences.

6. I would send for the negroes of the flock, which form a religious society, and entertain them at my house with suitable admoni-

tions of piety.

7. The methods of seeking first the kingdom of God in the management and government of my family, ought more distinctly to be thought upon and further improvements made in them.

9. I will go on with my proposals for religious education in schools;

and, if I can, bring in the other ministers in favor of them.

10. It shall be considered, whether the religious societies of young men may not have their quarter-nights all together; and whether they may not on those nights hold their meetings in one or other of our meeting houses; and whether a sermon preached on that occasion by one of the ministers may not be a great service to piety among the youth of the town.

11th. Saturday. This day I set apart for secret supplications, as usual, preparing for the cucharist. The occasions were what have of

late been usual.

But then I went unto the Lord with my humble memorial concerning the state of his kingdom, the approaches whereof are by his

faithful servants greatly looked and longed for.

I represented, that there were servants of his industriously at work for his kingdom in the world. Among these I particularly mentioned those of the Frederician University, and those of the Malabarian mission. But we can do very little. Our incumbrances are insupportable; our difficulties are infinite. If He would please to fulfil the ancient prophecy of pouring out the spirit on all flesh, and revive the extraordinary and supernatural operations with which he planted his religion in the primitive times of Christianity,—and order a descent of his holy angels to enter and possess his ministers, and cause them to speak with the tongues of men under the energy of angels, and fly through the world with the everlasting Gospel to preach unto the nations,-wonderful things would be done immediately. His kingdom would make those advances in a day, which, under our present and fruitless labors, are scarce made in an age. I pleaded, that his word had given us reason to hope for a return of those powers, and for the making bare the arm of the Lord before the nations. And He has promised his Holy Spirit to them that ask him. I pleaded, that His diligent servants, having preferred the sanctifying influences of his Holy Spirit above any miraculous powers, and been humbly willing to undergo any fatigues for the service of his kingdom,seemed somewhat prepared for these favors of heaven. And having made this representation, that orders may be given by the glorious Lord, for a descent of his mighty angels, to give wonderful shapes unto the world, and so seize upon the ministers of his kingdom, as to do things which will give an irresistible efficacy into their ministry, I concluded with a strong impression upon my mind, they are coming; they are coming; they will quickly be upon us, and the world shall be shaken wonderfully.

EDUCATION IN GREAT BRITAIN.

The British Parliament have very wisely directed their attention to the subject of the education of the poor. Last year, Mr. Brougham was appointed chairman of a committee to collect information, and prepare a system. Early in the present session of Parliament, he introduced a bill, the object of which was to secure to the poor the benefits of common schools. On that occasion he delivered an elaborate speech, which, though very indifferently reported as to style, contains a great mass of information. With the details of Mr. Brougham's plan we are not particularly acquainted; but we observe, that the dissenters object strenuously to some of its provisions, as placing the appointment of schoolmasters altogether in the hands of the established church. However this may be, or whatever modifications the plan ought to assume, there is no doubt that the subject is worthy of the most deliberate attention of the British legislature.

We call the attention of our readers to the wonderful punctuality of the English clergy, in answering calls of a public nature, as exemplified in the following statement of Mr. Brougham; a punctuality, which would appear to us incredible, if stated on doubtful authority.

"The first work of the Committee had been to address a circular to the whole of the clergy of England and Wales. This circular was answered, in one day, by upwards of 500 letters, which, added to those received next day, made 2,600 letters received by him as Chairman of the Committee. In the first week answers had been received from one third of the clergy of England; that is to say, that the whole of the clergy, who could reach Parliament in that time, had obeyed the summons of the House of Commons. After a little while, almost the whole of the clergy had sent in answers; out of 11,400 persons, there was a deficiency of only 600. There was a second circular sent by the Committee, praying that the deficiency of answers might be made up. This was in a great measure complied with; but still there was a deficiency of more than 200. This deficiency did not arise from any inattention in the clerks of the Committee, to whose skill and attention he should feel it more necessary to allude by and by; nor to any negligence on the part of the post-office; it arose in fact from the dissolution of Parliament, and from some mistake, which could not be accounted for; but from whatever cause, so it was, that 360 returns had been put into a box and set aside. Now it was found, by a curious sort of chance, that these 360 returns were the most elaborate and important of any. They had been picked out to assist the gentlemen engaged in the inquiry. The delay having occurred, and the Committee not knowing its cause, wrote again, certainly in language which might have been spared, and thus those 360 gentle. men were chid for what was not their fault; but what arose in fact from their anxiety to comply with the wishes of the Committee. He would not have been surprised if the letters had been answered publicly; if it had been said that the parties thought it hard, after having already sent up eight or ten closely written pages of a report, to be again called upon. Would the House believe what the answer returned was? And here, he must say, was the finest specimen of Christian meekness and benevolence, which could be adduced. Out of the whole number applied to, only two had murmured a complaint. These two gentlemen, as well as all the others, returned fresh copies of their reports, Some had copied their former statements; but others, having kept no copies, made them out afresh."

We think the foregoing statement exhibits one of the finest specimens of public spirit, which we remember to have seen; and we doubt whether there is a country in the world, which could show its parallel. We would barely ask the clergy of our own country to consider, whether a similar application to them would meet with a similar universal attention. Many would attend to it, doubtless, with zeal and efficiency; but would all so far attend to it, as even to take it up a second time? It is the habit of some persons, whenever an application of a public nature is laid before them, to defer it, as a matter of course, to a more convenient season. That season, generally speaking, never arrives. We earnestly request all, who are solicited to take a lead in the promotion of benevolent objects, to proceed immediately to consider, whether any particular object, which solicits their attention, is worthy of patronage. Let this point be decided with a due sense of responsibility; and, if it be decided in the affirmative, let no time be lost. Let the hands be immediately applied; let the heart be engaged; and let zeal and activity correspond with the value of the object. As our limits will not permit us to enlarge, we may, perhaps, resume the subject in our number for next month.

GENEROUS AID TO THE CAUSE OF BENEVOLFNCE.

THE Brig Joseph, Capt. Rich, for Mobile and Blakely, which sailed from this port on the 30th ult. carries several passengers, among whom is the Rev. John B. Warren, who has an engagement to preach during the winter at those places, particularly at Mobile, and before his return expects to visit New Orleans, and the principal settlements on the red river.

The captain offered Mr. Warren his passage free of expense; and the other passengers provided his stores for the voyage; thus showing their respect for the character of a minister of the Gospel. and their readiness to aid in conveying religious truth to the destitute. We are authorized to express the gratitude of Mr. Warren for this generous proof of kindness; but the principal design of these paragraphs is, to remind others of their ability to befriend similar objects.

Were such instances to become general, as they easily might be, the facilities for sending the Gospel to the destitute parts of our own and other countries would be greatly increased, and some of those, who are well qualified for service as missionaries in our new settlements, would be speedily conveyed to the field of labor; whereas they are now delayed, and sometimes prevented, by the expensiveness of journeys and voyages.

While such acts of generosity deserve a thankful acknowledgment, they ought to suggest to every one, who values the best interests of mankind, the inquiry respecting his own duty. Let every reader ask himself the question;—What opportunities have I for

promoting the kingdom of Christ? How are the means now in my possession to be most successfully employed, in the great work of

doing good?

An objection is started by some, on account of the "hardness of the times," and the narrow circumstances in which they are placed. Without stopping to show, that pecuniary embarrassments are too often produced by extravagance, or bad calculations, it is sufficient to notice the fact, that scarce any man is so poor, as not to find means of obtaining considerable money in a year, which is spent in a manner, to say the least, not more conducive to his interest, than if given to charitable objects. Hardly a man can be found, refusing to aid in the religious charities of the day, who does not, in various ways, expend for useless and mischievous purposes, a larger sum than would be required as his fair proportion in carrying on the works of benevolence; and it has often been observed, that the persons who raise the loudest and silliest objections to missions, Bible Societies, &c. are precisely those, who are guilty of squandering a large part of their income, or their earnings, on objects not producing even the smallest public benefit.

REVIEW.

The Christian Almanac; or New England Religious Astronomical Diary for the year of our Lord and Savior Jesus Christ, 1821. Boston: Lincoln and Edmands.

To one, who believes that it is wise to choose the best objects, and to select the most approved means for their attainment, many things in the ordinary conduct of Christians, will appear far from exhibiting such marks of wisdom, as would have been expected from men professing to be guided by the Gospel. In the common occupations of life, he receives the most credit for sagacity, who not only looks at the immediate operation, but who removes obstructions and avoids or overcomes obstacles. No one, who has a weight to be raised, or a heavy body to be transported, is so foolish as to place one mechanical power, or the strength of one animal, in direct opposition to another. Nor does be throw impediments in the path he intends to travel, or willingly suffer them to be thrown there by others.

How is it, then, that professors of Christianity, after receiving the Bible as the only revelation from God, and of course the only safe rule of human duty, will tamely permit the emissaries of Satan to deal out every day to their children, their families, and themselves, the lessons of vice? Why, when the soil is so difficult to prepare for good seed, and the toil so immense to plant and mature it, do they invite the grand enemy to sow his tares? Let the reader look a mo-

ment at two or three facts.

A child is taught on the Sabbath by his minister, (and we hope sometimes by his parents,) that he must love God and obey his commandments. This is very well. The time thus occupied is perhaps one or two hours. But what is he taught during all the hours of every other day in the week? Is not a large, a very large proportion

of the scenes in which he mingles, the conversation he hears, and especially the books he reads, precisely fitted to banish from his susceptible mind all thoughts of God and eternity? Are they not precisely such as would be chosen by the great Destroyer to fasten in his mind the most incurable prejudices against religion, and bind him fast an eternal slave in the kingdom of darkness? To say nothing of the temptations of a city, or the scenes of shameless iniquity, which are every where found among an overflowing population, let us look at the reading of the more illiterate in country villages. In the northern states, almost every one can read. But the reading of many thousands, (to our shame be it spoken,) is confined almost entirely to almanaes and newspapers. Where a man thinks himself too poor to take a newspaper, he depends on some newsmonger to give him a weekly or daily account of "all the news that is stirring." An almanae, every one, even the town pauper, must have.

Now let any sober man cast his eye on a file of old almanacs, and turn back their pages for twenty, thirty, or forty years, and observe what ample testimony is borne by every leaf that it has been read times without number, insomuch that many of its witty stories, and loose songs, are scarcely legible. It cannot be denied, that a calendar has been the common vehicle, in which have been conveyed to every but in every hamlet such obscene songs, and vulgar anecdotes.

as were the favorites of the dirtiest bar-room.

It gives us sincere pleasure to observe an improvement in many little books designed for common readers. We are particularly gratified to see the commencement of a new series of almanacs, designed to contain such articles only, as a Christian parent of an enlarged heart, and a pure taste, would desire to see in the hands of his children. The little manual before us is replete with valuable matter. It is principally devoted to one great subject.—the greatest that can claim the labors of men on earth,—the universal diffusion of the Gospel. The matter is arranged, to a great extent, in the form of tables. The first exhibits the population of the different portions of the globe, and the religion which the inhabitants of each profess. Another contains the names of the principal Bible Societies, and the date of their institution. A third exhibits the names, time of establishment, number of missionaries, and amount of income, of the principal Missionary Societies, in Europe and America. A fourth gives a geographical view of the several missionary stations in each country. the number of missionaries at each station, &c. Next follows a brief notice of the Religious Tract Societies, Education Societies, Sunday Schools, Mission Schools, &c. &c. All these particulars are valuable to every person, and every Christian ought to be ashamed not to be acquainted with them.

We give the following paragraphs from the Editor's address to the public, as an exposition of his design, and a specimen of the temper,

with which he has executed it.

[&]quot;The Editor has no more interest in the extensive circulation of this work, than any other Christian. If it prove a means of effecting good, that is all the reward he expects, and all he desires. He may, therefore, venture to request of Christians generally, that they will use their influence to promote its circula

tion; and as the work is designed to embody a large number of valuable facts, showing the progress of the Church in the great business assigned her by the God of heaven, he may be indulged in the farther request, that this almanac may have a different fate from that which attends most almanacs and be kept after the year has expired, that by comparing succeeding numbers with the past, a distinct view may be obtained of the prosperity of Zion, and of the yearly advances of her King to put an end to her mourning, and make her the

Joy of the whole earth.

"Let, us therefore, daily act under the impression, that we are doing business, not merely for ourselves and for the life that now is, but for hundreds, and perhaps millions, of our fellow men—for generations yet unborn—and for eternity. We are acting in the presence of God, of angels, and of men. Let us, then, lay aside every weight, and run with patience the race set before us, looking unto Jesus, the Captain of our salvation. He alone can enable us to war a good warfare, and make us more than conquerors. Though our enemies be mighty, there is one mightier than they; and though they be numerous, there are more with us than with them. Nothing from without can endanger us, if all be right within. The church is safe, so long as her sons watch, and pray, and act. This they must all do, before she will extend her boundaries from sea to sea, and from pole to pole;—this some must do, or the church will die. God has indeed done wonderful things for his church, and he will yet do wenderful things for her;—but, let it be forever remembered, that the vigorous, persevering, and prayerful exertions of his children, are the only means, which he has engaged to use, or to bless, in perpetuating, enlarging, and beautifying the church on earth."

Besides what have been mentioned, there are twenty-six short articles, containing anecdotes, arguments, facts, &c. all in accordance with the great design. There are, also, five short pieces of religious poetry. Several of the last pages are occupied with a list of courts,

stages, roads, &c.

We earnestly recommend this little work to the patronage of all-who wish to have the minds of the rising generation early habituated to contemplate the progress of divine truth, as the most interesting sight which this world will ever present. We recommend it to all, who purchase tracts for gratuitous distribution. Benevolent individuals should see, that every tavern has a copy, to be hung up in the bar-room; and that the cabin of every vessel is furnished with one. Such pains should now be taken by the active and intelligent friends of missions, that, in future years, this almanac may be called for, much more extensively than at first can be expected.

We conclude by quoting an anecdote, entitled, Liberality of Con-

verted Hottenlots.

"Bethelsdorp, in South Africa, is about 600 miles east of the Cape. The number of Hottentots belonging to the settlement in 1815, was not far from 1200. During that year, these Hottentots paid taxes to government to the amount of three thousand five hundred dollars. This seems rather a large amount for taxes. But in the same period of time, they contributed to the funds of the London Missionary Society, five hundred and thirty-two dollars eighty cents;—were building, at their own expense, a School-Room and a Printing-Office, under the same roof, (70 feet by 30,) and made collections for the poor every Sabbath, the amount of which was one hundred and seventy-seven dollars! It is natural to inquire, how many towns are there in our land, of the same number of inhabitants, which do so much for charitable objects, as the poor Hottentots of Bethelsdorp?"

MISSIONARY HERALD.

No. 11.

NOVEMBER, 1820.

Vol. XVI.

RELIGIOUS INTELLIGENCE.

ELEVENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The eleventh annual meeting of the American Board of Commissioners for Foreign Missions, was held in Hartford, Conn. at the house of Henry Hudson, Esq. on the 20th and 21st of Sept. 1820:—Present

The Hon. John Treadwell, I.I. D. The Rev. Joseph Lyman, D. D.
The Hod. Stephen Van Rensselaer,
The Rev. Jedidiah Morse, D. D.
The Hon. John C. Smith, LL. D.
The Hon. John Hooker, Esq.
The Rev. Calvin Chapin, D. D.

The Rev. Alexander Proudfit, D.D. The Rev. Zephanian S. Moore, D.D. The Rev. Jeremian Day, LL.D. D. D. The Rev. Eliphalet Nott, D. D. The Rev. James Richards, D. D. The Rev. Samuel Worgester, D.D. and Jeremian Evarts, Esq.

The session was opened with prayer by the Rev. Dr. Lyman, and on the following day by the Rev. Dr. Morse.

Minutes of the last annual meeting were read.

Letters were communicated from sundry members expressing regret, that they were unable to attend this session of the Board.

The accounts of the Treasurer were exhibited, as certified by the

Auditor, and were accepted and approved.

The report of the Prudential Committee was read, accepted and ap-

proved.

On Wednesday evening, at 7 o'clock, attended public worship, when a sermon was delivered by the Rev. Dr. Nott, from Mark xvi, 15, Go ye into all the world, and preach the Gospel to every creature.

The report of the Agents of the Foreign Mission School was com-

municated, accepted, and approved.

Gen. Van Rensselaer and Drs. Worcester and Proudfit, were appointed a committee to present the thanks of this Board to the Rev. Dr. Nott for his sermon delivered before them, and to request a copy for the press.

The following gentlemen were chosen officers for the ensuing year;

viz.

The Hon. John Treadwell, LL. D. President.
Rev. Joseph Lyman, D. D. Vice President.
Rev. Jedidiah Morse, D. D.
Hon. William Reed,
Rev. Leonard Woods, D. D.
Rev. Samuel Worcester, D. D. and
Jeremiah Evarts. Esq.
Rev. Dr. Worcester, Corresponding Secretary.
Rev. Calvin Chapin, D. D. Recording Secretary.
Mr. Evarts, Treasurer, and
Ashur Adams, Esq. Auditor.

Vol. XVI.

Governor Smith, Mr. Hooker, and President Day, having been appointed a committee to consider the subject of a periodical publication, which shall belong to the Board, reported; Whereupon

Resolved, That it is expedient, that a periodical publication, such as is described in "Proposals for continuing by subscription the Missionary Herald," should be established at the expense of the Board, and that the Prudential Committee be requested to carry this vote into execution.

In the course of the annual meeting it was resolved,

That the next annual meeting of this Board be holden in Spring-field, (Mass.) on the third Wednesday of Sept. 1821, at 10 o'clock, A. M. and that the Hon. John Hooker, and the Rev. Samuel Osgood

be a committee of arrangements for that meeting.

That this Board is gratefully impressed with the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of this Board to all societies, churches, congregations and individuals, from whom donations have been received.

That the thanks of the Board be presented to Henry Hudson, Esq. for the accommodation and hospitality, with which he has provided for the meeting; to other individuals and families, whose kindness and hospitality have been experienced by the members; and to the

choir of singers, in the Brick Church, for their services:

That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Proudfit having been appointed to preach at the next meeting, the Rev. Dr. Morse was appointed to preach in case of his

failure.

The meeting was closed with prayer by the Rev. Dr. Proudfit.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

It is after the labors of ten years, that, by the favor of our Master and Lord, we are assembled to-day in this bower of Zion, to review the operations and mark the results; to erect our memorials, to refresh our spirits, and to gather strength and counsel for the prosecution of our work. The various recollections and endless associations of the occasion—running back to the past and forward to the future—mingle themselves with whatever is dear to our best affections and interesting to our best hopes; and open to us a lively and extended participation in the holy fellowship, that gathers together in one all things, which are in heaven, and which are on earth.

Of the eight individuals, who at first composed this Board, three—of the thirty-seven, who have been enrolled as chartered members, six—have been advanced, as we humbly trust, nearer to the central glory of the same Divine fellowship. The former three, DWIGHT, HUNTINGTON, and SPRING—loved and revered names—have been in

preceding years affectionately recorded. The other three, Langdon, Appleton, and Payson—names also revered and loved, and worthy of like affectionate record, have, in quick succession, been removed from us since our last anniversary. They rest from these labors; but have not ceased to have an interest in them. They are labors for eternity; and the results, we may humbly assure ourselves, are for joy and grateful celebration, in the highest of the heavenly places.

It seems most suitable to the design of the present Report to observe, in the view to be submitted, the chronological order of the several mis-

sions.

BOMBAY MISSION.

As this is not only the first mission of this Board, but the first mission ever sent from this Christian country to any foreign heathen land, or portion of the unevangelized world, it cannot but be regarded by all, who wish well to the best interests of mankind, with peculiar interest. The circumstances of its origin and early history are too deeply impressed on the minds of those, who were immediately con-

cerned in them, ever to be forgotten.

For a year and a half the Prudential Committee had been looking with anxious earnestness for an opportunity and means for sending forth the young men, whose solemn dedication of themselves to the service of Christ among the heathen had, under the wise ordering of Providence, given rise to the deliberations, which issued in the formation of this Board. It was in the days of that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity. Our vessels were not permitted to go from our ports, and no way was open to any part of the Pagan world. All was gloomy suspense, and the prospect seemed to be growing still darker, when, on a sudden, intelligence was communicated of a vessel preparing, under special permission, to sail for Calcutta. It was on the 27th of January, 1812, that the Prudential Committee met at Newburyport, to consider and act upon the question of sending the missionaries; and the Harmony was appointed to sail from Philadelphia, on the 10th of February. The missionaries had not been ordained; their outfits were not ready, and very little money had yet come into the treasury. It was an hour of intensely serious deliberation. It seemed to be the will of Him, whose servants they were, that the missionaries should be sent; and, with reliance on his aid, the decision was taken to send them. It was not a vain reliance. The necessary arrangements were made; the requisite means were supplied; and, by the whole scene of the preparation and departure of this first American mission, an impulse was given to the missionary spirit, to which, under Providence, are in no small measure to be attributed its subsequent diffusion, activity and productiveness.

The destination of the mission was not fixed; but, with such instructions to the missionaries, as were deemed proper, was referred to the determination of Providence. Providence, ever wise and ever good, enveloped itself for not a short season in darkness; and put the faith and patience of the missionaries, and their patrons and friends.

to severe trial; and it was not until the former part of the year 1814, about two years from leaving this country, that, after repeated repulses and various adversities, the mission was quietly settled at Bombay.

Many months before this time, Messrs. Judson and Rice had separated themselves from the mission; and Mrs. Newell had been taken from it,—that every where she might plead for the cause with irresistible eloquence. And about a year and a half after, Mr. No. t, enfeebled by disease, came to the determination to return with his wife to his native land.

Only Mr. Hall and Mr. Newell now remained:—and this was only five years ago. "In point of numbers," said they in a letter at the time, "we two missionaries are to the people of Bombay—to say nothing of the millions in sight of Bombay—what two ministers would be to the whole population of Connecticut, were the people of that state all heathens, and the two ministers far removed from all ministerial intercourse and Christian counsel." Not only were they the only missionaries then at Bombay, or on all the hither side of India, but, so far as appears, Roman Catholics excepted, they were the first ministers of Christ, who had ever preached the Gospel in the native language of Bombay, and the extensive provinces adjacent, containing a more numerous population than the whole of the United States.

In the knowledge and use of this strange and difficult language, the two missionaries, at the time now referred to, had but just attained to such proficiency, as to begin to speak and preach in it to the people. Of course, they were but just prepared to commence their system of operations; having as yet no permanent school, no printing press, no Bibles or tracts for distribution.

In the Report, made at our last anniversary, the narrative of this mission was brought down to the latter part of the preceding May. Your Committee regret to state, that they are now able to bring it down only to the fore part of January, about seven months later, and for this the materials are comparatively scanty.

While our merchants were trading at Bombay, communications from the missionaries were frequent and copious; but since that trade has ceased, no conveyance is afforded, but what is circuitous and pre-

carious, and the communications are infrequent.

The entire period, then, of the active operations of the Bombay mission, now under general review, is only a period of about four years and a half; viz. from the summer of 1815, when Mr. Nott left the mission, and the two who remained were just prepared to begin to

act, to the beginning of 1820.

Your Committee are the more particular in respect to these dates, and this period of action, as it is apprehended, that they have not been sufficiently adverted to by the community, or perhaps by the members of this Board. It seems a great while—especially to minds more ardent than considerate—since the first missionaries sailed for India. It is scarcely remembered, that, from the time of their sailing, nearly two years clapsed before they were quietly settled at Bombay; or that then very little could be done, until they had acquired a knowledge of the language of the country. Hence it has happened, that the

harvest has been looked for, before the seed could be sown, or even the ground broken up.

Of the state and progress, the plans and operations of this mission, ample statements and details have been given in preceding Reports. For the present occasion only a succinct recapitulation is designed.

At the very time that Mr. Nott was embarking at Bombay, for his return, Mr. Bardwell, with four of his brethren, who were intended for Ceylon, was ordained for the mission; and he arrived at Bombay on the 1st Nov. 1816. About sixteen months after, viz. on the 23d of February, 1818, Mr. Nichols and Mr. Graves with their wives, and Miss Philomela Thurston, now Mrs. Newell, arrived. Thus strengthened, the mission, so far as is known to your Committee, has since continued without diminution; consisting of five missionaries with their wives; holding its primary seat in the great native town of Bombay; and occupying a station at Mahim, distant about six miles on the northern part of the same island, and another distant about 25 miles, at Tannah, on the island of Salsette, of which it is the chief town.

PREACHING THE GOSPEL, as they have opportunity, to the untold multitudes around them, of whose corruption, darkness, and wretchedness no adequate conception can be formed in this land,—is a principal and daily work of the missionaries. In the prosecution of it, they not only visit the temples and places of resort in the city; but make circuits of less or greater extent, upon the islands, and in the provinces of the continent. In the course of a year, many thousands thus hear from them something concerning the true God and Eternal Life.

"Our daily custom"—they say in their latest joint letter, dated in January—"our daily custom of addressing the people, wherever we find them, we consider our most important business. In this branch of our labor we find some of our

highest pleasures, as well as our chief trials.

"The brethren in Bombay have hired a large room for a school, and have made some use of it for the stated instruction of the people on the Sabbath. Attendance at present is rather encouraging; and those, who assemble, are in general as silent and attentive as could be expected. We would hope, that the divine blessing will enable us to continue these exercises, and will make them ul-

timately profitable to many.

"During the past 7 months, we have taken the following tour for the promotion of our object. Brother Hall visited Panwell, and the vicinity, across on the coast. Brother Bardwell went to Bancote, and several adjacent towns, with some others nearer Bombay. Brethren Nichols and Graves went northward to Cullian and Bhewndy with several small places between them and Basseen. In all the towns we distributed many copies of the tracts and portions of Scripture, which we have printed. All these tours were very pleasant and refreshing to us. But we were called to mourn over many thousands living in spiritual darkness and death; while we could only give to some of them a hasty culline of the way of salvation. There are several important towns, where, if a missionary were permitted to settle, he might enjoy a more promising station than some of us now occupy. We would hope soon to welcome brethren, who will supply at least some of these places."

Of their tours for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell, Mr. Hall says:

[&]quot;About 7 o'clock in the morning, Dec. 14, we landed at Panwell which about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoor to 30, 40, 50 or 60 in one company. In another place, there were no more than three or i ur. I distributed a few books during the day. At first, when the people we're t ld I had religious books to give, they could not believe it; but seemed deterred from receiving them, through fear they should have to pay for them somer "later. The idea of a gratuitous distribution of books among them, was what they probably never before heard, or thought of. But when they were convinced, that nothing would over be received of them for the book; and that they we've religious books, they seemed to be in no fear of receiving them. And the fac. of their being religious books, was mentioned among them elves more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person, who asked me for books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this man I

learned something of the state of the Jews in this place.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the part them for the part than the state of the part than t were engaged in their respective labors, and therefore less favorable for their assembling to hear me. I walked through the village and saw no convenien. pportunity for commencing my labors. After walking about until I began to be weary, and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind tree. I came to them, and asked them if they would listen to what I had to communicate to them. They readily complied, and I took my seat and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled, and to them I read and discoursed on the great thing; of the Gospel, for about an hour. They seemed very attentive; no one contradicted: and I thought their appearance manifested, that their consciences testified to the truth of God's word, which they heard. I gave books to a few among them,

who could read, and they were received with apparent gratitude.

"A little detached from the town, and in the rear of a large Hindoo temple, was a little hamlet containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this. A woman was ill of a fever, though to appearance she was by no means severely ill. Her poor heathen neighbors, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagancies. The woman was seated nearly in the middle of the assembly. Before her, some white marks were fancifully drawn upon the ground, (the common flooring of their poor houses,) flowers, parched rice, &c. were scattered about, and incense was burning. A number of the people, men and women, nearest to the sick person, were writing and forcing themselves into the most wild, unnatural and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death. For now and then they would exclaim to their god, "Hear us, or we will die: why should we live, if thou wilt not bear us." The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed. The scene excited in my mind an unusual degree of tenderness and pity for these my deluded tellow mortals, and I resolved, that before I left them, I would instruct their ignorant minds in the knowledge of the true God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them, why they thus tortured themselves! Should your child, said I, come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested? "No, oo," was the reply, from several of the company. I told them, that God was their kind and tender parent; that he did not take pleasure in seeing any of his creatures inflict pain upon themselves; and that he was able and ready to hear and grant the prayers of all, who come unto him humble and penitent. I enlarged upon the character of God; endeavored to convince them of their great sin in rejecting him, and worshipping idols and beasts and men; and told them, how their offended Maker would be reconciled to them through his crucified Son, if they would repent, believe, forsake their idols, and obey the truth.

"They were very attentive, and some of them were somewhat affected with what they heard. One called aloud and said, I was a God; from which I took occasion to reprove her, and to speak further to them on the character of the true God, whom alone they must worship, if they would escape everlasting woe and obtain eternal happiness. Some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they would. I then left them highly grateful for the attentive

hearing, which they gave God's word.

"It was about midday, when I hastened towards the village of Tamboov, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way I fell in with two travellers; one an inhabitant of Cullian, to whom I gave tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow travellers, I endeavored to point out the only way to heaven.

"When I reached the village of Tamboor, I inquired for the Pattell, that is, the head man of the village. Being directed to him, he received me in a very friendly manner; and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost immediately assembled: for the houses of this little hamlet, though more than 20 in number, are, as I should

judge, all within the limits of an acre of ground.

"I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve; and they promised to remember and regard what they had heard. They told me, that there were three persons, belonging to the village, who could read; but that they had all gone abroad. I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, to see a white man travelling about on foot, in the character of a religious teacher. They seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers, to guide me in the best foot path to the next

village.

"The next place I arrived at can hardly be called a village, as it contained only five hats. I sat down by the way side under the shade of a large tree, and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, and within a few minutes after I reached the place, I was seated in the midst of not less than 70 Hindoos. I discoursed to them about three quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms; "My friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered his message to you. You have heard it. It is his word, and not mine. I never saw you before, and I know not that I shall ever see you again until the day of judgment.—Such a day is coming, when the one only true God will assemble all men before him, and judge and reward all men according to their works. Then I must give an account to God of the manner, in which I have this day delivered his holy message to you; and you

also must give an account to God of the manner, in which you have received, and shall have treated his gracious message of saving love. He is now looking into our hearts, observes all our actions, and knows all things. O prepare for that awful day. Fear and worship and serve the true God, your Maker, and your Judge. Repent and forsake your sins. Believe in Jesus Christ; obey his Gospel. No more worship your vain idols which are an abomination to God. Let this sink into your hearrs. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in

eternity."

"The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud, "We will no more worship idels, we will worship only the one true God, as you have told us." They asked when I should come to them again, and expressed many strong wishes, that I should soon make them another visit. I was told, that not one person belonging to the village could read. There was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to day, did not, as I was informed, contain a single bramhun. Wherever we find the people removed from the bramhuns, they seem more accessible and more attentive; and the prospect of winning souls to Christ seems the greatest.

"Leaving the village of Adda, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know

not, that I ever spent a day more agreeably to my feelings and wishes."

The next are passages from the Journal of Mr. Nichols at Tanuah. [See Pan. for Sept. 1820, p. 415.]

A brief passage or two, from the Journal of Mr. Graves at Mahim,

will close these extracts. [See Pan. for Sept. p. 412.]

The translating of the Scriptures, early engaged the attention of Messes. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrassment it would occasion to missionaries, and in the waste and loss of time and money.

"It would seem." they say, in a paper upon the general subject, of which mention was made in the Report of 1816,—"It would seem to be a self evident principle, that no person can translate correctly into any language, which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing at least a number of years in the country where that language is vernacular, and conversing habitually with

all kinds of people who speak the language.

"The language of books, in every country, is rather above the ready comprehension of the common people. But in the east, where instruction is limited to the few, while the pride of learning leads those who possess it to affect, in their language and compositions, a style of studied superiority, the language of books becomes nearly as unintelligible to the common people, as Latin is to the unlearned in Europe and America. Now those translators, who have never been in the countries, where the languages, into which they translate, are vernacular, must have acquired their knowledge of the languages principally from books; and their translations, of course, will be in the book style, and not in the popular dialect. Hence such translations, it would seem, can be of little if any use to the great body of the people, for whom they are designed,"

This is sensibly said; and it might have been added, that, for a good translation, not only is a lengthened residence among the people necessary; and a free intercourse with them; but also the practice of preaching to them, expounding to them the Scriptures and conversing with them familiarly on divine subjects. And it has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended.

Under these impressions, in a letter which accompanied the paper

just cited, the missionaries say;

"We consider it our duty, if God should spare our lives long enough, to attempt a translation of the Bible, in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India. And if we, with the aid of others, who, we hope, will shortly come to our assistance, are enabled, in the course of our lives, to make a good translation of the sacred volume, into this one language, in addition to preaching the Gospel daily to the heathen, (which we consider the principal business of a missionary,) we shall think that we have not labored in vain, nor spent our strength for nought."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking; and in accordance with them is the manner, in which, as your Committee be-

lieve, the work has been prosecuted.

At first they took care, that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and by unlearned natives; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and use them in their schools. In this practice they have ever since continued; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament and a considerable part of the Old; and they are by this time prepared for printing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have labored in this department

with indefatigable diligence.

Besides the great work of translating the Scriptures, they have composed, compiled, and translated several tracts and school books, and some of them such as must have cost no inconsiderable time and labor.

Another part of their work, in which they have shewn the same exemplary industry, is frinting. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts and school books, for the various purposes of the mission; but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business

Vol. XVI.

before he was sent out; and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture Tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and despatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the Gospel of Matthew, the Acts of the Apostles, and two Tracts, consisting chiefly of select portions of Scripture, all in large editions; three editions, 1000 copies each, of a Tract composed by themselves, entitled The way to Heaven; another Tract entitled The Compassion of Christ towards sinful man; the First Number of a work, which they have begun, giving a succinct view of Scripture History; the Book of Genesis; the Gospel of John; a Catechism, designed especially for the use of schools; a Reading Book, also for the schools; An easy and expeditious method of acquiring a knowledge of the English Language, designed for the benefit of those Natives who wish to study English and the Sciences; another School Book; and were preparing to print the Epistles of James, Peter, John and Jude. Besides these for the mission, they had printed an edition of the Gospel of Matthew for the bombay Bible Society; and Christ's Sermon on the Mount, partly for that Society, and partly for the mission. Thus much, amidst all their other labors, they had accomplished with their press, in little more than two years.

THE EDUCATION OF NATIVE CHILDREN is an object, on which these missionaries have bestowed very earnest and laborious attention. Their first free school was commenced in the summer of 1815, and in our last annual Report the number of their schools was stated to be twenty-five, and the total of pupils was estimated, from communications which had then been received, at nearly a hundred Jewish, and more than twelve hundred heathen children. In their joint letter, thirteen months ago, the account is more exact, and the total number enrolled in their schools, as regular pupils, is given at 1,019. Besides these, there are large numbers of inconstant and less regular attendants. What additions have been made to the number of the schools, or of the pupils, in the last thirteen months, your Committee have not yet the means of reporting. In their last joint letter the missionaries say, "Applications for new schools are very frequent." But their funds were not sufficient to answer either the necessities of the people, or their own benevolent desires. But the field is wide and the harvest is most plenteous; and this Board and the Christian community may be assured, that if sufficient funds are afforded to those faithful and energetic laborers, few as they are, within less than five years to come they will number in their schools ten thousand pupils.

"In all the schools," they say, "those, who can read, are daily employed in reading or committing to memory some portions of the Scriptures or Tracts which we have printed." "We occasionally pray in the schools, and instruct them with our own lips." In various results of the schools, and instruct them with our own lips."

pects indeed, their schools afford them very important advantages for the benevolent purposes of the mission. In them they have access, at all times, to many young and susceptible minds, under circumstances eminently favorable for deep and salutary impression; through them, they find, also, the best avenues to the minds and hearts of the parents and connexions of the pupils; and by means of them, they have great facilities, in their visiting and preaching circuits, for distributing the Scriptures, or portions of the Scriptures, and their different Tracts, with the fairest hope of their being attentively read.

The extreme difficulty of obtaining children to be educated in their families, was stated and explained in the Report of the last year. "The natives," they say, "have not forgotten the violence practised on them and their Religion by the Portuguese; and their jealousies are ever awake. Indeed, it is matter of astonishment to us, that we have been permitted to proceed so quietly with our schools and our daily in-

struction.'

Mr. Hall, however, has taken into his family, and under his own special care and instruction, two African children; and Mr. Bardwell two Portuguese children. They were miserable outcasts; objects of compassion, as really as the Hindoo children, and as suitable for charitable and Christian education. And of such as these, many, it is sup-

posed, might be obtained.

It is also particularly gratifying to state, that at Salsette the difficulty of obtaining Hindoo children for family instruction, is found to be not so insuperable as at Bombay. As soon as they were comfortably settled, and tolerably acquainted with the native language, Mr. and Mrs. Nichols "resolved on using every effort to establish a school in their house."—In his Journal, May 17, 1819, Mr. Nichols says. [See Pan. Sept. p. 413.]

In a letter, dated Feb. 12, 1820, Mr. N. says further, "Our family school of Hindoo and black Jewish boys affords us much satisfaction. We have nine under our care. We are endeavoring, in the tenderest manner possible, to detach them from the idolatry and wickedness of

their fathers. Their improvement is very laudable."

It is still the great trial of these devoted laborious servants of the Lord, to spend their strength in a field, on which there is scarcely rain or dew from on high; and where the harvest, from the seed which they saw, is hardly to be expected before they are called to rest from their labors. But the seed must be sown, or there will never be a harvest. To sow is the work, the duty, and the privilege of men; to give the increase, and the joy of harvest, is the work, the prerogation and the glory of God.

Your Committee, however, have the satisfaction gratefully to announce one hopeful and interesting convert by the instrumentality of

this mission.

In a letter of March 1819, Mr. Newell writes thus:-

"I have had, for some days past, a Nicodemus to instruct, Muhummud Kalin, of Hydrabad.* He came about a month ago to receive, as he says, Christian baptism. He is a Mussulmaun of high rank, and came down with a train

^{*} This city is in the province of Golconda, nearly due east of Bombay.

of 20 men. He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past, but desires the object of our conferences to be kept a secret for the present. He has stated to me his object in conversation, and has put into my hands a paper in Hindoostanee, which is certainly a very curious and interesting one."

In a letter about two months after, Mr. Newell says further:

"In March last, I mentioned to you a Mussulmaun inquirer from Hydrabad, and promised to give you a more particular account of him by the next opportunity. He is still in Bombay and has been with me, and has eaten at my house the most of the time, since the date of my last letter to you. He states, that his sole object in coming from Hydrabad to this place, (a distance of more than 400 miles,) was to gain further instruction in the Christian religion, and to receive baptism. He says, that he is of a very respectable family, and of high standing in his own country; and his personal appearance, and comparatively extensive information, agree perfectly well with his own account of himself. I put into his hands Mr. Martyn's Hindoostanee translation of the New Testament, and of the common Prayer Book, and planted him to such places, as I thought would be most useful to him. I have repeatedly read and explained to him, the third chapter of the Gospel of John. He assents to the necessity of a spiritual change, but does not profess to have any experimental knowledge of it, and seems to be more inquisitive about the forms and the history of Christianity, than about its spiritual and practical part. I once asked him whether he now read the Koran, and worshipped in the Musid.* He replied, that he had not done either, for a long time. I asked him, what he now thought of his former religion .- He said, he thought it was right for him to live as a Mussulmaun, while he continued in that faith; but that, becoming a Christian, it was no longer right for him to live as a Mussulmann. This is a specimen of the state of his mind, as to religious knowledge."

In their joint letter of Jan. last, the brethren write;

"On the 25th of Scpt. last the Mussulmaun Kadin Yar Khan was baptised. We indulge the hope, that he is truly born of God: if so, may the glory be given to whom alone it is due. We have employed him some as a Hindoostanee teacher, and as opportunity presents, he recommends, both by argument and example, the religion of Jesus to others. He was very willing to change his name, and his dress, and to cur off his beard. But as such a change appeared inexpedient to us, he is not distinguished, in these respects, from a Mussulmaun."

A little later is this brief notice from Mr. Nichols:

"Our new convert is now with us. His walk and his conversation are truly encouraging."

In the close of their last joint letter the Missionaries thus express the state of their feelings.

"As messengers of the Lord Jesus Christ, from the Board, and the churches, we assure them, that we are not at all disheartened; but live in the pleasing anticipation that God will ultimately bless our poor labors to the salvation of many souls, and we hope the reception of one is but a token of an approaching harvest to be gathered in. Surely the word of God will not return void; and we would never slacken our hands in the dispensation of it. And Oh, may we have more faith and zeal and patience, that we may be so blessed as to gather fruit unto eternal life."

[&]quot; Mosque or temple.

MISSION IN THE ISLAND OF CEYLON.

On behalf of Messrs. Winslow, Spaulding, Woodward and Scudder, mentioned in the report of the last year, as having embarked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not indeed in season to touch at Ceylon, and leave the Missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has heen longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe,

was not spent in vain. [See Pan. for April, p. 188.]

In a subsequent letter, written just as they were leaving Calcutta, nearly a month after the first, they say:—

"All the seamen on board were impressed, and we did hope that every one had become the subject of renewing grace. After our arrival at Calcutta some to our grief, did not maintain a consistent Christian character; and though with the exception of one, who left the vessel in a singular manner, and perhaps two more, who appear to a considerable degree hardened, the remainder shew signs of repentance, we are constrained to stand in doubt of some. We hope, indeed, that a removal from the enticements of a wicked city, and being again at sea, when there will be opportunity for serious reflection, will bring all to remember whence they have fallen, and to repent. This we are encouraged to hope, from the manner in which they parted from us last evening, all being very much affected, and sorrowing that they should see our faces no more. But we commit them to the protection of him who is able to keep them from falling."

By the particular and full account given by the missionaries in their letters and journal, and most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of his grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befel these favored brethren at Calcutta, your Committee cannot give a better account, than is given by themselves, in the let-

ter from which the last quotation was made.

"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions, which con

tributed to render our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than two hundred dollars; beside many nameless expenses. incurred for our comfort while with him. By his exertions, likewise, and those of Mr. Ceyder, an Anerican resident in Calcutta, whom we would mention with gratitude, more than a hundred dollars were raised for us from other American friends. Mr. Newton too, whose name is probably familiar to you, purtly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but, in connexion with a few other friends of missions, to contribute five hundred dollars towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, Mass. who likewise

shewed us much kindness, is about to return to Boston. "At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now six in Calcutta, (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer, and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society:-"Kindredin Christ for his dear sake .- a hearty welcome here receive." This, we believe, expresses the real feelings of those, whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and reshipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died after an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of color was also very sick, and sister Woodward was brought so low, that her life was almost despaired of; and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to

Ceylon.

"We are now on board the Dick, of London, Capt. Harrison, a pleasant ship, with good accommodations; and are to be landed either at Trincomalee, or Columbo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward, to be left behind; and before the Dick had got far down the river. Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, and the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the Dick, to Trincomalee, and Columbo.

The only communication, which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Columbo, Feb. 2d. [See Pan. for Sept. p. 431.]

After mentioning here some circumstances, which unavoidably lengthened their stay at Columbo, and stating, that they were to go thence to Jaffina in company with that very valuable friend of our mission, J. N. Mooyart, Esq. they proceed to say;—[See Pan. for Sept. p. 432.]

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, "And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear." The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea "while we were yet speaking," we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffina by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on ac-

count of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be

obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason, which should induce them to write to us more frequently."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of Dec. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messes. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our missionaries in Jaffna, as most laborious, and faithful and devoted men; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend, and be spent, in the service, they were fast wearing themselves out;—and that it would be much for the honor of American Christians to afford them a more liberal patronage and more ample aid.

It will be recollected that, (as was mentioned in the Report of 1818.) soon after our missionaries in Ceylon first entered upon their work, they felt and expressed a strong desire to be furnished, as speedily as possible, with a printing establishment, and means for putting it into vigorous operation. The reasons for such a measure, appeared to be solid and urgent, and your Committee charged themselves with the

Nov.

care of answering the request. It was hoped, that a printer would go out with the missionaries, who went a year ago; but that hope was disappointed. A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighboring districts of the continent, have been obtained from Calcutta. And your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, N. Y. offered himself for the service, with very ample testimonials, as to his abilities and disposition and habits—his moral and Christian character—and his qualifications for taking charge of a printing establishment; and while he was in Boston, waiting for his passage, he established himself in the affectionate confidence of the Committee. On the 6th of April, he embarked in a vessel bound to Pondicherry. From that place, it is but a short distance to the seat of the mission; at which, it

is hoped, he has ere this time arrived.

It was on the 2d of March, 1816, that Messrs. Richards, Meigs and Poor, with their wives, and the dearly remembered Mr. Warren, arrived at Columbo in Ceylon, and it was not until the first of the following October, now four years ago, that they had all reached Jaffina, the northern district of the island, where the mission was to be es-

tablished

Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, so precious in the estimation of all the friends of missions, it has pleased a gracious Providence to lengthen out, beyond our utmost hopes, and to render, in no small degree, consolatory and helpful to his brethren, under the pressure of multiplied labors and cares and afflictions. It was about sixteen months ago, that Mr. Poor began to be affected with pectoral weakness, and with slight raising of blood. For a considerable time, he was unable to attend to his accustomed labors; and there were serious apprehensions, that he was soon to follow Mr. Warren. But the latest accounts give reason for hope. Of the impaired health of Mr. Meigs, our first intelligence was what is contained in the extract just given of the letter from Columbo.

In a second postscript, dated Jan. 10, 1820, the brethren at the sta-

tion write:-

[&]quot;The afflicting hand of our God is still upon us. We are grieved, that we have occasion to say, that about a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means, which have been used, will be made effectual to his restoration to health. The health of brethren Richards and Poor is the same, as it has been for months past. If there be any alteration, we think it is for the better. We have much reason for thanksgiving that brother Scudder arrived at the time he did."

As the Lord has been gracious; so prayer will continue to be made without ceasing, that he will still be gracious, and spare lives so ines-

timably valuable.

If all, who have lately been sent out, have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations: and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Here, of course, as well as at Bombay, the missionaries are under the necessity of devoting labor and time to the acquisition of a language, having very little affinity with any language, with which they were previously acquainted. But it was not necessary for them to undertake the translating of the Scriptures; as a good translation into the native Tamul had long before been made.

In preaching the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by

any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 18th of Nov. last, the date of our latest accounts direct from the mission, they, afflicted and weakened as they were, had established fifteen schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there are at each station, a boarding school, consisting of youths, taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time

now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture Tracts are read and the principles of Christianity are taught. The pupils in general make good progress in their studies.

In the last letter, after various statements and remarks on the general subject, the missionaries proceed to say: [See Pan. for June, pp.

279-281.]

These impressive and affecting representations will not have been made in vaiu. As, since the writing of this letter, the mission has received a large augmentation, it will be able to take under its care a proportionably large number of general schools, and of youths in their families or boarding schools.

Vol. XVI.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favored with more special tokens of the divine presence and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Franciscus Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it his duty, about sixteen months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain.

Very interesting accounts have since been given of other individuals.

[See Pan. for June, p. 278.]

In a letter ten days later, Mr. Meigs says: [See Pan. for Junc,

p. 282.]

The letter here referred to has been given to the public, and has probably been read by the members of the Board. It speaks much for the praise of divine grace, and much for hope respecting this interesting young man and his future usefulness.

(To be continued.)

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS From Sept. 21, to Oct. 20.

Albany, N. Y. Hon. Stephen Van Rensselaer, for the Sch. fund,	\$ 25 00	Total.	
Alna, Me. John Dole, Esq. by the Rev. B. Tappan,	5 00		
Amesbury, Ms. (W. parish.) Soc. for ed. hea. chil. by the Rev. B.	- 00		
Sawrer.	10 00	%45 00	
Sawyer, (E. parish,) Soc. for ed. hea. chil. by do.	11 00		
(E. parish,) Soc. for ed. fied. cint. by do.		56 61	
Amherst, Ms. Mr. Jona. Bridgman, by the Rev. E. Porter,	1 00		
Andover, Ms. Charity box in the mission library, of the Theol. Sem.			
by Mr. W. Goodell,	36 00	38 00	
Charity box kept by Mr. Isaac Bird,	3 00	5 00	
A little boy for ed. hea. chil. by the Rev. J. Edwards,	1 06		
Ashford, Con. (1st parish) Fem. For. Mis. Soc. by Tabitha Cum-			
mings, Treas. remitted by the Rev. Philo Judson,	12 11	57 14	
Augusta, Me. Monthly concert, by the Rev. Benj. Tappan, -	17 00	59 21	
The following individuals, by do. viz.	1, 00	39 21	
Hon. Joseph North,	10.00		
	10 00		
Hon. James Bridge, Dr. Joel R. Ellis, Robert C. Vose, Esq. John			
Davis, Esq. \$5 each,	20 00		
Rev. Benjamin Tappan,	10 00		
Bedford, Ms. Monthly concert, by the Rev. Samuel Stearns,	50 67	61 06	
Young Gent. Education Soc. by Mr. Amos Hartwell, Treas, for the			
child called Samuel Steams,	12 00	25 11	
Belchertown, Ms. By the Rev. E. Porter, the following persons viz:		20 21	
Tertius Walker, Elisha Warner, Enos Lincoln, Charles Reed, A			
friend to missions \$1 each	5 00		
friend to missions, \$1 each, Sally Weeks, 30 cts. a stranger 50 cts.			
Daily Weeks, 50 cts, a stranger 50 cts.	80		
Billerica, Ms. Religious Reading Circle, by a member, for a child in			
Ceylon, to be named NATHANIEL WHITMAN, out of respect to			
their pastor,	12 00	36 35	
Boscawen, N. H. (W. parish) Cent Society, by Martha Little.			
Treas. for the mission at Brainerd, -	14 00	187 34	
(E. parish.) A contribution, for ed. hea. chil. and youth, by		20, 02	
the Rev. Samuel Wood,	20 44		
	~ U 2FE		

Boston. A lady;	2 00	Total.
Charity box of Mr. J. Gulliver, for Amer. Ind	2 00	16 60
A friend for the Indian Missions,	1 00	
Ladies of Boston and the Vicinity, for MARY MASON, at Brainerd, -	25 00	115 00
churches, for mis. to Jerusalem.	39 67	1,289 30
churches, for mis. to Jerusalem, From "E." for For. Missions,	5 00	-,405 00
From "E." for For. Missions, Members of the Old South Church, for the child named JOSHUA		
HUNTINGTON, by Mr. T. Vose,	30 00	120 00
Boylston, Ms. Fem. Missionary Soc. for the Choctaw Mission, by	00 00	230 00
Polly Hastings, Treas.	12 00	125 79
Braintree, Ms. Fem. Missionary Soe by Mrs. H. Storrs, Treas.	50 22	294 19
Collected at the monthly concert, during the year; by the Rev. R. S.	00 44	23 T 13
	15 13	30 02
Storrs, Ladies, for Richard Salter Storrs,	15 94	75 94
Branford, Con. Female friends, by Mr. S. Frisbie, remitted to the	20 32	1004
Rev. David Smith,	13 75	
Bridgewater, Ms. [See North Bridgewater.]	10 13	
	9 00	000 00
Bridport, Ver. Fem. Cent Soc. by Mr. Elisha Brewster, Brimfield, Ms. Collection at a prayer meeting, by H. H.		202 38
Printed Con A friend by the Doy I Con-	80 00	42 38
Bristol, Con. A friend, by the Rev. J. Cone,	5 00	
Brookfeld, Ms. (W. parish.) Collected at a prayer meeting, by H. H.	21 09	#A #A
Brookfield, Con. Fem. Char. Soc. by Urania Merwin, Treas.	21 00	50 50
Brunswick, Me. Capt. John Dunlap, jun. by the Rev. J. W. Elling-	40.00	
Wood,	10 00	
David Dunlap, Esq.	10 00	
Rev. President Allen,	10 00	1 - 1 -
Butternuts, N.Y. Married Ladies Soc. by the Rev. Isaac Garvin,	15 65	45 45
Young Ladies' Soc. by the Rev. S. Williston,	4 38	21 50
Champlain, N. Y. The ——— Soc. for miss. to the American In-		
dians; by Rev. J. Labaree, The monthly concert, by do.	13 00	
The monthly concert, by do	11 00	51 00
Four dollars of this last, were from children for educating Joseph		
CHAMPLAIN.]		
Charleston, S. C. Mrs. Keith, and other ladies, for heathen schools,	60 GO	
Charlestown, Ms. Scholars in the Fem. Sabbath school of the 1st		
church, for the mission at Elliot,	6 46	
A lady of the Society, by S. G. Payson, Treas.	1 00	
Chelmsford, Ms. Heathen School Soc. for the mis. at Elliot, by Lucy		
Byam, Treas.	12 00	48 00
Cherry Vulley, N.Y. Fem. Cent Soc. by Mary Johnson, Treas	16 00	32 5.0
Monthly concert.	5 00	
Elisabeth Beardsley, Abigail Johnson, Mary Hudson, Mary Johnson,		
\$1 each,	4 00	
Four other persons,	1 00	
Cheshire, Con. Individuals, by the Rev. M. Noyes, -	8 00	
Charles Ma Pare Charle See bush Day Mr. Dansen		
Chester, Ms. Fem. Chara. Soc. by the Rev. Mr. Dascom.		33 88
Chester, Ms. Fem. Charit. Soc. by the Rev. Mr. Bascom, Stebbins Wood.	10 00	33 \$8
Stebbins Wood,	10 00	33 § \$
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett,	10 00	3 3 § \$
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon,	10 00 1 00 2 00	33 § \$
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon,	10 00 1 00 2 00 14 22	33 \$8
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon,	10 00 1 00 2 00 14 22 12 00	33 §8
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission,	10 00 1 00 2 00 14 22	33 88
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d	10 00 1 00 2 00 14 22 12 00 12 00	3 3 § 8
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for SAMUEL CRAM, residue of the 3d payment,	10 00 1 00 2 00 14 22 12 00	33 § 8
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrof Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss.	10 00 1 00 2 00 14 22 12 00 12 00 7 00	
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for SANUEL CRAM, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot,	10 00 1 00 2 00 14 22 12 00 12 00	\$3 \$ 8 53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for SANUEL CRAM, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum.	10 00 1 00 2 00 14 22 12 00 12 00 - 7 00 18 00	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for SANUEL CRAM, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Sanuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas.	10 00 1 00 2 00 14 22 12 00 12 00 - 7 00 18 00	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Sanuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss, at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, Si0: Pharez Chittenden, S5.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10, Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, each, 15 00 Rev. S. Williston.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00 Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each,	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Sanuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N.Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10, Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00 A friend of missions, 3 00	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named LATHROF THOMSON, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Sanuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each, A friend of missions, Eunice Strong, Capt. William Campbell, Abijah Pratt, Ber-	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62 10 00	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00 Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each, 4 00 A friend of missions, Eunice Strong, Capt. William Campbell, Abijah Pratt, Bernard Bayley, \$1 each; Abijah Pratt, jun. \$1 10,	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62 10 00	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00 Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each, 4 00 A friend of missions, Eunice Strong, Capt. William Campbell, Abijah Pratt, Bernard Bayley, \$1 each; Abijah Pratt, jun. \$1 10, 5 10 An individual's mite 12 cts. Lucinda Stedman, 38 cts.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62 10 00	53 60
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Sanuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each, 4 00 A friend of missions, Eunice Strong, Capt. William Campbell, Abijah Pratt, Bernard Bayley, \$1 each; Abijah Pratt, jun. \$1 10, 5 10 An individual's mite 12 cts. Lucinda Stedman, 38 cts. Fem. Sewing Society, 100	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62 10 00	53 60 58 29
Stebbins Wood, Cornwall, Con. Avails of a charity box, by the Rev. H. Daggett, Cutchogue, L. I. The Rev. Lathrop Thomson, for a child in Ceylon, to be named Lathrop Thomson, Danville, Ver. Monthly concert, by S. P. Dana, Esq. Fem. Char. Soc. for the Palestine mission, Dorset, Ver. Mrs. S. Jackson, for Samuel Cram, residue of the 3d payment, Dracut, Ms. Fem. Heathen School Soc. by Susan Varnum, for miss. at Elliot, Monthly concert in the Presbyterian church and Society, for the mission at Elliot, by Parker Varnum, Dudley, Ms. Fem. Charit. Soc. by Lucinda Kidder, Treas. Durham, N. Y. By the Rev. S. Williston, Individuals in the first Presbyterian Society, viz. Hezekiah Baldwin, \$10; Pharez Chittenden, \$5, 15 00 Dea. B. Chapman, Thomas Gray, Col. Ezra Post, \$5, cach, 15 00 Rev. S. Williston, James Baldwin, Darius Baldwin, \$2 each, 4 00 A friend of missions, Eunice Strong, Capt. William Campbell, Abijah Pratt, Bernard Bayley, \$1 each; Abijah Pratt, jun. \$1 10, 5 10 An individual's mite 12 cts. Lucinda Stedman, 38 cts.	10 00 1 00 2 00 14 22 12 00 12 00 7 00 18 00 11 62 10 00	53 60

Describes to the Am Roand of Cons for For A	Mia	Nov.
Donations to the Am. Board of Com. for For. A	118.	Total.
East-Hartford, Con. Monthly concert, by the Rev. Joy H. Fairchild, Elisabethtown, N. Jer. A triend of missions,	16 00 10 00	27 00
Ellington, Con. Mrs. A. Damon, for the Palestine miss by the Rev.	2 00	
Enfield, Ms. The following individuals, by the Rev. E. Porter, viz.	200	
Ephraim Richards, Joseph Keith, \$2; Rosetta Lyon, \$1.50		
Simeon Waters, Thomas Jones, Charles Gardner, Rufus Powers, Kingsley Underwood, Prince Ford, Caleb Tilson, Jesse		
Forbes, Sylvanus Howe, Mrs. M. Field, \$1 each, - 10 00 Cyril Carpenter, Hosea Hooker, Abner Pepper, Henry		
Cyril Carpenter, Hosea Hooker, Abner Pepper, Henry Forbes, Judah Hall, John Allen, Jason Abbott, 50 cts. each, 3 50		
Children and others in sums less than 50 cts 2 48	00.04	
Friends to missions, 5 19- Exeter, N. H. Mrs. Margaret Dean, for WARD CLARK DEAN, 3d	29 65	
payment,	- 30 00	
	- 3 00	
Fairfield, Con. Fem. For. Mis. Soc. by T. Dwight, Esq	20 00	133 13
Farmington, Con. Individuals, by the Rev. Noah Porter, Fitchburg, Ms. Mission and Education Society, towards the support		41 00
of the Rev. A Thurston, at the Sand. Isl - Gardner, Me. By the Rev. B. Tappan, Robert H. Gardiner, Esq.	55 32 20 00	145 32
Sanford Kingsbury Esq. \$5; Frederic Allen, Esq. \$3,	8 00 15 00	72 68
Genoa, N. Y. Fem Associa by the Rev. Seth Smith Gloucester, Ms. A friend to missions for the Palestine mission, \$1;	13 00	12 00
for mission at Brainerd, §1, Josiah Page, for the translations, Children at School: premiums for good behavior, and progress in study	2 30	
	4 50	
Goshen, N. Y. Mrs. C. Wells, by the Rev. John Ford, Granby, Ms. Seth Smith,	10 00	
Greenfield, N 11. A triend of missions, by the Rev. Z. S. Barstow,	30 00	
Greenfield, Ms. Fem. Associa. for schools at Bombay, by Sarah Stearns, Treas.	20 00	149 OS
Griswold, Con. Education Soc. by Daniel Huntington, Treas. Hadley, Ms. Fem. Mite Soc. by Pamela Porter, Treas. for John	24 00	50 00
Woodbrings, 4th payment.*	30 00	60 00
Farmer's Charitable Society, by Mr Nathaniel Coolidge, jun. A family charity box, for the Jews, by N. C. jun.	9 39	27 73
Hallowell, Me. By the Roy. Benjamin Tappan, Peter Grant, Esq. \$10; Samuel Moody, Esq. \$3,	13 00	
Hamden, Con. Mr. Ezra Rowe, by the Rev. E. Scranton, 1 50; Mrs.		
Elizabeth Rowe, \$1, - Hartford, Con. Collection after the sermon before the Board, by the	2 50	
Rev. Dr. Nott, on the evening of Sept. 20th,	305 00	
Dea. Tileston, by the Rev. Mr. Hawes, A boy's receipts for vegetables sold,	2 00 25	
Hartford, Ohio. Fem Char. Soc. by Lucy Jones, Treas. for the mission at Elliot,	5 00	24 25
Hatfield, Ms. Mrs. L. Partridge, by the Rev. Dr. Lyman; half of		24 23
which is for the Palestine mission, Herkimer, N. Y. Fem. For. Miss. Soc by the Rev. Dr. Nott,	10 00	121 00
Fem. Cent Association, for the Cherokee mission, by Jane Usher,		
Directress, Hillstarough County, N. H. Bible and Charitable Society, by Rich-	15 00	25 00
and Boylston, Treas. Moldon Ms. Fem. Charitable Soc. by the Rev. Joseph Avery, for the	13 06	199 04
Choctaw mission,	35 50	156 96
Hopkinton, Ms. The Dorcas Society, Kingsborough, (Johnstown) N. Y. Moral and Benevolent Society by the Rev. E. Yale,	1 00	
the Rev. E. Yale,	10 00	84 50
Monthly concert, by Dea. Samuel Giles, Treas Lancashire, Eng. From ladies, for their red sisters at Elliot, to be ex-	11 00	41 25
pended for the increase of the library instituted for the benefit of the children,	40 00	
Leomuster, Ms Jerusha Thurston, 1 50; collected by do. from	0 90	
TAMICS, AV CLS	62 973	

^{*} As the two first payments of this Society were made through the Treasury of the Foreign Mission Soc. of Northampton and neighboring towns," and included in the credit of that Society, it is obvious, that we can include in the Total only the two last payments, which were directly to this Treasury.

2 30

ladies, 80 cts.

1820. Donations to the Am. Bourd of Com. for For.	11118.	323
Litchfield, Con. Fem. Char. Soc. in the Academy, for schools in In-		Total.
dia or Amer. by Almira J. Dole, Treas.	12 00	136 50
Long meadow, Ms. Charity box, by Miss M. B	4 00	
Longmeadow, Ms. Charity box, by Miss M. B. Lyndeboro', N. H. A contribution for ed. hea. chil. in America,	1 50	
Josiah Wheeler, for ed. hea. chil in India,	1 00	
Middlebury, Ver. A friend of missions, by Mr. E. Brewster,	3 00	044 **
Middletown, Con. For. Mis. Soc. by Richard Hubbard, Esq.	7 00	811 52
Millbury, Ms. Ladies, for Brainerd, or Elliot, by the Rev. Joseph	7 06	
Goffe, - Fem. Cent Society for Joseph Goffe, -	12 00	24 00
Miller's Place, L. Isl. Fem. Char. Soc. by the Rev. L. Thompson,	15 00	22 04
New Bedford, Ms. An unknown person, for schools among the		
Amer. Indians,	1 00	
Newburyport, Ms. Female Mite Society for Western Indians, by	00 50	
Miss Hodge, New Haven County, Con. For. Mis. Soc. of the Eastern District, by	38 50	
the Rev. M. Noyes, Treas.	18 00	608 00
New Marlborough, Ms Fem Cent Soc. by Rachel Sheldon, Treas.	18 72	79 11
Auxiliary For. Mis. Soc. by Dea. Zenas Wheeler,	5 00	20 00
New Milford, Con. Fem. Mite Society for the mission at Ceylon,	12 00	38 00
New York. Mr. Anson G. Phelps,	100 00	
Norfolk, Con. The Rev. Ralph Emerson, a perquisite for preaching		
before the Western Star Lodge;—towards the support of a child in Mr. Poor's family in Ceylon,	10 00	
Norridgewock, Me. Juven. Soc. for Josiah Peer, 2d payment,	12 00	24 00
Monthly concert, by the Rev. J. Peet,	20 00	98 00
Northbridge, Ms. Fem. Reading Soc. for John Crane,	12 00	24 00
North Bridgeratter Ms Newell Society for the following numbers	_	
viz. for John Porter, 2d payment, - 12 00 For Daniel Huntington, 1st payment, - 12 00 For Many Hallam Huntington, 1st payment, - 12 00	()	
For Mary Hallam Huntington, 1st payment, - 12 00	0	
		323 80
For general objects of the Board, - 16 23 Jennet Richards, by the Rev. D. Huntington, - 16	. 1 00	
Samuel Dike, jun. for mis. to Jerusalem,	- 50	
Northumpton, Ms. Collection from a circle who meet for social prayer;		
by Mr. E. Clark,	15 00	125 52
School of little girls in Pleasant street, by Mr. E. S. Phelps,	- 2 06	
Norwich Society, (Litchfield) N. Y. Monthly concert, by the Rev. John Frost,	- 575	14 75
Palmer, Ms. Fem. Cent Soc. by Mrs. Colton, Treasurer,	14 54	37 11
A part of a legacy from the estate of Dea. Alpheus Converse, by the		
Rev. Simeon Colton,	5 00	
Paris, N. Y. Fem. Association for ELIPHALLT STEELE, by Harriet	00.00	110 00
Mc Niel, Secretary, Parsippany, N. Jer. Fem. Evangel. Soc. for the benefit of domestic	20 00	110 25
missions, by the Rev. John Ford,	20 00	
Philadelphia, Mr. Henry Gibbs.	5 00	
Fem. Juven. Mite Soc. for Pierce Chamberlain, by Mr. Hugh De		
Haven, jun.	30 00	126 00
Fem. Mite Soc. of Northern Liberties, for SAMUEL LOYD, and HUGH	01.00	10.00
DE HAVEN, Pittsfield, Ms. Monthly concert, by the Rev. H. Humphrey,	24 00	48 00 56 90
Princeton, Ms. Monthly concert, in the Presbyterian church, by the	23 5,0	30 30
Rev. A. Phillips,	12 00	27 00
Young Ladies, for a child in Ceyion, to be called Alonzo Phillips,	- 12 00	
Providence, R. Isl. In addition to the contribution in July last, after a	1 00	
sermon, by the Rev. E. Cornelius, Reidsville, Geo. (Putnam Co.) Romale Soc. of Union Academy and	4 00	
Vicinity, for the Choctaw mission, by Lucy W. Turner,	20 00	
Rome, N. Y. Monthly concert, in the Rev. Moses Gillet's Society,	20 00	
by the Rev. J. Frost,	27 00	
Runney, N. H. Fem. Soc. by the Rev. A. Bingham, -	2 19	6 85
Rupert, Ver. Dr. Silas Graves, Robert Wilson, Henry Chapin, Steach, by Rev. W. Jackson,	0.00	
Salem, Ms. Mr. J. B. Lawrence, for a child named NILES,	3 00 12 00	
Saybrook, Con. (Pettipaug parish.) Fem. Relig. Soc. by H. Hud-	12 00	
son, Esq.	7 93	15 96
Sharon, Con. Hon. J. C. Smith, towards the ed. of a child in Ceylon,	12 00	
Sidney, N. Y. Mrs. Johnson, by the Rev. J. Garvin.	2 00	411. 01
Somers, Con. Fem. Cent Soc. by Mrs. Strong, Treasurer,	19 00	140 35
Mr. Chapin,	1 00	

Nov.

Donations to the sin. Board of Com. for Por.	IVI to.		. 101.	
South Hadley, Ms. Several individuals, "friends of missions," by the			Potal.	
Rev. E. Porter,	- 10	79.		
South Reading, Ms. Two ladies, by Mr. W. Goodell, -	2	00		
Springfield, Ms. Mrs. M. Chapin, for American Indians, by the				
Rev. S. Osgood,	. 2	25		
Sterling, Ms. Three young ladies, for the Sand. Isl. mis. by the Rev.				
Steriling, Mis. Three young ladies, for the Said. Ist. Mis. by the Iter.	- 1	=0		
Mr. Holcomb, - Sutton, Ms. Monthly concert, for the Choctaw mission, by Mr. John	. 1	50		
Sutton, Ms. Monthly concert, for the Choctaw mission, by Mr. John	40		w co	
Morse,	10 (7 68	
Morse, Townsend, Ms. Mr. Samuel Stone, for For. Mis.	2			
Tyringham, Ms. A female friend of missions, by the Rev. J. W. Dow,				
Utica, N. Y. Several ladies, by the Rev. J. Frost,	17 !	93		
Uxbridge, Ms. Monthly concert, by the Rev. S. Judson,	5 (00		
A friend, for western missions, A young lady, for heathen children,	1	00		
A vonno tady, for heathen children.	. 2	00		
Vassalborough, Me. Benjamin Brown, Esq. by the Rev. B. Tappan,	5			
Vergennes, Ver. Fem. Heathen School Soc for Alexander Lovell,			9 00	
Waitsfield and Faystoren, Ver. Male Juven. Soc. for Indian missions,				
	- 15	00 /	62 00	
by Orson Skinner, Treas.				
Walpole, N. H. Fem. Cent Soc. by Mrs. M. Bellows, Treas.	27		13 65	
Westborough, Ms. Contribution in the Rev. E. Rockwood's society,	21			
West Hampton, Ms. Society of females, for ENOUH HALE,	- 12		24 00	
Wethersfield, Con. Fem. For. Miss. Soc. by Miss A. Marsh, -	55	00 6	13 84	
Part of a legacy of Miss Elisabeth Talcott, late of Wethersfield, by				
Dea. Timothy Stillman, Executor,	100	00		
Whitesborough, N. Y. A friend to missions, by the Rev. J. Frost,	3	UO		
Windham County, Con. Charitable Soc. by J. H. Payson, Esq.				
Treasurer,	27	77 2	71 5i	
Williamstown, Ms. The Rev. President Moore,				
Wiscasset, Me. Francis Cook, Esq. by Rev. J. W. Ellingwood, -	10			
Foreign Mis. Soc. one half for the missions to the East, and the				
other for missions to the West, by W. Rice, Esq. Treas.	- 50	00 &	00 00	
Woburn, Ms. Monthly concert in the Congrega. Soc. by the Rev. Mr.	. 50	00 %	00	
Chickering,	10	00	20.00	
	19	00	39 00	
Worcester County, Ms. Charitable Soc. by the Rev. Joseph Goffe,	40-	00 4 4	10	
Treasurer,	125	00 1,5	43 50	1
The Residence of the donors of the following is unknown.				
Sept. 26. A small balance, for For. missions,		41		
Oct. 9. A poor man, the proceeds of half a day's wages, on the first				
		10		
Monday of five months, for the school at Brainerd, by W. P.				
Oct. 17. A friend to missions, for west. missions,	3	00		

Donations in clothing, &c. since the last publication to Oct. 24, inclusive.

Amount of donations from Sept. 21, to Oct. 20th, \$2,976 20.

Abington, Mass. From the Fem. Benev Soc. in the second parish, a box of clothing for the

Indian missions, valued at \$76.82, forwarded by Sarah Whitman, Treas. edford, Mass. A box of clothing for the mission at Brainerd, valued at \$46.57, from the Fem. Char. Soc. by Mr. Benja. Simonds.

Boylston, Mass. A box of clothing for the mission at Elliot, valued at \$55.25, from the Fem. For. Mis. Soc. by Polly Hastings, Treas. Buffeld, Mass. A box of clothing for the mission at Elliot, forwarded by the Rev. Mr. Em-

erson. Cambridge, N. V. A box of clothing for the mission at Elliot, from members belonging to the congregations of the Rev. N. S. Prime, and the Rev. Alexander Bullions. Estimated value \$185

Cornish, N. II. From individuals, for the mission at Elliot, 45 articles of clothing, some cloth, &c. valued at \$57 20.

4:05

Darville, Ver. A box of clothing, by S. P. Dana, Esq. Durham, N. Y. From the Rev. S. Williston, 24 copies of his Vindication, &c.

Past-Kongoton, N. II. A bundle of clothing valued at \$8 75, from females, by Mary D. From a society of females, and from individuals, 18 articles of clothing, &c. Griswold, Con.

Hansver, N. H. From the Juvenile Mite Soc. articles of clothing, for the Choctaw mission, valued at \$24.

Hillsboro', N. C. A box of clothing on its way to Elliot.
Mopkinton, Mass. Forty garments for the massion establishments among the Indians.

Lebanon, Con. From individuals, by Miss Lydia Lyman, 14 articles of clothing. Lemox, Madison County, N. Y. From ladies, for the mission at Brainerd, 67 articles of hedding and clothing

Lisbon, Con. A Bible from an aged lady.

Litchfield, Con. (South Farms.) A box of clothing, containing 64 articles, with thread, &c. for the Indian missions, forwarded by Mrs. Rhoda F. Morris, in behalf of the Fem. Char. Association, to the care of the Rev. William Potter, jun. an assistant missionary.

Mansfield, Con. From individuals, a cask containing 2 articles of bedding, 143 of clothing,

56 yards of cloth, and various small articles; the whole valued at \$150; committed to the

care of the Rev. William Potter, jun. a missionary to the Cherokees.

Millbury, Mass. A box forwarded by the Rev. Joseph Goffe, containing 90 garments, 61 tards of cloth, 20 pair of woolen hose, 7 pair of shoes, and some other articles, valued at \$121 in the whole, and designed for the establishment at Brainerd, or that at Elliot.

Newburyport, Ms. Young Ladies' Beneficent Society by Mary D. Hodge, a box for Brainerd.

nerd, containing 40 garments, valued at \$21.25. From ladies a box for Mrs. Poor's school

of females in Ceylon, containing work bags, scissors, &c. valued at \$17.

Oglethorpe, Co. Geo. Female Mite Soc. at Centre Meeting, a box of clothing valued at \$53 25, intended for the mission on the Arkansaw. Some months ago this Society sent Paris, N. Y. A box of bedding and clothing for the Cherokee mission, containing 50 articles, forwarded by Miss Harriet M'Niel.

Preston, Con. From individuals 15 garments, some pamphlets, &c.

Rowley, Ms. Rev. Mr. Braman's parish, a package of clothing for the Choctaw mission, containing 18 courages.

taining 18 garments, from ladies, by Mary D. Hodge.

Smithtown, L. I. A box of clothing for the mission at Elliot, containing 30 articles, valued at \$20, from the Fem. Char. Soc. forwarded by Harriet M. Arthur.

Sparta, Geo. A box of clothing, received at Elliot.
Upton, Ms. From the Female Reading Society, for the Brainerd mission, a box containing
25 articles and some cloth; the whole valued at \$40.68.

Wendell, Ms. A small box from the Doreas society, valued at \$8, for the Cherokee

Westboro', Mass. A box of clothing from a Berean Society of young ladies, valued at \$17, for the mission at Elliot, by Miss Mindwell C. Whitney, Treas.

Westford, Mass. A box of clothing and bedding, containing 46 articles for the Brainerd

mission, from the Fem. Char. Soc.

Weston, Ms. A box for the Choctaw mission, containing 32 garments and 10 yards of cloth.

Whitesboro', Oneida county, N. Y. From ladies, for the mission at Brainerd, 54 articles of bedding and clothing.

Willington, Con. A box of clothing for the Brainerd mission, valued at \$15.

Windham Co. Con. 18 yards of cloth, being avails of military equipments sold.

Worcester. A box for the western missions, containing 65 articles of bedding and clothing;

beside a quantity of thimbles, needles, &c. presented by three sisters.

Enknown, A box containing bedclothes to a small amount. Several articles, which have not been mentioned in the preceding list, were committed to the Rev. Wm. Potter, jun.

REVIVAL OF RELIGION IN TRUMBULL COUNTY, OHIO.

The following account was kindly furnished in a letter to the Editor of the Panoplist, by the Rev. Harvey Coe, pastor of the church in Vernon, Kinsman, and Hartford, Trumbull county Ohio. The revival here described was one among many, which have been happily experienced in our western country, in the course of the last twelve months.

Ir may be interesting to the friends of missions, by whose liberality the churches in this western country have been planted and supplied with the means of grace, to peruse a brief history of this church, which was one of the first, that was formed on the Connecticut Western Reserve. It was organized Sept. 17, 1803, by the Rev. Joseph Badger, a missionary from the Connecticut Missionary Society, and consisted of eight members, who were inhabitants of the three towns, in which the members of the church now reside. In the year 1804, there were fourteen added; in 1805, sixteen, in 1806, three, in 1807, one, in 1808, four, in 1809, twenty, in 1810, eleven, in 1811, one, and in 1813, two, making in the whole, eighty, who were connected with the church, in the first ten years. In the year 1814, when the union was formed between the church and their present Pastor, there were 51 members in commuwas formed retween the church and then present ratio, there were 31 members in configuration. Several had been distaissed and united with a church formed in Kinsman and Wayne, who have since returned by letter to this church. In the five first years, after my connexion with the church, 80 members were added: 21 in 1815; 50 in 1816; 16 in 1817; 6 in 1818; and 7 in 1819. God has owned and blessed this church from its infancy. In 1804, one year after it was formed, its members were encouraged and refreshed, and its numbers greatly increased by a general revival of religion. In the year 1809, there was another time of refreshing from the presence of the Lord, and a goodly number were added to the church. During the five first years of my ministry here, there were several seasons of special attention to religion, in different and limited portions of the societies; in which a good number were hopefully born again. Yet there was nothing, which could be called a general religious awakening. The people generally continued their attention to meeting on the Sabbath, but seemed to grow more strond and indifferent under the means of grace, for some time preceding the

late revival. Christians were sinfully conformed to this world; and it was very difficult to support weekly conferences and the monthly concert of prayer, especially in some parts of the societies. The wise and foolish virgins slumbered together. In the latter part of the year 1819, a black and portentous cloud hung over us. Divisions and animosities were excited which boded evil to the church and the cause of religion. The only visibly encouraging circuin-stance was, that a few Christians seemed to have their faith called into more lively exercise, by these dark appearances, and were excited to special prayer, and impressed with the idea that God was about to bless us. The last Sabbath in January 1820, there was a very visible change, in the appearance of the assembly in Hartford Society. Some, who had been at Westfield, an adjoining town, where there was an awakening, were there deeply impressed with a sense of their lost and guilty condition. Conference meetings became more full and solemn. Saturday evening, Feb. 12, the house was thronged, and God appeared to be with the assembly of a truth. Sabbath 13, was a memorable day to Kinsman society. The Lord whom Christians had been seeking, suddenly came to his temple, and saints rejoiced, and sinners trembled before him. At conference in the evening, a large number arose to manifest that they felt themselves to be sinners in a perishing condition, and to request the special prayers of Christians for them. Before the close of the week, 12 or 14 of this number were hopefully brought out of darkness into God's marvellous light; and it is remarkable, that though many were under conviction, yet not one obtained a hope that week, who did not rise as above stated, to ask the prayers of Christians. The awakening had now become general and powerful in Hartford and Kinsman, but nothing special appeared as yet in Vernon, though a larger number attended meeting on the next Saturday evening and the Sabbath following than usual, and appeared uncommonly solemn and attentive. But on Monday evening, the 21st of February, the whole assembly was in tears; and they could be persuaded to retire, at a late hour, only by the appointment of a meeting for prayer the next morning at sunrise; which was attended by a large number from different parts of the town. Thus God commenced his work in these three societies, which are united in Gospel privileges; and all the attendant circumstances were such, as to stain the pride of human glory, to secure all the praise to himself, and display his sovereignty in the dispensations of his grace. Although I attended two religious meetings every day, for a number of weeks in succession, and visited from house to house, yet the church was so extensive, and the work so general, through the three societies, that many anxious inquirers must be neglected without more ministerial labor. people precured the services of the Rev. Joseph Badger, who spent his whole time with us, and taught publicly, and from house to house, for several weeks. Other brethren also kindly came to our assistance, as opportunity was presented; but the teachers were never so numerous, but what each one might have many anxious sinners listening to his instructions. Meetings were probably multiplied too much for a time; yet those, that were attended by a minister, and others, as far as I could learn, were remarkably free from noise and enthusiasm. All were anxious to be instructed, and nothing could be heard but the voice of the speaker and the sobs of the distressed. There was but little excitement of the passions, except what proceeded from an enlightened understanding, and a convicted heart. The general characteristic of the work was, a deep and an almost overwhelming sense of guilt in the sight of God. Conviction, in most instances, was remarkably pungent, and relief was generally soon obtained. The sins of many, who had been thoughtless and hardened, seemed to be set in order before them at once, in such a light, as to bring them almost to a state of despair; and in a few in-stances, individuals sunk down and became helpless and speechless under the weight of their sins. Some also strove to the utmost to conceal their feelings and stifle conviction, but were compelled to inquire what they must do to be saved, and hopefully to bow to the sceptre of the Lord Jesus. Some from among the immoral, the profane and intemperate, give pleasing evidence of having passed from death unto lite. God has displayed among us, in a wonderful manner, the efficacy of his Almighty grace, and done many marvellous acts, which will be celebrated in heaven with wonder and praise.

Phrough the summer the work seemed to be at a stand; and there was searcely a new instance of awakening; but recent appearances have excited fresh hopes, that the Lord is about

to revive us again, and appear in his glory. Vernon, Ohio, Sept. 16, 1820.

SUMMARY.

Din our limits permit, we could present our readers with many articles under this head. But we have room only to say, that levers have been received from Messrs. Fisk and Parsons, dated Seio, June 7th, addressed to the officers of the Board. We have heard indirectly down to July 31st. These brethren were residing at Scio, for the double purpose of studying the Modern Greek, and preserving their health during the summer mouths. They had printed a small tract for distribution.

By a letter from Mr. Hitchcock, one of the assistant missionaries to the Cherokees on the Arkansas, we learn, that the company consisting of the Rev. Messrs. Finney and Washburn, Messrs. Hitchcock and Orr, and two bired men, arrived at Little Rock on the Arkansas, July 3d, and were proceeding to the seat of the mission, about a hundred miles further up. They had experienced sickness and various hardships by the way; but were in improving health and good spirits. It is stated, in a circuitous manner, that Mr. Washburn subsequently arrived at the seat of the mission, and left his associates about 30 miles behind.

PANOPLIST,

AND

MISSIONARY HERALD.

No. 12.

DECEMBER, 1820.

Vol. XVI.

BIOGRAPHY.

MEMOIR OF THE REV. JOSHUA HUNTINGTON, LATE PASTOR OF THE OLD SOUTH CHURCH, BOSTON.

It has long been a subject of regret to us, that we have not been able to record in our pages memorials of several distinguished servants of God, whom He has seen fit to remove, within a few years past, from their terrestrial labors. We are particularly unwilling to let this closing number of our work go abroad, without offering a tribute of affection and respect to the memory of an excellent and useful minister of the Gospel, whom we personally knew, from his admission into college till his death; whose unvarying friendship we enjoyed; and whose character excites in our minds recollections of the most pleasing kind. We experience the happiness of seeing embodied, in the person of a departed friend and a herald of salvation, those amiable and desirable qualities, on which the eye dwells with unmingled satisfaction.

The Rev. Joshua Huntington was the second son of Gen. Jedidiah Huntington, late of New London, (Con.) and was born Jan. 31, 1786. The father was extensively known by his public services, and by his private beneficence. He served in the American army during the war of the revolution, leaving it with the rank of brigadier general; enjoyed the entire confidence of Gen. Washington, with whom he was particularly acquainted; and was appointed by that illustrious statesman, when first organizing the government under the federal constitution, to an office of trust and profit, which he held till near the close of life. But the greatest distinction of Gen. Huntington was the eminence of his Christian character. His benevolence to the poor, his liberality to the religious charities of the day, his humility, his disinterestedness, his meek and retiring deportment, fixed his character, through a long series of years, as ranking with men of the highest evangelical virtue, To those who knew the son, this allusion to the father will hardly appear a digression. Seldom have the virtues of a parent been so faithfully transcribed into the life of a child.

The subject of this sketch entered Yale College in the autumn of 1800. During the four years of his residence there, he was unblamable in his morals, and attentive to his studies. In the great revival of religion, with which that institution was favored in 1802, he became hopefully pious, and soon after joined the college church. In 1804 he

Vol. XVI. 67

was admitted to the degree of bachelor of arts; and, in regular course, to the degree of master of arts, three years afterwards. On leaving college, at the close of 1804, he commenced the study of theology, with several other young men, under the direction of the late Dr. Dwight. How long he pursued his studies at New Haven, we are not able to state; but he subsequently spent considerable time at Goshen, Con. in the family of the late Rev. Asahel Hooker, then minister of that place,

who had been in the habit of instructing students in theology.

Early in 1807, Mr. Huntington began to preach, having finished the ordinary course of theological education, and been examined and approved, according to the ecclesiastical usages of this country. He was then only twenty-one years old, and his appearance was that of a much younger person; yet such was the solemnity of his manner, such the earnestness and propriety of his delivery, and the importance of the truths preached, that he was heard with uncommon interest and attention. Few young men have been received with more decided marks of approbation, on their first entering the pulpit; yet we never heard that it produced in him any indication of vanity, or any hankering after human applause. This we consider as a most remarkable triumph of good sense and piety over the love of distinction.

During the year that Mr. Huntington preached as a candidate, the people, in each of several vacant parishes, were desirous of obtaining him for their minister. He received two formal invitations, on the same day; one from the Old South Church, Boston, and the other from the Congregational Church, in Middletown, Con. About the same time, he received an invitation from another church, in a pleasant and populous town. The unanimity with which these calls were offered, by the most respectable congregations, in different parts of the country, is proof that the person, to whom they were addressed, was a

youth of distinguished promise.

After serious deliberation, and with the most judicious advice, he accepted the invitation from the Old South Church, and was ordained as colleague pastor with the late Rev. Dr. Eckley, May 18, 1808. station was now highly responsible, and his duties ardnous. charge of souls is at all times, and under the most favorable circumstances, exceedingly weighty; and, were it not for the divine promises, would be overwhelming. But to the ordinary difficulties of the Uhristian ministry were to be added, in this case, the dangers and perplexities, which might be expected to arise from the prevalence of ruinous errors in religion. To preach the truth faithfully and fearlessly;-to avoid undue compliances with the wishes of persons, whose respect and confidence it is desirable to retain; -and to bear a decided testimony against popular delusions, which are patronized by men of talents and influence, and powerfully commended to the feelings of the natural heart;-to do all this resolutely, and yet temperately and meekly, argues extraordinary force of principle and great maturity of judgment.

In the discharge of his pastoral duties, and throughout his whole character, Mr. Huntington remarkably exemplified the beauty and propriety of the apostolic injunction; Let no man despise thy youth. A becoming gravity on all occasions; a deep solemnity when engaged

in sacred services;—a reverential awe in the peculiar presence of God, were observable; and his general demeanor was such, as to elevate the ministerial character in the minds of men, and to prepare the way

for communicating public instructions with effect.

In 1809 Mr. Huntington was married to Miss Susan Mansfield, daughter of the Rev. Achilles Mansfield, the highly respected pastor of the Congregational church in Killingworth, Con. Happy in this endearing relation, he saw with parental tenderness a young family rising around him. The ties of a husband and a father laid fast hold of his affections, and bound him strongly to this world. But at the call of God, he could calmly endure a separation from the dearest earthly friends, and leave his wife and children to a kind Providence.*

He had not quite completed the third year of his ministry, when the senior pastor was suddenly removed by death; and the weight of a large church and congregation rested upon him. Though deeply feeling his increased responsibility, he was not disheartened, but continued his faithful labors with alacrity and zeal. At times he felt overwhelmed with the number and importance of the duties, which devolved upon him; and could then find no adequate encouragement, but in the promises of Christ; Lo, I am with you alway, and My grace shall be sufficient for thee. In the steady, noiseless, conscientious discharge of his official functions did this good man persevere, without any remarkable era in his life, till he was summoned to an early tomb. His progress was that of increasing usefulness, and extending reputation,

and a most evident preparation for a better world.

A close attention to the services, which were expected of him, and which it was his delight to render, gradually undertained a constitution far from robust. Several times he had been obliged to intermit his parochial labors for a season; but a resort to travelling had usually given him recruited health and vigor. In the spring and summer of 1819, he experienced considerable debility, and determined upon another journey. He did not find it convenient, however, to leave the people of his charge, till the 19th of July, when he commenced a tour of more than 1700 miles, in company with a beloved friend and brother in the ministry. † Though feeble when his journey was commenced. he wrote from Saratoga springs, that he thought his health essentially improved: and that he expected to return to his people, prepared by a great increase of strength to serve them more effectually, than he had before been able to do for a long time. After having been at the springs for ten or twelve days, his letters mentioned the intensity of the heat, and his depression in consequence of it. He appeared to suffer greatly from the same cause, during his journey to the Niagara frontier, and while passing down lake Ontario. His last letter, written to Mrs. Huntington from Montreal, Aug. 23rd, mentioned his having been quite sick the day before, in returning from Quebec; but added. that he was then very well, and thought he should be better for this

[•] The Old South Church and Society, with a commendable liberality, have exhibited to other churches an example worthy to be imitated in similar cases. They granted to the family of their pastor the continuance of his salary, and the use of the parsonage louse, for a year from Oct. 1, 1819, and a thousand dollars annually for six succeeding years.

† The Rev. Mr. Dwight, pastor of Park Street Church, Boston.

short illness. In the beginning of the letter, written two days before, he says, "Should I not feel it my duty to spend a week at the springs, on my way, I shall be at home, a kind Providence permitting, the last of next week: I say duty, for nothing else could detain me longer from you and my people." The next day he parted with Mr. Dwight at Whitehall, and took the nearest route to Boston. In consequence of some irregularity of the stages, he was disappointed in not obtaining four or five hours sleep, as he had expected, on Wednesday night, but was obliged to ride the whole time. In the course of Thursday, he was scized so violently, that he was compelled to leave the stage at Groton, thirty miles from Boston, where he was kindly and hospitably received by the Rev. Dr. Chaplin and his family, and where he experienced every attention and alleviation, which it was in the power of Christian benevolence and medical skill to afford. Here he languished of a fever for sixteen days, and sunk to rest on Saturday, Sept. 11th, in the twelfth year of his ministry, and the thirty-fourth of his age.

in the early stages of the disease, it was not apprehended to be peculiarly dangerous. Several times it appeared to yield to medicine; but afterwards returned with increased violence. His wife, a brother, and several members of his church, were with him during the latter part of his sickness. Soon after Mrs. Huntington's arrival, she expressed a hope that God had been with him; to which he answered, "Yes, I think he has; but I have not all the time enjoyed that sensible

communion with Him, which I could wish."

On the day before his death, he was pronounced convalescent, and sat up a little; but within an hour or two after being removed to his bed, his feet grew cold. No other change was observed. His brother attempted to ascertain the state of his mind, in reference to the approaching event. In answer to an inquiry, whether he felt himself safe with God, he replied, "I think I do." On a confidence being expressed, that he felt the consolations of that religion, which he had preached to others, and could say, Whom have I in heaven but Thee; and there is none upon earth that I desire beside Thee, he answered, that the believed he did feel thus, and could adopt this language.' His brother inquired, "Do you feel yourself failing?" He answered in the affirmative. His brother then said, 'that he hoped, as the outer man failed, the inner man could take hold of divine strength.' He replied, "I trust it can." His brother added, "He is faithful, who has promised; and He has said, I will never leave thee, nor forsake thee." With a look of the most inspiring confidence Mr. H. rejoined, "Oh yes; that is all my hope. I should be a miserable creature without that; but there is firm footing." The intimation of his approaching dissolution did not disturb his screnity. Mrs. Huntington observed, that it would be but a little while before she should follow him; to which he replied, "O no; in a little time He, that shall come, will come, and will not tarry."

In the evening, Lieut. Governor Phillips and his lady, sustaining the near relation of members of the church to which he ministered, went into his chamber to take a farewell, and to comfort him in this trying hour. The Lieut. Governor observed, (in reference to the

death of Gen. Huntington, which took place nearly a year before,) that he was now going to meet his father. He answered, "Yes;-it will be a glorious meeting." When Mrs. Phillips subsequently expressed a hope of soon meeting him in heaven, he made the same reply, and added the words "glorious, glorious." During the interview he observed, that "he was a poor unworthy sinner." It was said in answer, that we were all sinners, but that the blood of Christ cleanseth from all sin. He exclaimed, "O yes, that is a precious doctrine." It was extremely difficult for him to speak; but the state of his mind, during his whole sickness, was evidently that of filial resignation to the will of his heavenly Father, and entire acquiescence in the dispensations of Providence. It is not known that he expressed, or felt, any solicitude with respect to the event of his sickness. When told, that many prayers were offered in his behalf by his people, he replied; "I know it; and that has been a great comfort to me." On another occasion, his wife tenderly suggested to him, that God was his rock and his refuge, -- his strong tower, to which he could continually resort. He assented to the remark, and added, that unone but God could have supported him, as he had been supported, through such a season of affliction;" and that, "if God spared his life, he thought he should be a better minister, than he had ever been before."

Between twelve and one o'clock, on Saturday morning, the happy spirit was released from its tabernacle of clay. Deeply afflicted as were many Christian friends, they could not but experience a sacred joy in contemplating that victory over death and the grave, in which, as they confidently trusted, their departed brother had participated.

On the succeeding Monday, the mortal remains were interred in Boston, with appropriate exercises and great solemnity. A sermon was delivered on the occasion by the Rev. Mr. Dwight, in the Old South Church, where an immense concourse was assembled to express their interest in this solemn event, and to pay a public tribute to distinguished worth. The clergy of Boston and the vicinity, the members of the church and congregation of which the deceased had been pastor, and a multitude of other acquaintances and friends, united with the bereaved family and relatives, in deploring their common loss, while they praised God for the bright example of Christian virtue, which they had witnessed. The spacious house of worship, where the last sad offices were performed, was so crowded, that many hundreds tried in vain to get admittance. The tokens of unaffected mourning were so numerous and so impressive, that it could not be doubtful, in what high and affectionate estimation the character of the departed minister and friend was held.

In tracing the lineaments of this character it is almost impossible to mistake those great and distinguishing virtues, which must have been recognized by every attentive observer. 'Religious integrity' was correctly stated, in the sermon delivered at his funeral, to be the 'foundation of Mr. Huntington's character.' On this foundation the superstructure was reared with beautiful symmetry. By religious integrity we here intend a disposition to labor in the ministry, from a supreme and constant reference to the glory of God; from a habitual regard to the Gospel, just as it stands in the Bible, as the only ground

of hope to sinful men; and from an operative conviction, that the decisions of revelation will forever remain firm and immovable, while the selfish plans of finite depraved beings will be utterly frustrated.

That a man, acting habitually under the influence of such principles, should be eminently disinterested, follows of course. It is presumed, that no person ever found Mr. Huntington devising schemes for his personal aggrandizement, attempting to secure popularity, planning to obtain influence, or solicitous with respect to what men thought of him. He had far higher and nobler aims, in the pursuit of which these low objects were left out of sight. He appeared never to think of himself,

and not to have any personal or private interests.

To this entire disinterestedness was added a most uncommon share of prudence. Constitutionally reserved, except in the company of intimate friends, he was prevented by long continued habit from making rash or incautious declarations. This habit was fortified by religious considerations; so that no instance is remembered of his having given pain to himself or others, by an unadvised speech. With all this wonderful exemption from sinning with his lips, he had no timidity that prevented his giving a decided opinion, when duty required it. Some instances are fresh in the memory, in which he took a bold position, from which many a forward presumptuous man would have been deterred.

The most consummate prudence is perfectly consistent with unwavering firmness; and is totally different from that vacillating temper, which sometimes assumes its name. So it was found in the character we are contemplating. When the path of duty was ascertained, no fears were apprehended from walking in it. When conscience was satisfied with a measure, it was of course adopted and pursued, and the

result was quietly left to the disposal of Infinite Wisdom.

The most important of the Christian virtues,—that which our Savvior enjoined more frequently than any other, and which imparts a beauty and propriety to all the rest, is humility. In the exercise of this virtue Mr. Huntington was greatly distinguished. His natural disposition was modest and retiring; but his humility was a different thing from native modesty however amiable. It was a temper of celestial origin, and pervaded his whole character. He entertained a low opinion of his own attainments, of his piety, of his abilities, of his public services; and never appeared to look upon himself, or his

labors, with any feeling of self-gratulation.

As a preacher of the Gospel the commanding feature of his character was fidelity. What he conceived to be the message of the Most High he faithfully delivered. As he understood the Bible according to the plain and obvious sense of its language, he received and preached those doctrines of revelation, which are usually called the doctrines of grace. The depravity of man, the necessity of a spiritual change, the sovereignty of God in the dispensation of his favor, the universal obligation to a life of holiness, the free offers of salvation to all, the free rejection of it by those who are lost, the perseverance of those who have been renewed, and the unalterable allotments of the righteous and the wicked; these truths, and others intimately connected with them, and the practical duties resulting from them, formed the sub-

stance of his sermons. The style of his written and extemporaneous performances was neat, simple, and dignified, never descending to coarseness, or unbecoming familiarity, sometimes rising to impassioned eloquence. His delivery was easy and natural, chaste and animated. His voice, at once sonorous and agreeable, easily filled the largest houses of public worship. The highest proof of the interest, which his preaching excited, is found in the fact, that this interest was regularly increasing. Many times, in the two last years of his life. did we hear different members of his congregation express their warm attachment to their pastor, their high sense of the power and general excellence of his preaching, and their conviction that, though always beloved, he was becoming more and more dear to his people. In his preparations for the pulpit he was sedulous and laborious, often regretting that his multiplied avocations did not leave him more time for this part of his duty, and always entering his study with delight.

In discharging the office of a pastor, he was peculiarly attentive to the poor of the flock, visiting them more frequently than any other class of persons, and assigning, as a reason for this practice, their peculiar need of instruction and consolation. They were not unmindful of his kindness to them, and have often mentioned it since his death with tears. In their distresses from sickness and penury, he did not withhold any relief, which he was able to afford; but imparted to

them, according to his means, with a liberal hand.

To all the great religious charities, which distinguish the present day, Mr. Huntington was a cordial friend. In several he took an active part. Of the Boston Society for the Moral and Religious Instruction of the Poor, which was formed in the year 1816, he was President till his death. He was Secretary of the Boston Foreign Mission Society from its formation in 1811; and, on the last anniversary before his death, delivered an eloquent speech to a highly gratified audience, in which he defended the cause of missions, and pleaded earnestly in behalf of a world perishing in ignorance and sin.

Possessing all these ministerial gifts, and enjoying the confidence of his brethren, and of the churches extensively, to human view it appeared desirable, that his life and services should be prolonged, where they were so much needed, and esteemed so invaluable. But to the Supreme Disposer it seemed otherwise. Nothing remains, therefore, but to exercise that submission, which becomes weak and erring creatures; and to wait for an explanation of the mysteries of the divine government, in that blessed world, where it shall be seen, that all events conspire to promote the glory of Him, by whom they are directed.

REVIEW.

CXL. Memoir of the Rev. HENRY MARTYN, B. D. tate Fellow of St. John's College, Cambridge, and Chaplain to the Honorable East India Company. By John Sargent, jun. First American Edition. Boston: S. T. Armstrong. 1820. pp. 490. 8vo. and 12mo.

THE writer of this book begins with quoting from Pascal a description of three classes of great men; heroes, applauded for their warlike

achievements; -- men of vigorous intellect, or brilliant imagination; -and those who deny themselves, and are actuated by a compassionate love for mankind. Though he does not give examples in each of these classes, the reader will easily make the impression more lasting, by arraying Nimrod, Sesostris, Nebuchadnezzar, Alexander, Cæsar, Tamerlane, Frederic of Prussia, Bonaparte, Nelson, and Wellington, in the first class; Homer, Aristotle, Cicero, Bacon and Milton in the second; and a long list of worthies, terminating with Brainerd, Howard and Martyn, in the third. Such is the deplorable state of the world, that warriors have always had the most extensive fame, and have been more generally the objects of admiration than any other men. In later times, however, men of distinguished talents, poets, orators, statesmen, have contended with warriors with some success; for though the number of their admirers is not so great, it is more select. To a person who regards things in the light which the New Testament sheds upon them, it never can be doubtful, that all the genuine greatness, which this world has ever seen, is found among the truly good; - among those, who, by a life of self-renunciation, consult the great, permanent, and eternal interests of their fellow men. What can be more evident, than that the salvation of the soul is in itself a greater object, than the whole temporal existence of the inhabitants of this world? Who can hesitate to admit, that for a man to disregard his own ease, comfort, reputation, and life, from a sincere desire to make others happy, is an exhibition of noble generosity, a real elevation of character, compared with which the selfish hazards of warriors, and the eager aspirations of scholars and statesmen, are low and despicable. Yet, if we compare the fame of a good man, a Baxter for instance, with that of a popular writer, who, possessing no more talents than Baxter, devotes them all to please mankind as they are. how distressing is the result. We would not intimate, that Baxter and Bunyan, Watts and Edwards, have not many readers; but, if you inquire respecting them in the circles of wit and fashion, how little will you be able to learn. Among men of extensive reading, and acute observation, capable of arguing philosophically, and criticising ingeniously, how many will you find, that can weigh the merits of Pope and Dryden, Addison and Johnson, Scott and Byron, for one, who feels a deep and lively interest in truly evangelical writings, where holiness shines with resplendent lustre, and the grand effort is to reconcile man to his Maker and Redeemer.

Let a Park or a Burckhardt, perish in attempting to trace the course of the Niger, and how loudly will his praises be celebrated, in all the great Reviews, and in every vehicle, which the learned and the ingenious control, for the transfusion of their worldly principles and maxims into the hearts of their worldly-minded readers. But if a Brainerd wears himself out in his youth, while laboring for the instruction, renovation and salvation of savages; if a Martyn, scorched and withered on the burning plains of India and Persia, translates the Gospel for millions of Mahomedans and idolaters, and falls, exhausted and alone, after the severest studies, and most self-denying labors;—all this passes off, in the eye of the world, as a small matter. Burckhardt, they think, was in the pursuit of a great object. He went to

obtain geographical knowledge; to solve geographical paradoxes; to enlarge the boundaries of science; to make the range of discovery subservient to commerce; to prepare the way for civilization; to gratify a natural curiosity; to increase the astonishment of the world at British enterprise; to get the praise of executing an arduous design, -of doing what had never been done before, - and thus to establish an imperishable name; that is, a name as imperishable as books of the present day, and the praises of cotemporaries, can make it in this perishable world. But Brainerd appears to have been engaged only for the conversion of a few tribes of wandering Indians, and for the salvation of their souls, and the souls of their children; and Martyn aimed only at changing the faith of the eastern nations; at turning them from superstition and idolatry, and bringing them to the knowledge of the truth, the acceptable worship of God, and all the blessings. temporal and eternal, which accompany such a change. The men of the world will admit, if their minds will look at facts, that Brainerd and Martyn possessed uncommon talents, great industry, good sense, supreme devetion to their work, unconquerable perseverance, and a most disinterested spirit. But the difficulty is, their object is not pleasing to a worldly mind; and the whole mystery is explained by this incomparable description, in the words of our Savior: If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

The present fashion and taste of the world will not last forever. The world itself will be changed; and all the inhabitants will love Christ, and honor his distinguished followers. Then will be seen a surprising revolution among the competitors of fame. Then will be exemplified the declaration of Christ; Many that are first shall be last, and the last first. Perhaps it would be difficult to select a more striking illustration of this maxim in the divine government, than is furnished by Brainerd in the wilderness with his Indians, and Brainerd as he is cherished in the affectionate esteem and admiration of the Christian church. While laboring at Crossweeksung, he thought nothing of that celebrity, which now attends his name. He never dreamed of standing first on the list of modern worthies, who have not counted their lives dear unto themselves, and who, burning with intense love to Christ and the souls of the heathen, have submitted to innumerable privations and hardships and cheerfully yielded them-

selves a sacrifice to their zeal and fidelity.

We cannot help regarding the honor, which is rendered by so many thousands, in every portion of the Christian church, to distinguished benevolence, as one of the most encouraging characteristics of the present day. Unless we are greatly mistaken, the names of eminent missionaries, though unneticed for a while, will live on this earth through ages of increasing virtue, happiness, and true glory. But how illustrious will be the reputation of those, that shall have turned many to righteousness, when the genuine excellence of their character shall be declared to the universe, and they shall shine as the bright-

ness of the firmament for ever and ever.

Henry Martyn was the son of a laboring miner in Cornwall, who, by superior industry and intelligence, rose to a station, in which he

Vol. XVI.

enjoyed a competency, and was able to educate his children respectably. He was very fond of this son in particular, and sent him early to a grammar school, where he was prepared for admission to the University. During his boyhood, little Harry Martyn, as he was usually called, was remarkable for the ease, with which he learned his lessons, and for a tender, inoffensive spirit somewhat tinctured with peevishness, which exposed him to the oppression of rude and unfeeling companions. He became a resident at St. John's college, Cambridge, in Oct. 1797, being then in his 17th year. At the public examination the next summer he was the second in the first class, and in December 1799, reached the first station, an object for which he had labored intensely, and the obtaining of which pleased his father much. The intelligence of it arrived just before the good man was summoned from the world.

The death of his father had a serious effect upon the mind of young Martyn; and, in connexion with the exhortations of a pious sister, had a powerful tendency to draw him to reflection on eternal things. The history of his early religious impressions will be read with interest. In the summer of 1799, he made a visit to his father's house, of which we transcribe the following account:

"It may be well supposed, that to a sister, such as his. her brother's spiritual welfare would be a most serious and anxious concern: and that she often conversed with him on the subject of religion, we have his own declaration. 'I went home this summer, and was frequently addressed by my dear s ster on the subject of religion; but the sound of the Gospel, conveyed in the admonition of a sister, was grating to my ears.' The first result of her tender exhortations and earnest endeavors was very discouraging: a violent conflict took place in her brother's mind, between his convictions of the truth of what she urged and his love of the world; and, for the present, the latter prevailed: yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the final result, the success they may anticipate from the faithful discharge of it -'I think,' he observes, when afterwards reviewing this period with a spirit truly broken and contrite, 'I do not remember a time, in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite irritability of my mind were displayed in rage, malice, and envy, in price and vain glory and contempt of all; in the narshest language to my sister, and even my father, if he happened to differ from my mind and will: () what an example of patience and mildness was he! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized, at the remembrance of all my great transguessions against thee ever since I have known thee as such! Heft my sister and father in October, and him I saw no more. I promised my sister that I would read the Bible for myself, but on being settled in college, Newton engaged all my thoughts." pp. 21-23.

Soon after the death of his father, he read a little in the Bible, began to use a form of prayer, and thought himself a religious man. At this time, however, he had little sense of his own sinfulness, was entirely ignorant of religion, and easily relapsed into a most vehement pursuit of academical fame. This passion was gratified in the summer of 1800, when he slood first upon the list at the college examination. From the following letter to his sister, written immediately after this triumph, there is reason to believe, that a gracious work was commenced in his heart.

"What a blessing it is for me, that I have such a sister as you, my dear * * *, who have been so instrumental in keeping me in the right way. When I consider how little human assistance you have had, and the great knowledge to which you have attained in the subject of religion,—especially observing the extreme ignorance of the most wise and learned of this world, I think this is itself a mark of the wonderful influence of the Holy Ghost, in the mind of well-disposed per. sons. It is certainly by the spirit alone that we can have the will, or power, or knowledge, or confidence to pray; and by Him alone we come unto the Father through Jesus Christ. 'Through Him we both have access by one Spirit unto the Father.' How I rejoiced to find that we disagreed only about words! I did not doubt, as you suppose, at all about that joy, which true believers feel. Can there be any one subject, any one source of cheerfulness and joy, at all to be compared with the heavenly serenity and comfort, which such a person must find, in holding communion with his God and Savior in prayer-in addressing God as his Father, and, more than all, in the transporting hope, of being preserved unto everlasting life, and of singing praises to his Redeemer when time shall be no more. O I do indeed feel this state of mind at times; but, at other times, I feel quite humbled at finding myself so cold and hard-hearted. That reluctance to prayer, that unwillingness to come unto God, who is the fountain of all good, when reason and experience tell us, that with him only true pleasure is to be found, seem to be owing to Satanic influence. Though I think my employment in life gives me peculiar advantages, in some respects, with regard to religious knowledge, yet with regard to having a practical sense of things on the mind, it is by far the worst of any. For the laborer, as he drives on his plough, and the weaver who works at his loom, may have their thoughts entirely disengaged from their work, and may think with advantage upon any religious subject. But the nature of our studies requires such a deep abstraction of the mind from all things, as completely to render it incapable of any thing else during many hours of the day.—With respect to the dealings of the Almighty with me, you have heard in general the chief of my account; as I am brought to a sense of things gradually, there is nothing peculiarly striking in it to particularize. After the death of our father you know I was extremely low spirited; and like most other people, began to consider seriously, without any particular determination, that invisible world to which he was gone, and to which I must one day go. still I read the Bible unenlightened; and said a prayer or two, rather through terror of a superior power, than from any other cause. Soon however I began to attend more diligently to the words of our Savior in the New Testament, and to devour them with delight: when the offers of mercy and forgiveness were made so freely, I supplicated to be made partaker of the covenant of grace, with eagerness and hope; and thanks be to the ever blessed Trinity, for not leaving me without comfort. Throughout the whole, however, even when the light of divine truth was beginning to dawn on my mind, I was not under that great terror of future punishment, which I now see plainly I had every reason to feel; I look back now upon that course of wickedness, which, like a gulph of destruction, yawned to swallow me up, with a trembling delight, mixed with shame at having lived so long in ignorance, and error, and blindness. I could say much more, my dear ***, but I have no more room. I have only to express my acquiescence in most of your opinions, and to join with you in gratitude to God, for his mercies to us. May he preserve you and me, and all of us to the day of the Lord!" pp. 25-28.

At the examination for degrees in Jan. 1801, just before the completion of his 20th year, the highest academical honor was adjudged to him, on account of his decided superiority in mathematics. The effect of this decision upon his feelings, is worthy of being contemplated by all aspirants after worldly distinction.

"His description of his own feelings on this occasion is remarkable:—"I obtained my highest wishes, but was surprised to find I had grasped a shadow.' So impossible is it for distinctions, though awarded for successful exertions of the

intellect, to fill and satisfy the mind, especially after it has "tasted the good word of God, and the powers of the world to come." So certain is it, that he who drinks of the water of the well of this life must thirst again, and that it is the water which springs up to everlasting life, which alone affords never-failing refreshment.

"Having thus attained that station of remarkable merit and eminence, upon which his eye from the first had been fixed, and for which he had toiled with such astonishing diligence, as to be designated in his college as "the man who had not lost an hour," and having received likewise the first of two prizes given annually to the best proficients in mathematics, amongst those bachelors who have just taken their degree,—in the month of March, Henry again visited Cornwall, where, amidst the joyful greetings of all his friends, on account of his honorary rewards, his youngest sister was alone dejected, not witnessing in him that progress in Christian knowledge which she had been fondly led to anticipate." pp. 30, 31.

On returning to Cambridge, he became more engaged in religion, obtained juster views than he had before entertained, and was much profited by the public ministry, and private counsel of the Rev. Mr. Simeon. His attention to the claims of the heathen was first excited by a remark of this gentleman, on the benefit which had resulted from the labors of Dr. Carey, in India. The following paragraph will remain an honorable memorial to Brainerd, as long as the life and services of Martyn shall attract the notice of the Christian church, or be studied by the future missionary. The biographer, having mentioned the conversation of Mr. Simeon, proceeds to say:

"Soon after which, perusing the life of David Brainerd, who preached with apostolical zeal and success to the North American Indians, and who finished a course of self-denying labors for his Redeemer, with unspeakable joy, at the early age of thirty-two, his soul was filled with a holy emulation of that extraordinary man; and, after deep consideration and fervent prayer, he was at length fixed in a resolution to imitate his example. Nor let it be conceived that he could adopt this resolution without the severest conflict in his mind: for he was endued with the truest sensibility of heart, and was susceptible of the warmest and tenderest attachments. No one could exceed him in love for his country, or in affection for his friends; and few could surpass him in an exquisite relish for the various and refined enjoyments of a social and literary life. How then could it fail of being a moment of extreme anguish, when he came to the deliberate resolution of leaving for ever all he held dear upon earth. But he was fully satisfied that the glory of that Savior, who loved him, and gave himself for him. would be promoted by his going forth to preach to the Heathen; he considered their pitiable and perilous condition: he thought on the value of their immortal souls: he remembered the last solemn injunction of his Lord, 'Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost'-an injunction never revoked, and commensurate with that most encouraging promise, 'Lo, I am with you alway, even unto the end of the world.' Actuated by these motives, he offered himself in the capacity of a missionary to the Society for Missions to Africa and the East; and from that time stood prepared, with a child-like simplicity of spirit, and an unshaken constancy of soul, to go to any part of the world, whither it might be deemed expedient to send him." pp. 42, 43.

Having come to this self-denying determination, he was much employed in self-examination, prayer and fasting, and in reading the most evangelical writings. It is recorded, that the great Edwards "stood singularly high in his estimation." In Oct. 1803, he was or-

dained, according to the rites of the Episcopal church; and soon after was employed by Mr. Simeon as his curate to preach at Trinity Church, Cambridge, and at a parish church, in a small village near the university. On the second Sabbath of his preaching at this village, an incident occurred, which is thus described in his Journal:

"An old man, who had been one of his auditors, walked by the side of his horse for a considerable time, warning him to reflect, that if any souls perished through his neglect, their blood would be required at his hand. He exhorted him to shew his hearers, that they were perishing sinners; to be much engaged in secret prayer; and to labor after an entire departure from himself to Christ. 'From what he said on the last head, (observes Mr. Martyn.) it was clear that I had but little experience; but I lifted up my heart afterwards to the Lord, that I might be fully instructed in righteousness.'—So meekly and thankfully did this young minister listen to the affectionate counsel of an old disciple." p. 68.

The effect of infidelity in hardening the heart, and destroying the affections, is exemplified by a circumstance, which took place, on Mr. Martyn's leaving Cornwall.

"The following is a mournful record of a final interview overclouded by the gloom of an almost hopeless sorrow. "** * rode with me part of the way, but kept the conversation on general subjects. If I brought him by force to religion, he spoke with the most astonishing apathy on the subject. His cold deliberate superiority to every thing but argument, convinced me not merely that he was not fully convinced as he said, but was rooted in infidelity. Nothing remained for me but to pray for him. Though he parted from me, to see me probably no more, he said nothing that could betray the existence of any passions in him. O cursed infidelity, that freezes the heart blood here as well as destroys the soul hereafter. I could only adore the sovereign grace of God, who distinguished me from him, though every thing was alike in us. We have been intimate from our infancy, and have had the same plans and pursuits, and nearly the same condition; but one is taken, and the other is left. I, through mercy, find my only joy and delight in the knowledge of Christ; and he is denying the truth of religion altogether." p. 89.

During the residence of Mr. Martyn, as a preacher at Cambridge, he seems to have been greatly esteemed and beloved by the pious. His feelings, just before his departure from that place of his education, where his spiritual life had commenced, do him great honor as a Christian and a Missionary.

"At the thoughts of his departure, he confesses that the flesh betrayed its weakness, but he did not regret having resigned the world; life he knew was but a short journey—a little day, and then, if faithful unto death, his gracious reword would begin. Happily for him, such was the divine goodness and mercy, he was, at this moment, more than ever persuaded of his being truly called of God to preach the Gospel to the Heathen. 'I rejoice to say, (he wrote to his youngest sister) that I never had so clear a conviction of my call as at present—as far as respects the inward impression. Never did I see so much the exceeding excellency and glory and sweetness of the work, nor had so much the favorable testimony of my own conscience, nor perceived so plainly the smile of God. I am constrained to say—what am I, or what is my father's house, that I should be made willing—what am I that I should be so happy, so honored?' In his Journal likewise, he expresses himself to the same effect: 'I felt more persuaded of my call than ever; there was scarcely the shadow of a doubt left—'rejoice, O my soul'—thou shalt be the servant of God in this life, and in the next for all the boundless ages of eternity.

"A remarkable spirit of supplication likewise was in this hour of need poured out upon him, and the sure word of prophecy predicting the glory of the latter times, was as the dawning of the day and the rising of the day-star in his heart. I could not,' he remarks, 'help reflecting on the almost supernatural fervor and deep devotion which came upon me, whilst I declared I had rightfully no other business each day but to do God's work as a servant, constantly regarding his pleasure.' My thoughts were full of what God would do for his own glory, in the conversion of multitudes to himself in the latter day. I did not wish to think about myself in any respect, but found it a precious privilege to stand by a silent admirer of God's doings.'" pp. 104, 105.

Our limits will not permit us to give a particular account of this eminent man's life. For this purpose our readers must have recourse to the volume before us; and they will find it by no means too long. The biographer has generally been far from trespassing on the patience of his readers, by remarks and discussions of his own. Mr. Martyn is every where left to speak for himself; and we rejoice, that the materials from his own pen were so precious and so abundant. The voyage to Calcutta was long, in consequence of the ship being obliged to keep company with a fleet, which had a hostile errand, and which made several stops by the way. On the 17th of July 1805, the fleet sailed from Portsmouth; stopped at Falmouth two days after, and weighed anchor again Aug. 10th; anchored in the harbor of Cork on the 14th; sailed again, the last day of that month; stopped at Funchal, Madeira, in four weeks; sailed soon after, and touched at St. Salvador a fortnight, in the middle of November; and came in sight of the Cape of Good Hope, Jan. 2, 1806. The place was taken, after a battle, the next day. Early in February the ship proceeded on her voyage, passed along the coast of Ceylon, and anchored at Madras, April 22d. Staying here a few days, they arrived at Calcutta about the middle of May. In all the various circumstances of this interesting voyage, Mr. Martyn was supremely intent on his high calling as a minister, and constantly desirous of doing good to the souls of men. He preached regularly and solemnly on the Sabbath; read to the soldiers and sailors between decks; prayed with them; testified the great truths of the Gospel to Roman Catholics, both lay and clerical, in South America; enjoyed the society of Dr. Vanderkemp, Mr. Kicherer, and other missionaries at the Cape; conferred with Dr. Kerr at Madras; and solemnly warned the passengers, and others, in a farewell sermon, before leaving the floating habitation.

In the neighborhood of Calcutta, he became most intimately acquainted with the Rev. David Brown, a kindred spirit, who was summoned from the world about the same time with himself. On the 15th of Oct. he left Calcutta, and proceeded up the Hoogly and the Ganges to his station at Dinapore, where he arrived Nov. 26th. At this place he labored as chaplain, stated preacher, missionary, and translator, for two years and a half, when he was removed to Cawnpore, several hundred miles further up the river. This was in April 1809. Toward the close of that year, he begun to preach in Hindoostanee, having previously translated nearly the whole of the New Testament, and the book of common prayer into that language. He had also been much employed in translating the Gospel into Persian, with the aid of Sabat. At each of the stations, Dinapore and Cawnpore, he had been

the instrument of causing a large house of public worship to be erected, at the expense of government. His labors, at both these places, were very great. In the summer of 1810, his health began to suffer severely; and it was judged best, that he should leave Cawnpore, visit Calcutta, and take a voyage to Arabia and Persia, that he might revise his Persian translation of the New Testament. The following letter from Mr. Brown, written about this time, is equally honorable to the writer, and the person to whom it was addressed.

"You will know, from our inestimable brother Corrie, my solicitude about your health. If it could make you live longer, I would give up any child I have, and myself into the bargain.—May it please the adorable unsearchable Being with whom we have to do, to lengthen your span!—Amidst the dead and the dying, nothing can be more apparently prosperous for the Church of God, than the overwhelmings now taking place in the earth. Christ will find his way to the hearts of men, and there will be a great company to praise Him. I know not why we should wish to be saved, but for this purpose; or why, but for this purpose, we should desire the conversion of Heathens, Turks, and Infidels. To find them at the feet of Jesus will be a lovely sight. Our feeble voices cannot praise him much. We shall be glad to see them clapping their hands and casting their crowns before him: for all in heaven and earth cannot sufficiently praise him. I see no cause to wish for any thing but the advancement of that kingdom, by which there is some accession of praise to his holy and blessed name. We grasp and would wish to gather all to Christ, but without him we can do nothing: he will gather to himself those that are his." pp. 324, 325.

In a subsequent letter, written by the same enlightened and devoted Christian and minister, are the following expressions:

"But can I then (said he) bring myself to cut the string and let you go? I confess I could not, if your bodily frame was strong, and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia, than in India. Where should the phænix build her odoriferous nest, but in the land prophetically called 'the blessed;' and where shall we ever expect, but from that country, the true comforter to come to the nations of the East. I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a dove covered with silver, and her feathers like yellow gold." pp. 327, 328.

On the first of October, Mr. Martyn left Cawnpore, and reached Mr. Brown's residence near Calcutta, the last day of the month. The state of his health may be gathered from the following extract of a letter from Mr. Thomason to Mr. Simeon:

"This bright and lovely jewel first gratified our eyes on Saturday last. He is on his way to Arabia, where he is going in pursuit of health and knowledge. You know his genius: and what gigantic strides he takes in every thing. He has some great plan in his mind—of which I am no competent judge, but as far as I do understand it, the object is far too grand for one short life, and much beyond his feeble, exhausted frame. Feeble it is indeed! how fallen and changed! His complaint lies in his lungs: and appears to be a beginning consumption. But let us hope the sea air may revive him, and that change of place and pursuit may do him essential service, and continue his life many years. In all other respects he is exactly the same as he was; he shines in all the dignity of love, and seems to carry about him, such a heavenly majesty, as impresses the mind beyond description. But if he talks much, though in a low voice, he sinks, and you are reminded of his being dust and ashes." pp. 331, 332.

After having preached at the anniversary of the Calcutta Bible Society, a sermon,* which was published under the title of an "Appeal in behalf of 900,000 Christians in India, who want the Bible," he embarked for Arabia, Jan. 7, 1811. He stopped a few days at Columbo; sailed along the Malabar coast; visited Goa and Bombay, and landed at Bushire in Persia, on the 22d of May.

For the amusement of those, who are particularly fond of travels and new adventures, we quote Mr. Martyn's account of his journey from Bushire to Shiras, a distance of not much more than a hundred

miles.

"On 30th May our Persian dresses were ready, and we set out for Shiraz. The Persian dress consists of stockings and shoes in one, next a pair of large bine trowsers, or else a pair of huge red boots; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on this moment. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add, that my beard and mustachies have been suffered to vegetate undisturbed ever since I left India—that I am sitting on a Persian carpet, in a room without tables or chairs—that I bury my hand in the pilaw, without waiting for spoon or plate, you will give me credit for being al-

ready an accomplished Oriental.

"At ten o'clock on the 30th, our cafila began to move. It consisted chiefly of mules, with a few horses. I wished to have a mule, but the muleteer favored me with his own poney; this animal had a bell fastened to his neck. To add solemnity to the scene, a Bombay trumpeter, who was going up to join the embassy, was directed to blow a blast as we moved off the ground; but whether it was, that the trumpeter was not adept in the science, or that his instrument was out of order, the crazy sounds that saluted our ears had a ludicrous effect. At last, after some justling, mutual recriminations, and recalcitrating of the steeds, we each found our places, and moved out of the gate of the city in good order. The Resident accompanied us a little way, and then left us to pursue our journey over the plain. It was in a fine moonlight night, the scene new, and perfectly oriental, and nothing prevented me from indulging my own reflections. I felt a little melancholy, but commended myself anew to God, and felt assured of his blessing, protection, and presence. As the night advanced, the cafila grew quiet; on a sudden one of the muleteers began to sing, and sang in a voice so plaintive, that it was impossible not to have one's attention arrested. Every voice was hushed. As you are a Persian scholar, I write down the whole, with a translation:-

> Think not that e'er my heart can dwell Contented far from thee: How can the fresh-caught nightingale Enjoy tranquillity?

O then forsake thy friend for nought That slanderous tongues can say; The heart that fixeth where it ought, No power can rend away.'

"Thus far my journey was agreeable: now for miseries. At summe we came to our ground at Ahmedee, six parasangs, and pitched our little tent under a tree; it was the only shelter we could get. At first the heat was not greater than we had felt in India, but it soon became so great, as to be quite alarming.— When the thermometer was above 112°, fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not se speedily evaperated as when the skin was exposed; one of my companions fol-

^{*} See a Review of this Sermon, Panoplist vol. x, p. 538.

lowed my example, and found the benefit of it. But the thermometer still rising, and the moisture of the body quite exhausted, I grew restless, and thought I should have lost my senses. The thermometer at last stood at 126°: in this state I composed myself, and concluded, that though I might hold out a day or two, death was inevitable. Capt. ***, who sat it out, continued to tell the hour, and height of the thermometer: with what pleasure did we hear of its sinking to 120°, 118°, &c. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing. However, while they were lading the mules, I got an hour's sleep, and sat out, the muleteer leading my horse, and Zachary, my servant, an Armenian of Isfahan, doing all in his power to encourage me. The cool air of the night restored me wenderfully, so that I arrived at our next munzel with no other derangement than that occasioned by want of sleep. Expecting another such day as the former, we began to make preparations the instant we arrived at the ground. I got a tattie, made of the branches of the date tree, and a Persian peasant to water it; by this means the thermometer did not rise higher than 114°. But what completely secured me from the heat, was a large wet towel, which I wrapped round my head and body, muffling up the lower part in my clothes. How could I but be grateful to a gracious Providence, for giving me so simple a defence against what, I am persuaded, would have destroyed my life that day. We took care not to go without nourishment, as we had done; the neighboring village supplied us with curds and milk. At sun-set, rising up to go out, a scorpion fell upon my clothes; not seeing where it fell, I did not know what it was; but Capt. *** pointing it out, gave the alarm, and I struck it off, and he killed it.—The night before, we found a black scorpion in our tent; this made us rather uneasy, so that though the cafila did not start till midnight, we got no sleep, fearing we

might be visited by another scorpion.

"The next morning we arrived at the foot of the mountains, at a place where we seemed to have discovered one of nature's ulcers. A strong sufficating smell of naphtha announced something more than ordinarily foul in the neighborhood We saw a river: what flowed in it, it seemed difficult to say, whether it were water or green oil; it scarcely moved, and the stones which it laved, it left of a greyish color, as if its foul touch had given them the leprosy. Our place of encampment this day was a grove of date trees, where the atmosphere, at sunrise, was ten times botter than the ambient air. I threw myself down on the burning ground and stept: when the tent came up, I awoke, as usual, in a burning fever. All this day I had recourse to the wet towel, which kept me alive, but would allow of no sleep. It was a sorrowful Sabbath; but Capt *** read a few hymns, in which I found great consolation. At nine in the evening we decamped. The ground and air were so insufferably hot, that I could not travel without a wet towel round my face and neck. This night, for the first time, we began to ascend the mountains. The road often passed so close to the edge of the tremendous precipice, that one false step of the horse would have plunged his rider into inevitable destruction. In such circumstances, I found it useless to attempt guiding the animal, and therefore gave him the rein. These poor animals were so used to journies of this sort, that they generally stept sure. There was nothing to mark the road, but the rocks being a little more worn in one place than in another. Sometimes, my horse, which led the way, as being the muleteer's, stopped, as if to consider about the way: for myself, I could not guess, at such times, where the road lay, but he always found it. The sublime scenery would have impressed me much, in other circumstances; but my sleepiness and fatigue rendered me insensible to every thing around me. At last we emerged, suficras ad auras,* not to the top of a mount in to go down again, but to a plain or upper world. At the pass, where a cleft in the mountain admitted us into the plain, was a station of Randars. While they were examining the muleteer's passports, &c. time was given for the rest of the cafila to come up, and I got a little sleep for a few minutes. We rode briskly over the plain, breathing a purer air, and soon came in sight of a fair edifice, built by the king of

the country, for the refreshment of pilgrims. In this caravansara we took up our abode for the day. It was more calculated for Eastern than European travellers, having no means of keeping out the air and light. We found the thermometer at 110°. At the passes we met a man travelling down to Bushire with a load of ice, which he willingly disposed of to us. The next night we ascended another range of mountains, and passed over a plain, where the cold was so piercing, that, with all the clothes we could muster, we were shivering. At the end of this plain, we entered a dark valley, contained by two ranges of hills converging to one another. The muleteer gave notice he saw robbers. It proved to be a false alarm: but the place was fitted to be a retreat for robbers; there were on each side caves, and fastnesses, from which they might have killed at leisure, every man of us. After ascending another mountain, we descended by a very long and circuitous route, into an extensive valley, where we were exposed to the sun till eight o'clock. Whether from the sun, or continued want of sleep, I could not, on my arrival at Carzeroon, compose myself to sicep; there seemed to be a fire within my head, my skin like a cinder, and the pulse violent. Through the day it was again too hot to sleep, though the place we occupied was a sort of summer house, in a garden of cypress trees, exceedingly well fitted up with mats and colored glass. Had the cafila gone on that night, I could not have accompanied it; but it halted here a day, by which means I got a sort of night's rest, though I awoke twenty times to dip my burning hands in water. Though Carzeroon is the second greatest town in Fars, we could get nothing but bread, milk, and eggs and that with difficulty. The governor, who is under great obligations to the English, heard of our arrival, but sent us no message.

"June 5.—At ten we left Carzeroon, and ascended a mountain; we then descended it, on the other side, into a beautiful valley, where the opening dawn discovered to us ripe fields of wheat and barley, with the green oak, here and there, in the midst of it. We were reminded of an autumnal morning in England.

Thermometer, 62°.

"6.—Half way up the Peergan mountains we found a caravansara. There being no village in the neighborhood, we had brought supplies from Carzeroon. My servant Zachary got a fall from his mule this morning, which much bruised him; he looked very sorrowful, and had lost much of his garrulity. Zachary became remarkable, throughout the cafila, for making speeches; he had something to say to all people, on all occasions.

"7.—Left the caravansara at one this morning; continued to ascend. The hours we were permitted to rest, the musquitees had effectually pre-ented me from using, so I never felt more miserable and disordered; the cold was very severe; for fear of falling off, from sleep and numbness, I walked a good part of the way. We pitched our tent in the Vale of Dustarjan, near a crystal stream.

Went on to a caravansara, three parasangs, where we passed the day. At night set out of our list march for Shiraz. Sleepiness, my old companion and enemy, again everteck me. I was in perpetual danger of failing off my horse, till at last I pushed my horse on to a considerable distance beyond the cafila, planted my back again t a wall, and slept I know not how long; till the good muleteer came up and gently waked me.

"In the morning of the 9th we found ourselves in the plain of Shiraz. We put up at first in a garden, but are now at Jaffier Ali Khan's." pp. 347—355.

At this ceiebrated seat of Persian literature," Mr. Martyn applied bimself to the translation of the New Testament into the Persian language. An able assistant was obtained in the person of Mirza Seid Ali Khan, a professed Mahometan, but in reality a sort of mystical latitudinarian. On the 24th of February 1812, the last sheet of the New Testament was completed. By the middle of March a version of the Psalms, on which many pleasant hours had been spent. Tas also finished. While at Shiraz this indefatigable missionary had many interviews with Mahometans of rank, and several disputes with learned doctors. As a specimen of his intercourse with these men, we quote the following passage:

"Mr. Martyn had now been resident for the space of ten months at Shiraz, during the whole of which time he had been almost incessantly engaged, as we have seen, in endeavoring to reclaim the wretched race of infidels around him from the error of their ways. So far was he from shrinking from any fair opportunity of confessing Christ before men, that he gladly embraced and boldly sought out every occasion of avowing "whose he was, and whom he served." Nor was this conduct in high the fruit of a contentious spirit; it was the genuine offspring of that heavenly charity, which, "rejoicing in the truth," is ever ready "to contend earnestly for the faith once delivered to the saints." No one could have a more deep-rooted antipathy to controversy, at all times, and with all persons, than Mr. Martyn: a paramount regard to what was indispensably due to the cause of his Redeemer alone could induce him to engage in it.

"One public argument he had already held with the chief professor of Mahomctan Law; a second disputation, of a similar, but far more decided character, he was led to enter into at this time, with Mirza Ibraheem. The scene of this discussion was a court, in the palace of one of the Persian Princes, where a numerous body of Moollahs were collected, with Mirza Ibraheem at their head. In this assembly Mr. Martyn stood up, as the single advocate of the Christian faith. Fearing God like Micaiah the son of Imlah, he feared not man. In the midst therefore of a Mahometan conclave, he proclaimed and maintained that prime

and fundamental article of true religion, the Divinity of the Son of God.

"On the 23d," Mr. Martyn writes, "I called on the Vizier, afterwards on the Secretary of the Kermanshah Prince. In the court, where he received me, Mirza Ibraheem was lecturing. Finding myself so near my old and respectable antagonist, I expressed a wish to see him, on which Jaffier Ali Khan went up to ascertain if my visit would be agreeable. The Master consented, but some of the disciples demurred. At last, one of them observing, 'that, by the blessing of God on the Master's conversation, I might possibly be converted, it was agreed that I should be invited to ascend. Then it became a question where I ought to sit. Below all, would not be respectful to a stranger; but, above all the Moollahs, could not be tolerated. I entered, and was surprised at the numbers. The room was lined with Moollahs, on both sides, and at the top. I was about to sit down at the door, but I was beckoned to an empty place near the top, opposite to the Master, who, after the usual compliments, without further ceremony, asked me, 'what we meant by calling Christ-God?' War being thus unequivocally declared, I had nothing to do but to stand upon the defensive. Mirza Ibraheem argued temperately enough, but of the rest, some were very violent and clamorous. The former asked, 'if Christ had ever called himself God; was he the Creator or a creature? I replied, 'The CREATOR.' The Moollahs looked at one another. Such a confession had never before been heard among Mahometan Doctors.

"One Moollah wanted to controvert some of my illustrations, by interrogating me about the Personality of Christ. To all his questions I replied, by request-

ing the same information respecting his own person.

"To another, who was rather contemptuous and violent, I said, 'If you do not approve of our doctrine, will you be so good as to say what God is according to you, that I may worship a proper object? One said, 'The author of the universe.' 'I can form no idea from these words,' said I, 'but of a workman at work upon a vast number of materials. Is that a correct notion?' Another said, 'One who came of himself into being.' 'So then he came,' I replied; 'came out of one place into another; and before he came, he was not. Is this an abstract and refined notion?' After this no one asked me any more questions; and for fear the dispute should be renewed, Jaffier Ali Khan carried me away."

"After making this intrepid and memorable confession of the Divinity of our

Lord and Savior Jesus Christ, when he might be described as-

"Faithful found Among the faithless; faithful, only he, Among innumerable false, unmoved, Unshaken, unseduced, unterrified, His loyalty he kept—his zeal—his love"—

Mr. Martyn continued only a short time at Shiraz. From his own hand we have this brief account of that interesting period which immediately preceded his departure.

"Mirza Seid Ali never now argues against the truth, nor makes any remarks but of a serious kind. He speaks of his dislike to some of the Soofies, on account of their falsehood and drunken habits. This approach to the love of morality, is the best sign of a change for the better. I have yet seen in him. As often as he produces the New Testament, which he always does when any of his friends come, his brother and cousin ridicule him; but he tells them, that supposing no other benefit to have been derived, it is certainly something better to have gained all this information about the religion of Christians, than to have loitered away the year in the garden." pp. 419—423.

On the 24th of May he left Shiraz, and travelled by the way of Ispahan, (spelt by him Isfahan,) Tehran, Casbin, and Sultania, to Tebriz, where the Persian court resided. Many interesting occurrences took place during this journey, for which we must refer the reader to the work itself. He arrived at Tebriz, July 5, quite sick, in consequence of exposure and fatigue; and was most hospitably received, and kindly attended, in the family of Sir Gore Ouseley, the English ambassador. The sickness, which continued nearly two months, defeated Mr. Martyn's original design; which was to present with his own hand to the Persian king, and to the prince his son, the version of the New Testament, which had been finished with so much labor. The copy was left, however, with Sir Gore Ouseley, who presented it to the king. The religious public well know how respectfully it was received, and how strongly approved and commended as a classical performance.

Leaving Tebriz Sept. 2d, this faithful witness to the truth travelled by Erivan, right under mount Ararat, to Tocat in Turkey, where he finished his mortal course, on the 16th of October, 1812, in the 32d

year of his age.

In the retrospect of that interesting life, which has now been summarily reviewed, there occurs so much to arrest the attention, warm the hearts and enliven the hopes of Christians, that a few ad-

ditional remarks seem almost indispensable.

The preparation of a character designed to shine on the theatre of human action, and to shed a salutary influence upon mankind—or, to speak more justly, to display the goodness and wisdom of God, and to promote His glory in advancing human welfare—is an exhibition of Divine condescension and skill and prescience, calculated to impress with adoring views every attentive observer. "He maketh the wrath of man to praise Him, and restraineth the remainder of wrath." The adaptation of capacities, inclinations, views and circumstances to the stations men are to fill, and the duties which are to devolve on them, is no small part of this scene of providential wonders.

It must be difficult, one would think, to leave the perusal of the life of Martyn without an impression on the mind of a connexion in the series of events, which prepared the way for his remarkable Christian usefulness. One generation holds out to another the torch, which leads to the greatest discoveries, or points to the most useful improvements. A candle is not lighted, to use the apt illustration of our Lord, to be placed "under a bushel;" but its situation is made correspondent to its use. The examples of the wise and good, the learned and influential, and even of the patient, humble and resigned, becomes, in process of time, imperative on kindred minds under similar

circumstances. And be it known, that, if philosophy has had its martyrs, who in pursuit of science have braved all extremes of climate, and encountered hardship at the peril and even loss of life, "Religion," to use the expressive words of Cardinal Polignac, "Religion has its beroes."

Among the heroes of religion, Mr. MARTYN occupied no vulgar rank. True, the temptations he sustained may be regarded as 'common to men,' at least under such circumstances. But to how few men has a similarity of circumstances, on the whole, been allotted? On many accounts his situation was peculiar, even in its perils. But it should be said that, with respect to impediments arising from natural temper, the struggle in his mind, before he became that meek, patient, resigned disciple of the lowly Jesus, which assuredly he was. in the estimation of all who knew him, was of no ordinary violence. Not only was he liable when a youth to "peevishness," but from one anecdote, at least, related by an English reviewer of his life, there was something more than this for grace to overcome. He observes, that he 'remembers an occasion in which he (Martyn) was so hurried away by passion as to throw a knife at a friend in the room, which just passed his heart, and pierced the wainscot behind him. And he can yet call to memory the unaccomplished prediction of his friend, uttered at the time, "Martyn, you will be hanged for murder, if you indulge these passions." The incident, we think, deserves to be recorded, as for other reasons, so for this, that it signally evinces the power of that grace, by which he was afterwards cast into a new mould, and formed into a new man. For, at a subsequent period, if an inquirer had gone forth to search the various ranks of society for the individual best qualified to endure the taunts and contradiction of sinners, the lettered scandal of college halls, and the sneers of combination rooms-who could smile away the frowns of theological intolerance, and kindly grasp the hand of insult and persecutionhe would infallibly have fixed upon Henry Martyn. And as the history of his life,' adds the reviewer, 'thus displays the power and goodness of God, so it exposes the fallacy of all those apologics for what is termed nervous irritability; in other words, for evil tempers. for which some professed religionists are apt so prodigally to plead. It may be true that bad temper is one of the most difficult forms of our corruption to subdue-one of the last as well as one of the worst of the spirits which religion has to cast out; but still it may and must be cast out. And let those, he continues, whose bad tempers disguise themselves in the trappings of a religious profession, who combine the humors of a scold with the language of a saint, remember that Mr. Martyn added to devout language steady self-denial; to an ardent zeal, a quiet spirit; and did not employ the same breath to supplicate God and to vex and annoy his creatures. The thunders of the tongue must never be permitted to break over the serene atmosphere of a Christian profession.' See Chr. Obs. May, 1819.

The natural ardor, however, of Mr. Martyn's constitution, directed first to literature, enabled him to obtain at the University repeated marks of high distinction. When the bias of his mind was turned toward religion, and he became familiar with the recorded labors and

privations and fervent piety of our illustrious Brainerd, the ardor of his feelings, restricted and guided, not exhausted, flowed in the direction of self-denying Christian beneficence. Himself, his affectionate attachments, his home and country and friends—even that dear one, on an union with whom he had built all his fondly cherished hopes of earthly happiness—all were relinquished for Christ and the Gospel. His learning, sanctified by grace, became subservient to his great object. Languages, sciences, especially the mathematics, in which he was eminent, were means of usefulness among Roman Catholics, Hindoos and Persians; but personal piety diffused its holy charm over all his acquisitions—proving the beautiful remark of Cowper, that

"Piety has found Friends in the friends of science, and true prayer Has flowed from lips wet with Castalian dews."

Mr. Martyn was fearless in his testimony for Christ and His truth. To this character was joined the simplicity of true wisdom. idolizing scholar, the Romish priest, soldiers and sailors, rude, heedless and ignorant, the fashionable libertine and vain formalist-all felt the influence of his keen and pungent arguments, his devout life, and affectionate carnestness to save their souls. Nor less did the officious Moonshee, the learned Pundit, the pompous Moollah, the speculating, sensual Soofie tremble for their respective systems of useless idolatry, or superstitious ceremony. It is the testimon f of Mr. Morier, a traveller of high reputation, who saw Mr. Martyn at Tebriz, before his melancholy journey towards Constantinople, that the Persians. who were struck with his humility, his patience, and resignation, called him a merdi khodai, a man of God; and indeed,' observes he, every action of his life seemed to be bent towards the one object of advancing the interest of the Christian religion.' The same enlightened traveller gives it as his opinion, that, if these impressions were followed by judicious and efficient measures on the part of missionary institutions; that is, if, in addition to the Scriptures, some plain treatises on the evidences of Christianity, accompanied by strictures on the falseness of the doctrines of Mohammed, were translated into Persian, and disseminated throughout the country, very favorable effects would be produced.' Let us hope the time is not distant, when this shall be done.

The ancient creed, which bears the name of the Apostles', contains an article expressive of belief in the communion of saints. How lovely and consoling the idea, that as they drank into the same Spirit here, Elliot and the Mayhews, Brainerd, Swartz, Vanderkemp and Buchanan rejoice with Martyn and the sainted Newell, and with the lamented Warren and Mills, in the mercy of God to the old continent and the new.

And on earth how sweet and cheering is the thought of such communion among those, who aim at the advancement of the Redeemer's kingdom. In their respective spheres of duty, the Catholic Van Ess, circulating the Holy Scriptures—Elizabeth Frye, walking the rounds of benevolence, like Howard—Marsden, rearing convicts into citizens, and rescuing from barbarism and ignorance the "noble race" in New Zealand—the veteran worthies at Serampore, trans-

fusing into the many idioms of Asia that Sacred Word, which guides to salvation-our own missionaries in the wilds of the West, on the shores of India, and of the Mediterranean; or in Ceylon and the Sandwich isles-join with WILBERFORCE and BOUDINOT, PINKERTON and OWEN, and every servant of Christ, of every name and region, in preparing the advent of that glorious empire, which shall include ultimately the whole human race. Here, however sundered at times by petty differences of opinion and practice, Pædobaptists and Antipædobaptists, Episcopalians and Dissenters, Presbyterians and Methodists, and every class of pious, well meaning Christians may find ample room to exercise benevolence, and harmoniously unite in diffusing that salutary Gospel, which breathes peace on earth, good-will to men, and glory to God. May the writer and every reader of this sketch seek his sphere of duty, and find his highest enjoyment and honor in furthering this great and noble enterprise.

CHRONOLOGICAL TABLE,

OF REMARKABLE EVENTS IN THE YEARS 1817, 1818, 1819 & 1820.

1817. Jan. The war continued in the Mahratta country. The fortress of Hatrass captured by the Marquis of Hastings. Poonah, and three other fortresses, surrendered at once to the British arms, and an end was put to the Mahratta power in the Concan.

Jan. 1. Lord Amherst arrived at Canton, after an unsuccessful embassy to the Chinese

court; having been dismissed without an audience.

March 4. Mr. Monroe elected President of the United States. In this month there were disturbances among the coal miners in Somersetshire (Eng.) Also, at Manchester a large body had seditiously assembled, and some of them actually commenced their march toward London, but were dispersed by the civil power.

April. A remarkable Imperial Mandate issued in Russia, on Easter Sunday, in favor of the Jews. A conspiracy formed in Sweden to assassinate the Crown Prince, was discovered, and

one of the conspirators banished.

A deep laid plot for the general destruction of property at Manchester, (Eng.) was detected by the vigilance of the magistrates Some of the culprits were sent to London for examinntion. Disturbances also at Carlisle, and in the County of Kildare, Ireland.

Arthur Thistlewood, with Watson, Hooper, and Preston arraigned for high treason.

In the winter and spring of this year, a most distressing sickness was experienced in Italy, Switzerland, and some other countries of Europe, suppose to arise from insufficient nourishment and bad qualities of food; the harvest of the preceding year having been greatly injured. Some of the Cantons of Switzerland experienced the horrors of famine.

June. Disturbances in the Northern Counties of England, particularly in Nottinghamshire. Derby, and part of Yorkshire.

Nev 6. Death of the Princess Charlotte.

In this year Spain agreed to abolish the slave-trade, viz. that it should cease north of the

equator, from Dec. 1817, and universally after May 1820.

1818. Four vessels began to be fitted out in Jan. for making discoveries in the Northern Ocean; two to proceed to the North Pole, (if possible,) and two to attempt a North West

Feb. 5. Charles XIIIth of Sweden died in his 70th year. Bernadotte, who was elected

Crown Prince in 1810, was immediately proclaimed King.

May 28. The new constitution of Bavaria was proclaimed, establishing representative

assemblies, and granting liberty of conscience to all.

The troops of the United States under Gen. Jackson suddenly took possession of Pensacola in E. Florida; and in a very precipitate manner, the general, under guise of a court martial, put to death two British subjects. Messrs. Arbuthnot and Ambrister.

Aug. The government of Spain addressed a manifesto to the great powers of Europe,

soliciting their mediation in restoring her refractory subjects in South America to their alle-

Extraordinary heat throughout Europe during this summer. This was nearly the same in widely different latitudes, as at Rome, Berlin, Madrid, Vienna, Versailles and London.

Sept. 27. The Great Congress of the Allied Powers, met at Aix la Chapelle, and published

their declaration, Nov. 15.

Nov. 15. France evacuated by the Allied Armies.

Nov. 17. Her Majesty the Queen of England died.

Sir Samuel Romilly, an eminent civilian, died in London by his own hand.

29. The French chambers of deputies opened.

Dec. 2. The Abbe Gregoire excluded from his seat by a large majority.

Dec. 19. The Rev. Mr. Jowett landed at Alexandria, on an exploring tour to Egypt, Syris, Palestine, &c.

1819. Feb. 2. Decision of the case of Dartmouth College in the Supreme Court of the United States.

March. Treaty for the cession of the Floridas to the United States, by Spain, ratified by the Senate.

June 8. Four missionaries with their wives sailed from Boston for Ceylon.

July. At Smithfield, (Eng.) a large number of disaffected persons, (many of whom were females,) assembled and with a labored display of flags, mottos, inflammatory speeches, &c. 12. The British Parliament granted a sum of 50,000l. towards assisting those families who might desire to emigrate to the Cape of Good flope.

13. Parliament was prorogued. During this important session a variety of deeply interest-

ing subjects was discussed; among which were the Report of the Committee on the state and effects of the criminal law, the poor laws, &c.

Aug. 16. An immense crowd of "radical reformers" assembled in mob at Manchester,

and displayed the most malignant temper towards the government. They were dispersed by the military, and several lives lost. Mobs assembled also, about the same time at New Cross, Macclesfield, Rochdale, and other places.

Sept. 22, 23, 24. A dreadful hurricane in the West Indies. The Sandwich Island Mission sailed from Boston. Oct. 23. Nov. 3. The Palestine Mission sailed from Boston. Jan. 3 and 4. Cadiz attacked by the revolutionists. 1820.

11. Great fire at Savannab, Geo. which laid nearly one half the city in ruins.

23. The Duke of Kent, 4th son of the King of Eng. died.

29. George III King of Great Britain died in 83d year of his age, and 59th of his reign. Feb. 6. The African expedition, composed of the emigrants for a colony on the coast of

Africa, sailed from New-York in the United States ship Cyane, and the ship Elizabeth.

The Duke de Berri assassinated at Paris. 13. Gen. Quiroga, commanding the army of insurrection, entered Malaga.

Feb. 22. A debate commenced in the British Parliament respecting the grant of 50,000l to the Princess of Wales, and the acknowledgment of her as Queen of England.

24. A conspiracy detected whose object was to assassinate all the ministry. Thistlewood

and nine other conspirators seized.

March 2. Missouri admitted into the Union without restriction of slavery, by a majority of only 4 votes: several members of the Northern States absenting themselves when the final vote was taken; and 4, deserting the interests of the nation, and cause of liberty, voted with the slave-holders.

3. Maine admitted into the Union.

7. Ferdinand VIIth published a decree for the convocation of the Cortes, and swore to the Constitution of 1812.

9 and 10. A massacre at Cadiz by the troops.

March 13. Tumults in Ireland. The county of Clare in a state of insurrection. Tumults in Scotland at the same time.

April 6. A riot at Greenock in Scotland.

May 1. The conspirators, Thistlewood, &c. executed.

The Queen arrived in England.

July 2. The Revolution at Naples commenced. On the 6th the King by proclamation declared his readiness to accede to a constitutional government. The revolution was complete before the 12th.

July 5. Lord Liverpool introduced to Parliament a bill of pains and penalties against the Queen.

22. A great conflagration in the Appenines which destroyed large forests.

Revolution in Sicily

Aug. 15. A great fire at Port au Prince. 17. The trial of the British Queen in parliament commenced.

About the end of August the revolution began in Portugal.

Throughout the months of Aug. Sept. and Oct. an unexampled mortality ravaged the city of Savannah, Geo. Of those attacked with the disease scarcely any recovered.

In the summer of this year a furious war was carried on in Turkey, between the troops of the Sultan, and those of the rebel Ali Pacha of Joanning.

Sept. 9. The trial of the Queen adjourned to Oct. 3.

Austria marched 77,000 troops into Italy.

15. The revolution in Portugal completed.

Oct 6. The revolution commenced in that part of Havti (St. Domingo) which had forractly been under the government of Christophe; on the 17th it became general, and on the 23d the President Boyer was proclaimed at Cape Henry and entered the city with his troops.

MISSIONARY HERALD.

No. 12.

DECEMBER, 1820.

VOL. XVI.

RELIGIOUS INTELLIGENCE.

REPORT OF THE PRUDENTIAL COMMITTEE.

[Continued from p. 522.]

MISSION TO PALESTINE.

Ar the delivery of our last annual Report, the Rev. Messrs. Parsons and Fisk were in expectation of embarking, by the first convenient opportunity, for Asia Minor, with a view to their ultimate residence as missionaries in the Holy Land, or some neighboring region. A very favorable opportunity soon after presented itself, and active preparations were made to embrace it. The missionaries arranged their affairs, visited their near relatives and friends, took leave of many circles of Christians with whom they were acquainted, and arrived at Boston, ready for departure, about the close of October. The short interval which elapsed, previously to their sailing, was employed in a manner most gratifying to the friends of the cause in which they were engaged, and most auspicious to the mission.

On Lord's day, Oct. 31st, at the return of the communion in the Old South church, the two missionaries, and the members of Park Street church, with several clergymen, were present by invitation. While surrounding the table of the Lord, the exhertations, the prayers, and the numberless associations, were calculated to increase that zeal and self-denial, which are peculiarly necessary to the prosecution of this divine work. In the afternoon of the same day, Mr. Parsons preached in Park Street church, from Hosea iii, 4, 5, on the Dereliction and Restoration of the Jews; and, in the evening, Mr. Fisk delivered a farewell discourse, from Acts xx, 22, on the Holy Land. as a Field for Missionary Enterprise. On this occasion, the Old South church was excessively crowded, and a highly respectable audience testified their interest in the subject, by the profoundest attention, and a liberal contribution. The Instructions of the Prudential Committee were then delivered in public. They relate principally to topics, which belong especially to the contemplated mission; and, as they have been printed, and extensively circulated, your Committee need only refer the Board to them.

On Monday evening, the united monthly concert for prayer was held at Park Street church. As the collections at this meeting, for the preceding twelve months, had been made expressly for the Palestine mission, it was peculiarly grateful to join with the first missionaries, in prayer and exhortation, just before their departure.

Having been detained a few days by head winds, and thus allowed a convenient season to take leave of their brothren, they embarked on

Vol. XVI.

board the ship Sally Ann, Wednesday morning, Nov. 3rd, and soon bade adieu to the shores of their native country. It was a part of the plan, that, as the ship was about to touch at Malta, they should seek acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, with a view to cultivate a brotherly intercourse, and to obtain useful information. They entered the harbor of Malta, after a favorable passage, on the 23rd of December. Though the rigid quarantine laws of that island would not permit them to land, they had the happiness to meet Mr. Jowett and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli, where he had resided seven years. From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest in their mission. They were favored, also, with letters of introduction to persons of intelligence and influence, at Smyrna and Scio. Mr. Jowett was at the pains to draw up a paper of hints, for the use of our missionaries; and has shown his love to the cause, and his hearty and zealous cooperation with all faithful laborers, by an excellent letter addressed to the Corresponding Secretary of the Board. This laborious missionary, whose travels in Egypt and Western Asia have been read with eagerness by the Christian world, not only received Messrs. Parsons and Fisk kindly, but, in common with his associates, was at personal inconvenience and expense to meet them almost daily, while they remained in the harbor. This generous attention had the most cheering effect on the minds of those, to whom it was shown, and will make a grateful impression on the hearts of American Christians.

On the 9th of January the ship pursued her voyage, and in six days entered the harbor of Smyrna. The missionaries were received with cordiality by all the gentlemen, to whom they had letters of introduction; particularly, by the Rev. Charles Williamson, chaplain to the British consulate, Mr. Lee and the Messrs. Perkinses, eminent

merchants in that city.

During the voyage, religious services were regularly attended on board, according to the arrangement and at the request of Capt. Edes, from whom the missionaries received many acts of kindness on their passage, and after their arrival. They labored with assiduity for the spiritual good of the ship's company, and were encouraged to hope, that their exertions were not without some good effect. They appear to have been deeply impressed with the moral wants of scamen, and to have ardently desired the salvation of all, who sailed with them.

At Smyrna they found the most satisfactory evidence, that the shores of the Mediterranean present many extensive fields of missionary labor. By the aid of Christians in more favored parts of the world, missionaries may carry the Scriptures and religious tracts into every town and village throughout those benighted regions. There are many professed Christians, to whom immediate access can be gained, and who would receive religious books with gladness. Christian missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the government.

Numerous and powerful inducements urge to send forth laborers into

this part of the harvest.

The acquisition of the Modern Greek, and other languages spoken in Asia Minor, principally occupied the time of Messrs. Parsons and Fisk. They found opportunity, however, to collect useful information with respect to the condition of the people in neighboring regions, and the various means, which could be used, for the promotion of religion. They distributed the Scriptures to various classes of persons, and gave occasional instruction to individuals, who fell into their private society. At the close of a journal, which they sent to this country on the 10th of March, they announce the intention of spending the summer at Scio, (the Chios of the New Testament,) an island 70 miles from Smyrna. Their expectation was, that they should possess superior advantages for acquiring the Modern Greek, under Professor Bambas, the principal instructor of the college there, to whom they had letters from Mr. Jowett, and other gentlemen of high respectability.

On the first Monday in February, the Rev. Mr. Williamson united with the missionaries in the monthly concert of prayer. This was probably the commencement in Turkey of a holy celebration, which will, at some future day, be observed in every village of that populous and extensive empire. The gentleman just named addressed to the Secretary an interesting and affectionate letter, from which it will be

suitable to lay before the Board the following extracts.

"Smyrna, Feb. 1820.

"REV. AND DEAR SIR,—Although our friends, the missionaries, have acquainted you with their safe arrival in Smyrna, yet I would wish to join in the

annunciation of the fact."

"I would first greet you and every member of the American Board of Commissioners for Foreign Missions. Accept of my most cordial salutations, and Christian congratulations, on the happy commencement of an enterprise, which must, in due time, terminate in the completest success—in the conversion of the heathen and reformation of the Christian world. Every attention has been, and shall be paid to Messrs. Parsons and Fisk, and to all their successors, who will come as the messengers of the Lord, as far as my abilities and influence will pos-

sibly avail."

"Within the last fifty years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the Reformation; and will grant that Luther was a great man, sent for the benefit of the human race, though they are far at present from desiring a like reformation. Luther and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with reformation, and know nothing about it. Besides the Christians all around the shores of the Mediterranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for elergy and laity, of which the violation of the most trifling these ignorant people consider as more heinous, than of the most Important law of the state.

"The sale and distribution of the Holy Scriptures, and religious tracts, have been hitherto the only missionary operations carried on, in this country. A missionary visiting the different towns must endeavor, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting Word, in a language intelligible to the

people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts, compiled from the first fathers of the Christian church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce, and unitelligible to the people, as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after Gospel truth."

"Two other important parts of missionary labor remain to be entered upon.

"Two other important parts of missionary labor remain to be entered upon. The first is Education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutious of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest."

The writer proceeds to offer several suggestions, in regard to the best methods of extending the knowledge of Christianity in the Turkish empire. He dwells on the vast good, which could probably be effected by a printing establishment, with Greek, Turkish, and French types, (the latter comprehending the general European alphabet,) at Smyrna; and another at Jerusalem, with Greek, Syriac, and Arabic characters. In the most unqualified manner he sanctions the opinion, which the Committee formed originally, that 'Smyrna is by far the best situation in the Levant for a permanent missionary establishment, on the eastern shores of the Mediterranean, having a frequent communication with all the parts of the Ottoman empire; and that it is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty, which foreigners and Christians enjoy.' The advantages of an extensive printing establishment may be conceived, when it is stated, that though the Greeks are very fond of reading, there is not a single newspaper, or other periodical publication, in all the Turkish dominious. There is little reason to doubt, that the shores of the Mediterranean afford many of the best openings to Christian enterprise; and it surely is not too much to anticipate, that the churches of this country will delight to send back to those central parts of the earth, the inestimable blessings, which were derived from thence, but which have, in the righteous visitations of Providence, been so long banished from the countries, where they were first enjoyed.

MISSION AMONG THE CHEROKEES.

WITH this mission not only the Board, but the Christian community extensively, have become familiarly acquainted. It is near; seemingly even in the midst of us; has intercourse with all parts of the country; is established in the affections and confidence of all, who wish well to the long neglected natives of the wilderness; and, from various causes, has engaged general attention, and inspired elevated hope.

May it please the Father of Lights, that it may continue to be worthy of all these kind regards, and never disappoint its patrons and friends.

The company consisting of Messrs. Abijah Conger, John Vail and John Talmage, with their families, designed for the Cherokee mission; and the Rev. Alfred Finney, with his wife and Miss Minerva Washburn, an unmarried female assistant, for the Arkansaw mission; described in the Report of last year, as having then, as was supposed, just set out from Rockaway, N. J. arrived at Brainerd, on the 10th of November.

Their setting out was delayed by a heavy visitation of Providence. An epidemic prevailed at Rockaway, by which the families of Mr. Vail and Mr. Talmage were visited severely. Two sons of Mr. Vail were buried in one grave; and another, after the company had been detained about three weeks, the bereaved parents were constrained to leave behind, as too feeble to bear the journey. The affliction was deeply felt by them all; but appears to have been made, by divine grace, a means of promoting in them the feelings, suitable for all Christians, and especially for those, who are devoted to the missionary work.

They left their houses and their kindred and friends with tender cheerfulness; went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than nine hundred miles, had a prosperous journey, of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labors and cares, were filled with gladness and thankfulness. "It is a time," say they in the Journal—"It is a time of great rejoicing at Brainerd. We feel, that the Lord has heard our prayers for help; and it is now our duty to render praise. O that we could be sufficiently thankful to our gracious Savior, for the abundant mercies, which we have experienced, and the sweet consolations now afforded us."

On the 3d of January 1818, the Rev. Ard Hoyt with his family, and the Rev. Daniel S. Butrick, arrived at the station; and the Rev.

William Chamberlain, on the 10th of the ensuing March.

About the last of May of the same year, Mr. Kingsbury with Mr. and Mrs. Williams, left this mission, for the purpose of commencing an establishment in the Choctaw nation: and your Committee regret to state, that about four months ago, Mr. Talmage, from some feelings of discontentment, retired from the mission.

It will be grateful to the Board here to be refreshed with a quotation from a letter of the Rev. Cyrus Kngsbury, 30th June, 1817.

[See Pan. for Aug. 1817, p. 384.]

Such were the beginnings of our Cherokee mission three years and some months ago. During the first year, Mr. Kingsbury and his two assistants, Messrs. Hall and Williams with their wives, were the only members of the mission, bearing with exemplary fortitude and cheerfulness the privations and fatigues and discouragements of untried and arduous situation and enterprise.

There remains of the mission Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey,

about 20 years old, and a devoted helper of excellent promise; Mr. Vail with his family, Mr. Butrick, Mr. Hall with his family, and Mr.

Chamberlain with his family.

Mr. Milo Hoyt, who served with his father in the work, as a true son, has lately been married to an amiable and distinguished native convert, Lydia Lowry. And as, by this marriage, he has become entitled to all the privileges of a native Cherokee, he thinks, that by occupying a situation near the establishment, or in an eligible place for a local school, he can well support himself, and render as much service to the mission, as if he were under the immediate direction of the Board.

The general plans and operations of the mission are all known to the Board and to the community. Of the state and appearance, particularly of the establishment at Brainerd, as found in December, a detailed and authentic account is given in the Report of the Visiting Committee, the greater part of which it is deemed fitting to quote in this place: [See Pan. for March, p. 132.]

This witness unquestionably is true, and should be recorded for

the praise of divine grace.

At the time of the first Report referred to by the Visiting Committee, the buildings of the establishment were described by the Treasurer upon the spot, only a few days before, as follows: [See Pan. for July,

1818, p. 339.]

"There have since been built," say the Committee, "four cabins for the accommodation of the pupils, and a large cabin-house in which the girls are taught." Also, "the frame of a barn is raised and covered." And since the Committee were there, besides finishing the barn, they have erected a house for Mr. Conger's family, and a warehouse about six miles distant, on the banks of the Tennessee, for the purpose of receiving corn and other articles conveyed for them upon that river; and a saw-mill is in forwardness with some other buildings.

To the farm, of which about sixty acres were in a state for cultivation, when the Visiting Committee were there, large additious and improvements have been made, and are making. The design, indeed, is entered upon with spirit, to raise from the farm, as soon and as fast as possible, a large and increasing proportion of the corn, and other productions of the soil, necessary for the establishment.

The number of scholars in the two schools at Brainerd has not been definitively stated in any recent communication; but the general representation has been, that the schools are full, and in a highly satis-

factory state.

The gracious influences from on high, which have been so signally the glory of this mission, appear to be still continued. The young man John Arch, of whom so interesting an account is given by the Visiting Committee, has since been received to the church. Another hopeful convert also has been received, David Brown, a brother of Catharine. To your Committee, and to many others, who have seen him, he appears to be a youth of great promise. He is now in our school at Cornwall.

The whole number, gathered from the wilderness into this mission church, and thus made fellow citizens with the saints, and of the

household of God, including four or five black persons, is about twenty. A considerable number more; some at Brainerd, and some at other places in the nation, where our missionaries have bestowed attention, are made subjects of deep religious impressions; and several of them

hopefully of renovating grace.

At Springplace also—and it is with high and heartfelt pleasure, that your Committee report and record the fact—at Springplace, where the Rev. John Gambold, the venerable Moravian missionary, with the excellent helper, his wife, has been for years laboring for the good of the Cherokees, with the spirit of humility, devotion and perseverance, by which the Union of Brethren has been long and eminently distinguished,—the power of divine grace has lately been manifested; and three or four persons of consideration and influence, in that part of the nation, have come as believers to the ordinances of Christ; and others give serious attention to divine instruction.

In the Report of the last year, the design was submitted of establishing at eligible places, in different parts of the nation, local schools, in connexion with the primary establishment at Brainerd; and it was stated, that for one school of this kind a place had been selected, and preparations were in forwardness. This station, called Talony, was assigned to Mr. Moody Hall, who, in the infancy of the mission, bore, with the Rev. Mr. Kingsbury, and Mr. Williams, the burden and heat of the day. A house for his family, and a school house have been erected; and the school was opened on the ninth of May. In a letter, deted Lyng 20th Mr. Hell green.

dated June 30th, Mr. Hall says:

"About twenty entered the school the first week; and it has gradually increased to fifty. These, however, do not all attend constantly. A number probably entered from curiosity, not intending to learn. There are about thirty-five who regularly attend, and undoubtedly will continue their attendance, if the school is judiciously managed. The school I think very premising, and the natives gen-

erally appear highly satisfied."

"You will doubtless expect to hear some particulars relative to the general management of the school. It is always opened and closed by reading a portion of Scripture, singing and prayer; and these exercises are often preceded by such remarks as most sensibly strike my mind. A number of the neighbors are generally present at the evening exercises. Three hours are spent in the fore part of the day, and three in the latter part, in teaching, Saturdays excepted. I require all the scholars to attend meetings on the Sabbath, when they are specially taught the principles of our holy religion. Their progress in general is good, fully equal to my expectations, considering their advantages.

"We have three orphan boys in our family; and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, 15 or 20 boys and girls who are real objects of charity, might be obtained immediately. These we have give us great satisfaction and are truly dear to us.

"Since the school house has been in a situation to be occupied, meetings have

been constantly held in it, and from 75 to 100 have attended.

"My labors are great, and constantly increasing. There is enough at this place on the Sabbath, for two or three active servants of the Lord to do. I have generally taught a Sabbath school for the blacks, and occasionally several adult Cherokees have been instructed on that day. I spend half an hour, both before and after meeting, with the children of the school."

This school at Talony was established in compliance with the earnest solicitations of the principal men of that village and the vicinity: solicitations, not less carnest, have been made from other considera-

ble places in the nation; and particularly from the neighborhood of Fort Armstrong in the south, near the Creeks, and distant from Brainerd about 60 miles; and from Creek Path on the west side of the na-

tion, about 100 miles distant.

Early in December such representations were made to the missionaries, of the dispositions and desires of the people near Fort Armstrong, as engaged very serious attention. These representations were afterwards repeated, and it was deemed advisable, that Mr. Chamberlain should make a visit to the place. On his return, the following account was entered in the Journal. [See Pan. July, p. 315.]

On hearing this statement, it was resolved, that Mr. Milo Hoyt should go to Chatooga and commence a school without delay. Accordingly he left Brainerd for the purpose, on the 3d of April, taking with him his wife and younger brother Darius. In a letter dated

June 9th, the Superintendent writes:

"The number of scholars has been small,—seldom or never more than 17 or 18 at a time. Still we have great hope that it will increase, and much good be done. There are many things, which render it desirable to maintain our position there, even should the number of children continue to be small. That section of the country appears to be in greater darkness than almost any other part of the nation; if we except, perhaps, the mountains towards Carolina. It is in the neighborhood of the Creeks, has considerable intercourse with them, and is remote from any settlement of whites. Several natives of influence reside there, who are very anxious to have the people instructed."

In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick. In the Journal, March 4, is the following passage: [See Pan. Ap.1820, p.186.]

Mr. Brown, the father, brought a letter, signed by himself, and

others, and in terms as follows:

"We, the headmen, chiefs of the Creek Path town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighborhood, as the distance from this part of the nation to Chickamaugah is so great, as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise twenty or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands, this 16th February, 1820."

It was resolved, that Mr. Butrick should go to Creek Path. On the 11th March he left Brainerd, taking John Arch with him: and on the 8th of April he wrote a letter to his brethren, in which he gives the following account: [See Pan. for July last, p. 315.]

Speaking of the progress, which the children have made in these few days, Mr. Butrick says: "About 14 who knew none of their letters, have learned them, and read in syllables of two letters and some

in three."

The above appears to have been written on Saturday. Sabbath evening he adds: "To-day we have had a large collection of people for this country, about 100 Cherokees and blacks."

Referring to this station, the Rev. Mr. Hoyt, June 9th, savs-

"The first school being well filled with scholars to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house—with surprising despatch they finished one of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. Hopes are entertained of the saving conversion of several; and Br. Butrick has written for our advice respecting the immediate formation of a church there."

These statements and representations shew at once the spirit and operations of the mission, the dispositions of the Cherokee chiefs and people, and the kindness of God our Savior; and, in these several respects, were deemed by your Committee, too interesting to be tedious,

though particular, and in some instances minute.

From the whole, it will be seen, that the "field is indeed white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal." Compared, however, with the pleuteousness of the harvest the laborers are yet few; and their hearts and their hands are filled and burdened. Both Mr. Butrick and Mr. Milo Hoyt engaged in the new schools, under the pressure of argent circumstances; and as soon as they can be relieved by others, who shall go to the help of the mission, they will be otherwise employed.

The purpose of Mr. Hoyt has already been mentioned. Mr. Butrick has for a considerable time, been giving what attention he could to the acquisition of the language, with a view to his being chiefly employed in visiting families and neighborhoods, and preaching, without needing an interpreter, in the different parts of the nation. This has, from the first, been regarded as an important part of the general plan of operations; and its importance is continually more and more strongly perceived and felt. With all his other avocations, his proficiency in the language is such, that he converses and discourses in it with considerable facility; and, with the assistance of David Brown, he has composed a Cherokee Spelling Book, which has been printed for the use of the mission.

In the schools of the mission, there are now more than 200 pupils. In other places, schools are wanted. Indeed, throughout the nation there is a general and strong impression in favor of having their children instructed in the learning and arts of civilized life; and were sufficient means supplied, the greater part of the children, of suitable are might at once he hought under a system of instruction.

age, might at once be brought under a system of instruction.

A disposition favorable to preaching, is also prevailing. As appears from what has now been cited, wherever the missionaries go, they find a welcome reception; and people readily come together to hear them. At several places, also, besides the places of the schools, they have regular opportunities for preaching. In their Journal, Dec. 5th, they say: [See Pan. for March, p. 123.]

In the great and beneficent design of bringing the Cherokees into the pale of christianized society, the Rev. Mr. Gambold is an inestimable worker. Springplace, where he resides, is only about 35 miles distant from Brainerd; and from the commencement of our mission there has been, between him and our missionaries, the most perfect good understanding, and affectionate intercourse and fellowship. In the Brainerd Journal, Nov. 9, 1819, is a passage, which well deserves

a place in this Report. [See Pan. for Feb. last, p 87.]

The sentiments of these proposals are worthy of the respected society, from which they emanate; and perfectly accordant with them are the views and feelings, which, from the first, your Committee have been studious to cherish in their own minds, to inspire in the breasts of the missionaries, to infuse into the proceedings of this and our other missions, and to cultivate and promote in all their intercourse and transactions with other societies and connexions. And the representations here given of the altered state and disposition of the Cherokees must strike every mind with great force, and press home to every heart most powerful motives to seek their good.

MISSION TO CHOCTAWS.

"The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white,—and the experience, which he had in commencing and advancing the Establishment at Brainerd, combined to render it, in the view of the Committee, highly important that the superintendence of the Choctaw mission should be committed to him." Such was the statement made in the Report, two years ago, at the commencement of this mission; and your Committee think it right now to say, that the confidence thus expressed has been fully justified, and the anticipations thus made public have even been surpassed, in what has been realized.

The place now called Elliot, the primary seat of this mission, is within the chartered limits of the State of Mississippi,—on the Yalo Busha creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd,—70 miles west of the Chickasaw Agency,—100 north of the Choctaw Agency, and 145 from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgement of the On the 29th, Mr. Peter Kanouse and his brother John G. Kanouse with his wife, from Rockaway, N. J. and Mr. Moses Jewell and wife, from Chenango Co. N. Y. arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga Co. N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracut, Mass. and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H. were gratefully welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by

the arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y. and Mr. Isaac Fisk, a highly approved blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson Dyer and Mr. Zechariah Howes, agriculturists and school-masters, in the prime of life, reached the station, from Ashfield, Mass. Their companions, on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, from Salisbury, N. Y. were left some distance behind, on account of sickness; and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, and then expected to proceed to the station from South Carolina before winter, owing to circumstances not to be controlled, found it necessary to defer going until spring; and, having returned to visit his friends in New England, he set out from Columbia. Con. June 1st, with instructions, for purposes of agency, to proceed leisurely and somewhat circuitously, to Elliot He was at Marietta, in Ohio, about the middle of August.

On Wednesday of the last week, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them accustomed to school keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four waggons from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New Jersey. And the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life,—returned also, with his wife, from the mission.

Only a week after, on the sixth of September, the mission was still farther diminished and deeply afflicted, by the decease of the younger Mr. Williams. His disease was distressing and rapid, but his mind was steadfast and serene; and his death peaceful and consolatory. In the Journal the following very affectionate and honorable memo-

rial is recorded: [See Pan. for Jan. p. 28.]

This beloved and lamented youth, was hardly nineteen years old, when with uncommon maturity of mind, and strength of modest, fervent, and active piety he entered the service; saying, in a letter written at the time, "I have a desire to do all the good I can. I feel willing to be spent in the service of my God." His revered and respected father could say, -- and did say, -- in answer to inquiries with respect to his feelings on the subject: "I would hereby, and do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the service of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son, or a daughter, if God calls them, and they can be of any service? God forbid. Take them, therefore, dear Savior; take them, my Lord and my God. O take them, ye servants of the most high God, ye agents for God, in behalf of the suffering, benighted Pagans; send them wheresoever your wisdom and prudence shall dictate."

Happy son! Happy father! And not the less happy for what the Lord, in his sovereign wisdom, has seen fit to do in this early removal.

Nor by such a death will the cause eventually suffer.

There are now belonging to the mission, already in the field and on their way to it, thirteen men and nine women. [See Pan. for Sept.

p. 416.]

At Efficient they have cleared fifty or sixty acres of excellent land for cultivation, a good proportion of it bottom land of inexhaustible fertility. Several acres of the land were cleared by the native boys of the school, under the direction of their immediate instructor, Mr. Williams. In their Journal, the last of December, the brethren give this general account of the produce of the preceding season: [See Pan. for July, p. 822.]

The buildings for the establishment are eight commodious log cabins occupied as dwelling houses; a dining room and kitchen contiguous, fifty-two feet by twenty, and with a piazza on each side; a school house thirty-six feet by twenty-four, of hewn logs and finished on the Lancasterian plan; a mill-house thirty-six by thirty; a commodious blacksmith's shop and joiner's shop; a lumber house and granary; a

stable, and three or four out-houses.

There are belonging to the mission more than two hundred neat cattle, including calves;—teams of oxen and horses, waggons, carts, ploughs and other implements of husbandry, suitable for a large plantation;—mechanical tools for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

In the school, there are seventy or eighty children and youths, male

and female. [See Pan. for Feb. p. 80.]

In this connexion, two or three paragraphs, from the Journal of the mission, will open some interesting views. [See Pan. for July, p.

320-322, & for Aug. p. 367.]

From the first the Choctaws,—the chiefs especially, have manifested toward the mission the most friendly dispositions. They have done more than merely to give their consent to the establishment, and allow their children to be instructed; but of the sincerity and ardoar of their desire for the instruction of their children and improvement of their nation, they have given substantial and unexampled proofs.

"It has been our endeavor," says Mr. Kingsbury, "to impress on the minds of this nation the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of liberality, as unexpected as it is encouraging."

In the Report of the last year, it was stated, that soon after the ressionaries arrived in the nation, the king Puck-sha-nub-bee gave

for the school \$200 to be paid annually from the annuity by his part of the nation, from the U.S.; and that at a Council of the Nation in the fore part of August, after an address made to them by Mr. Kingsbury, a subscription was opened upon the spot; and 85 cows and calves and \$500 dollars to be paid annually, and \$700 as a donation to the Establishment, were subscribed. Your Committee have now the gratification to report other and greater donations.

"At a treaty holden in 1816, the Choctaws sold a tract of country for which they are to receive of the U.S. \$6,000 annually, in cash, for 17 years. The nation is divided into three districts, called the Upper, the Lower, and the six Towns. At a council, holden on the 4th Sept. by what are called the Lower towns; including the northeast part of the nation, between the public road and the Tombigby river it was voted unanimously, that the sum of \$2,000, their proportion of the \$6,000 above mentioned, be appropriated to the support of a school in their own district, under the patronage of the American Board. They also sent a letter to the Chief of the Upper towns, in which Eiliot is situated, requesting them to appropriate their proportion, an equal sum, to the support of this school."

From another District the following communications have been received. [See Pan. for Aug. p. 368.]

In a letter to Mr. Kingsbury accompanying these documents, Eden Brashears, Esq. acting agent in the absence of Col. McKee, says:

[See Pan. for Aug. p. 568.]

Mr. Kingsbury, in a letter 5th of May, says, "It is probable that an alteration will be made, so that the \$2,000 dollars annuity will go to the Establishment, leaving the particular application of it to our own discretion, with the understanding that there shall be a black-smith's shop connected with it on the plan of the one at Elliot."

In the beginning of June, this national bounty was completed, by a like formal donation, on the part of the District in which Elliot is situated, of their part of the annuity \$2,000 for that Establishment. And on the occasion the following Letter was addressed to the Cer-

responding Secretary. [See Pan. for Aug. p. 379.]

These donations and communications speak for themselves; and they speak with an emphasis that should arrest every mind—with a pathos that should touch every heart in this Christian land. They betoken an influence from the All-powerful Spirit that originally caused the light to shine out of darkness. The movement presses upon the mission with the force of a mighty rushing wind. The missionaries have found it impossible, and your Committee have found it impossible, to proceed as fast as it would impel them. They have felt it however to be their duty—as they have found it to be a matter of necessity—to do what they could, towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an Establishment in the Lower Towns, the District which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. "It was agreed by the Brethren," says Mr. Kingsbury, "that I should select the site. have a house erected and preparations made, for raising a crop.

After making all possible arrangements for the mission at Elliot, I left there on the 10th of February for the purpose of commencing the contemplated establishment. [See Pan. for Aug. p. 365—367.]

After sustaining almost incredible labors and hardships, with sur-

After sustaining almost incredible labors and hardships, with surprising fortitude and alacrity, Mr. Kingsbury makes in his Journal,

March 23d, this affecting record.

"Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make

this house a Bethel, and fill our hearts with gratitude and praise.

"March 25. Hiving made arrangements for a garden and cornfield, set out on my return to Elliot." He arrived at Elliot in health on the 29th, and the grateful note was made in the Mission Journal, "The Lord has been gracious to him and those with him, in preserving their health amidst their exposure to cold, wet, and fatigue."

In their letter 12th June, speaking of these beginnings at Ooktib-be-ha, the Brethren say: [See Pan. Sept. p. 416.]

ARKANSAW MISSION.

Or the particular reasons which induced to this mission, a brief statement was submitted in the Report of the last year. And it was then also stated that the Rev. Alfred Finney and the Rev. Cephas Washburn, were designated for the mission, and were under directions to proceed—the former from Vermont, and the latter from Georgia—to Brainerd, and thence together to Elliot. There they were to leave their wives, until they had visited the place for their establishment in the Arkansaw country, and made some inceptive arrangements and prepared some accommodation for their families.

Conformably to the directions they proceeded with their wives to

Brainerd in October and November.

Our feelings on entering the [Cherokee] nation," says Mr. Washburn, "and beholding the natives of the same country to which we were going as heralds of mercy, are better conceived than described. Suffice it to say, we have never seen any strangers towards whom we felt our hearts so powerfully drawn in affection. When we beheld them in their ignorance, and thought of the worth of their souls, we felt that no service was too great to be performed, no sacrifice too dear to be made, no trial's too severe to be endured for their salvation. Our meeting with the dear brethren and sisters of the Brainerd mission, was grateful toour hearts. They gave us a most cordial welcome, and their Christian society was truly refreshing. Never have we found a family to which, in so short a time, we have formed so strong an attachment. When introduced to the dear Cherokee brethren and sisters, we could only say, "this is the Lord's doing," Sarely, if the Christian community could see and converse with these children of the forest, now lambs of the Redeemer's fold, they would consider this fruit of raissionary labors more than a double equivalent for the expense of establishing and supporting missions among the heathen. By faith, I trust, we were enabled to look on the school as a fountain, from whence streams of salvation should finally flow to every part of the Nation."

"They left Brainerd on the Soth of November, and after almost incredible difficulties and dangers, from filled swamps and creeks, from wet and cold, and hunger and unsheltered lodging, they arrived at

Elliot on the 3d of January. In a letter of the 12th of the same month

they say: [See Pan. for April, p. 172.]

As the season was not favorable for travelling in the country, they tarried at Elliot, helping the missionaries there until the fore part of February, when they made an attempt to proceed to the Arkansaw, of which an account is given in a joint letter, March 8th.

"From what was stated in a letter of February 1st, you doubtless expected our next communication from the Arkansaw; at least this was our expectation when we last wrote you. But Providence, which ever orders wisely, has caused in this respect a severe disappointment, which has greatly tried the feelings of our hearts. Some account of our fruitless attempt to get to the Arkansaw will explain our meaning."

Their attempt in a word was frustrated, by the rise and overflowing of the Mississippi which rendered it impracticable to get to the Arkansaw by land, and extremely difficult and dangerous, if at all practicable by water. They explain the circumstances very fully and satisfactorily; and proceed to say:

"All the circumstances as presented to our minds induced the belief, that our object would in no degree be forwarded by a visit to Arkansaw, were it possible to accomplish it at that time. We were hence led to the conclusion, though reductantly and tardily, that duty, if not necessity, required our return to Elliot. In pursuance of this conclusion we retraced the steps we had taken and arrived

here 29th ult.

"What good will result from this part of our seemingly fruitless wandering, is at present unknown. Our visit to the Walnut Hills, was however very seasonable to the temporal concerns of this mission; as we found on our arrival there a considerable part of the supplies, forwarded from Boston and elsewhere, in a condition soon to be destroyed. We put them all into a safe condition till they can be brought up the Yazoo, which will be probably soon. While at the Hills we had opportunity to preach several times, from which may result spiritual good to some there, who, though willing to hear, are destitute of a saving knowledge of the gospel.

"Our return also was seasonable to the spiritual interest of this mission; as brother Kingsbury is absent and expected to be for some time, on the Tombigby, making arrangements for a new establishment for the benefit of the Nation. In the mean time, nothing is done for the furtherance of the particular object of our mission. Had it not been for some unforeseen and unexpected delays at and soon after the commencement of our enterprise, we might have reached, in human view, the Arkansaw in the mouth of December, according to the expectation of the Prudential Committee. But the delays and hindrances were entirely provi-

dential, beyond the control of those concerned in them.

"While our own particular en erprise is calling us here, anxiety and suspense are constant attendants. What the Lord intends by retarding our progress and disappointing the expectations of the Prudential Committee in us, is yet to be unfolded. We fear that our fight and courage will fail, and that the confidence placed in us, and the patience of the Prudential Committee and of the Christian public will be exhausted, before we shall be established in the field of our future labors. We hope we have an interest in your prayers, if not for ourselves, yet for the influence our conduct may have upon the precious cause of Christ."

By these disappointments and delays the intended commencement of the establishment in the Spring was prevented; but the countervailing advantages are not of small consideration. Besides the very timely help afforded to the missions at Brainerd and Elliot, Messrs. Washburn and Finney, by their residence at those stations, had opportunity for acquiring knowledge and experience of prime and substantial importance. After their return from the Walnut Hills, they remained at Elliot, taking part in the work there, until it was supposed the state of the rivers would admit of their proceeding to their destined station. Since their departure from Elliot, no intelli-

gence has been received from them.

Mr. Jacob Hitchcock of Brimfield, Mass. and Mr. James Orr of Groton, Tompkins Co. N. Y. young unmarried men, who had offered themselves for the service, with expressions of readiness and desire to devote themselves unreservedly for life, with all that they possessed, and whose testimonials, as to their qualifications for assisting in the schools and in the agricultural and mechanical branches of the general work, were highly satisfactory,—were designated for the Arkansaw establishment. Conformably to their instructions, they proceeded to Pittsburg, at which place they arrived the last of April;—and there in company with their brethren destined for the Choctaw mission, took passage upon the river;—hoping to meet Messrs. Finney and Washburn at the post of Arkansaw, and with them thence to proceed to the proposed seat of the mission.

Your Committee can only express the hope, that, under the protection and guidance of Providence, the several members of this mission have safely reached the field of their future labors, and that they all experience in equal measure the gracious blessing which has so signally attended their brethren at Brainerd and at Elliot. Other devoted individuals are holding themselves in readiness to go forth to their assistance as soon as it shall be deemed advisable for more to be

sent.

MISSION TO THE SANDWICH ISLANDS.

For several years past, the eyes of the Christian community have been fixed upon Owhyhee, and the neighboring islands, as an inviting field for missionary labor. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that his young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

The period arrived, soon after the last annual meeting, for sending forth a mission, which had been thus contemplated; and which had

excited the liveliest interest, and the most pleasing anticipations. The passage having been engaged, and other preparatory arrangements made, the mission family assembled in Boston, on the 12th of October. It consisted of twenty-two persons, and presented a most interesting collection, rarely if ever surpassed on a similar occasion. The Rev. Messrs. Bingham and Thurston had been ordained as ministers of the Gospel. Mr. Daniel Chamberlain, of Brookfield, Mass. a farmer in the prime of life, who, by his own industry and good management, was placed in very eligible worldly circumstances; Dr. Thomas Holman, who had just finished his education for the practice of medicine; Mr. Samuel Whitney, a student in Yale College, capable of being employed as a catechist, schoolmaster, or mechanic; Mr. Samuel Ruggles, a catechist and schoolmaster; and Mr. Elisha Loomis, a printer, having previously offered themselves for this service and been acceptcd, went forth desirous of carrying the arts of civilized communities, as well as the blessings of the Gospel. Mr. Chamberlain had been the head of a family for 13 or 14 years, and took with him a discreet and prous wife and five promising children. The other persons who have been named, had formed recent matrimonial connexions, and obtained, as helpers in the work, well educated females, of the fairest character for piety and virtue. To this goodly company were added Thomas Hopoo, William Tennooc, and John Honoore, natives of the Sandwich Islands, who had been educated at the Foreign Mission School, instructed in the doctrines and duties of Christianity, and made partakers, as was charitably hoped, of spiritual and everlasting blessings. They burned with the desire of imparting divine truth to their brethren according to the flesh. All the adults here mentioned were formed into a church of Christ, with very impressive solemnities, and were committed to the pastoral care of the two ordained missionaries. This infant church, soon after its organization, celebrated the Redeemer's sacrifice, and invited to its communion all who love our Lord Jesus Christ in sincerity. The season was refreshing and delightful. Numerous friends of Christ and of missions pledged themselves to each other, and to the departing family, never to forget them when removed to another hemisphere; to pray for them with affectionate importunity, and to contribute for the supply of their temporal wants, and for the general success and prosperity of the mission. The instructions of the Prudential Committee were delivered in the presence of a great assembly, and amid many tokens, that the cause of Christ among the heathen was taking a new and stronger hold upon the affections of his followers.

On Saturday, Oct. 23d, the mission family embarked on board the brig Thaddeus. Capt. Andrew Blanchard. Previously to their taking a final adieu of their friends and their country, they stopped on a spacious wharf, and there, surrounded by a multitude of Christian brethren, were commended to the favor of God by prayer, and united in a parting hymn. The vessel soon weighed anchor, and sailed a few miles into the lower barbor, whence, on the following day, she put to sea. After she had been 50 days on the voyage, and had passed the equator, the missionaries had an opportunity to write hasty letters to the Committee, and to enclose copious journals to their friends. They had all been well, with the exception of a somewha uncommon share

in sea-sickness, and were united and happy among themselves, cheered with anticipations of usefulness among the heathen, and employed, as they had opportunity, in communicating religious knowledge to the ship's company, and improving the Christian character of each other, with a particular view to the duties, which would devolve upon them

in their arduous undertaking.

What trials await these beloved brethren and sisters it is impossible for man to foresee; nor ought we to be anxious. Trials of some kind undoubtedly they, as well as all other missionaries, must expect. That they may not be elated by prosperity, nor disheartened by adversity, but may lead humble, prayerful, laborious lives, feeling their dependence upon God, and gratefully acknowledging every token of his favor, will be the unfeigned petition at the throne of grace, frequently offered by their numerous personal friends scattered widely through our country, and by all the friends of missions, to whom their

design and destination shall be known. It is proper to mention here, with expressions of gratitude to the Supreme Disposer, the astonishing change, which took place at the Sandwich Islands, just at the time the missionaries were embarking To the surprise of all, who had been acquainted with those islands, the government and the people unanimously, or nearly so, determined to abandon their idols, and to commit them with all the monuments of idolatry to the flames. This was done at Owhyhee. then at Woahoo, and then at Atooi, with no dissent, much less opposition, except that, in the former of these islands, a chief of secondary influence stood aloof from the whole proceeding, and preserved an idol, which had been presented to him by Tamahama. The accounts, given by eye-witnesses, are perfectly explicit and harmonious, as to these facts. Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter, to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission. sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen. It is hoped, that he was received by his father in health and peace, several months before the abovementioned letter, the principal object of which was to solicit his return, arrived in this country.

The principal means, which Providence used to bring about this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God, to many in the islands of the Southern Pacific, the distant rumor of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of

cruelty, the altars, and the idols together.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS From Oct. 91 to Nov. 90

From Oct. 21 to Nov. 20.		
		Total.
Abington and Bridgewater, Ms. Soc. for edu. hea. chil. by Mr. Daniel Sawin, Treasurer,	\$27 00	\$87 00
Amherst, Ms. (2d parish,) Char Assoc of Young Females, by Harriet Dickenson, Treas. for NATHAN PERKINS,	12 00	24 00
Andover, Ms. Mr. J. Clement, by Mr. J. R. Barbour,	2 00	
Mr. John Foster, two shares in the Union Bank, Boston, —(North parish.) Two ladies,	200 00	
(North parish.) I wo ladies,	2 00	
A boy, for the mission at Elliot,	50	
Antrim, N. II. A small society of females, for the mission at Elliot,	3 20	
Ashby, Ms. Mon. concert, for the mis at Elliot, by Mr. Jona Blood, Ashburnham, Ms. Fem. Cent Soc. for the mission at Brainerd, by Mary	5 00	44 00
Ashburnham, Ms. Fem. Cent Soc. for the mission at Brainerd, by Mary	10.00	42 85
Coolidge, Treas. Battimore. Franklin Street Juv. Mite Soc. for Nicholas Patterson,	19 85	42 03
at Brainerd,	13 00	53 75
Do - Franklin Street Fem. Juv. Mite Soc. for CAROLINE SMELT at		
Brainerd, by Martha Patterson, Treas.	13 00	55 75
Basle, Switzerland. From the Baron de Campagne, by the Rev. The-		
ophilits Blumhardt, for the Foreign Mission School at Cornwall,	212 00	
Bethel Congregation, (Augusta Co.) Vir. by Robert S. Young, Treas. remitted to the Rev. D. A. Sherman, Knoxville,	15 86	
Beverly, Ms. Collec. in a school kept by Eliza Foster and Sally Obear;	12 00	
for ed hea. chil.	3 10	
Collec from chil in Sab. School of 3d congrega, for ed. hea. chil.	5 90	
Blandford, Ms. The heirs of N. H. Esq.	7 50	
Boston. "A Steward of the bounty of heaven,"-for the permanent fund,		
\$200; for immediate use. \$50,	250 00	
Mr. N. Willis, towards educa. a Cherokee child to be named Boston Re-		
corder, United Mon. Con. Old South, Park St. and Essex St. churches, for the	13 25	
mis. to Jerusalem,	53 28	1,342 58
A laboring mechanic, who, on the prospect of obtaining a job, resolved,	00.00	
if he should obtain it, to make this donation, A friend, for JAMES GIRDWOOD. 3d payment,	20 00 12 00	
A charity box kept in H. Farrar's shop, Newbury Str. for the Chero-		
kee mission,	1 83	
From C. W. an unexpected remuneration for services,	2 00	
and the Vicinity Ladies; for a female child at Brainerd, named MARY		
Mason, by Mrs. Storrs,	5 00	120 00
Boxborough, Ms. Mr. Joseph Stone, \$5 for Christianizing the heathen in India, and \$5 for those in America,	10 00	
Fem. Aux. Mis. Soc. for ed. hea. chil. in India, by Sarah Mead, Treas.		42 10
Boxford, Ms. A lady,	1 00	-20 10
Bradford, Ms. Young Men in the Academy, for Amer. Aborigines, by		
I. Tompkins, jun.	6 00	12 00
Sister's Circle in the Academy, residue of paym. for PARKER KIMBALL		
HASSELTINE, and FANNY BAKER, by Sarah Kimball,	5 00	24 00
Fem. Associa, in the Acad, for ed. hea. chil. by Mr. Green,	25 80	45 80
Brimfield, Ms. (See Monson.) Brookfield, Ver. Mon. Concert by the Rev. Elijah Lyman,	8 00	17 07
Fem. Juv. Soc. for ed. hea. chil. in the East by do.	9 20	60 21
Gentlem. Assoc. for ed. heath. chil. in the East by do.	11 00	94 39
Brunswick, Me. Fem. Juven. Soc. for JESSE APPLETON, at Brainerd, a		
quarterly paym. by Narcissa Stone,	8 00	49 47
Buckland, Ms. Fem. Char. Soc. by Lilly Jones, for Am. Aborig.	13 00	48 00
Rebecca Bosworth for do.	1 00	40.45
Gent. For. Miss. Assoc. by Mr. Alpheus Brooks,	7 00	19 60
A friend to the Indians, Buffalo, N.Y. Children's Educa. Soc. for a child to be named JASPER	1 00	
Conving, by Mr. J. S. Hudson,	12 00	
Burton, O. For. Miss. Associa. by the Rev. Luther Humphrey,	2 87	15 62
William Hobart, a child 7 years old,	63	
Camden, S. C. A lady, by the Rev. Dr. Worcester, -	10 00	
Canandaigna, N.Y. Ladies Society in aid of the Foreign Miss. School,		
by Miss Battelle,	22 75	71 75
Cameten, N. Y. A friend of missions, by Mr. Joel Wood,	3 00	

Donassons to the eline Source of Control of 2011 2.22	004	20103
Another do.	1 00	Total.
Catskell, N. Y. Orrin Day, Esq.	150 00	
Ezra Hawley \$10, Daniel Mitchell \$3,	18 00	
A Brace, N. Elliot, \$5 each,	10 00	
Thomas B. Cooke,	20 00	
Mrs. S Porter, Miss Laura Porter, William A. Porter, Wilkes Hyde,	1 00	
\$1 each, Churlestown, Ms. Females in the 1st congrega, church, by Martha Edes,	4 00	
for three children in Ceylon,	9 50	252 85
Chesterfield, N. Y. Mr. Martin Adgate, the produce of a field devoted	2 00	202 00
to missionary purposes, /	10 00	
Benjamin Pardy, Enos Hemingway, \$2 each,	4 00	
Chili, South America. Joaquin Edwards,	3 00	
Ciinton, N.Y. Mr. Philip Taylor, by the Rev. Dr. Davis, \$5; Mrs. Phebe	0.00	
Tenney, \$3, Conway, Ms. Young Men's Charit. Soc. for a child to be educa, at Brain-	8 00	
erd, and named Joseph Emenson, out of respect to their aged pastor,	30 50	140 65
Cornish, N. H. Assoc. for educ. hea. chil. by James Ripley, Esq	10 50	36 95
Contributed by chil. in Sabbath schools, for do.	7 80	00 00
Fem. Hea. School Society, by Betsey Smith, Treasurer,	5 49	34 70
Fem. For. Miss. Soc. by Mrs. Rowell, Treas.	9 10	107 98
Coventry, Con. (N. parish.) A contribution for Am. Aborig. by the Rev.	0 80	
W. Potter, Cummington, Ms. Soc. for promot. Christian Knowledge, by Wm. Pack-	2 75	
ard, Treas.	8 00	100 56
Literary and Charit. Soc. by do. for miss. at Elliot.	6 00	100 30
Danby, N. Y. Mon. concert, by the Rev. S. Parker.	3 25	
Danby, N. Y. Mon. concert, by the Rev. S. Parker, Deposit, N. Y. (Del. Co.) Monthly concert, by the Rev. Elisha Wise,	10 00	
Esperance, N Y. Fem. For. Mis. Soc. by Elizabeth Cumpston, Treas.	8 31	18 81
Evansville, Indiana. A friend, by Mr. Wood,	2 00	
Fairfield County, Con. (West. Dist.) For. Mis. Soc. by T. Dwight, Esq.	12 50	771 25
Farmington, Con. The Rev. L. Robbins, by the Rev. W. Potter Fishkill, NY. Mr. B. Everett, by Mr. Whiting, of which \$5 are for the	2 00	
Cornwall School,	15 00	
Florence, N Y. Fem For. Mis. Society, by the Rev. John Frost,	2 50	
Mr. Benoni Barlow,	1 50	
Framingham, Ms. Fem. Friendly Society for DAVID KELLOGG, Sd paym.	12 00	36 00
Franklin, N.Y. (Del. Co.) Contribution received by the Rev Mr. Knight,	5 25	
Freehold, N. Jer. Fem. Benev. Society, by Mrs. M. Scudder, Freeport, Mc. Monthly Concert, by the Treas. of Portland For. Mis. Soc.	30 00	110 00
Freeport, Me. Monthly Concert, by the Treas, of Fortland For. Mis. Soc.	10 00	
Genou, N. V. A collection delivered to Messrs. Wood and Orr, by the Rev. S. Smith,	14 25	
Grafton, Ver. Samuel Merriam, for castern missions,	1 00	
Granville, N. Y. Juv. Hea. School Soc. for the ed. of three chil. in Cev-	1 00	
lon, under the care of the Rev. Mr. Meigs, to be named NATHAN H.		
RAYMOND, NATHANIEL PARKER, and BENJAMIN LEVENS, by Reuben		
Gray, Sec.	36 00 3	
The same Soc. for missions,	40 50 5)
Fem. Juven. Heath. School Soc. for two chil. in Ceylon, EDEVEZER WALKER and MARY DAYTON, by Sarah Hollister,	03.00	70.00
Greenwich, Con. Fem. For Mis, Soc. by Mrs. Rennich Wall or Trans	6 00	79 00 431 31
Greenwich, Con. Fem. For Mis. Soc. by Mrs. Reumah Walker, Treas. Griszoold, Con. From females, by Mr. W. Potter,	50	101 01
Other individuals by do. for Am. Aborigines,	6 25	
Fem. Cent Soc. by Frances Waldo, Treas.	30 00	208 72
Hampden County, Ms For. Mis. Soc. by the Hon. George Bliss, Esq.	105 51	1,362 38
Of this \$1.91, the avails of a charity box, is appropriated to the ed. of		
heath, chil.] Hampton, Con. Joseph Martin's family for Am. Aborig. St 10. A friend		
to the Aborig. 25 cts.	1 35	
Small balance after the preparation of clothes, & c.	25	
Hanner, N. H. Monthly concert in the village at Dart. College, by the	2/0	
Rev. Professor Shurden, -	75 67	250 09
A society of little misses in the same vil. for ed. heath, chil.	4 78	
Hardwick, Greensboro and Craftsbury, Ver. Quarterly Concert for		
prayer, by Elnathan Strong, Esq.	10 04	50 52
Have rhill, Ms. Children of a Sab school in the Rev. Mr. Dodge's soc. one half their rewards; for ed. Choctaw hea. chil. by Jn. Varnum, Esq.	- 41	
Mon. concert in do. for chil. of Choctaw nation, by do.	7 14 13 86	
A female friend, for F. missions,	5 00	
A. II. received as a reward for committing Scripture to memory,	1 60	
Herkimer, N.Y. Fem. Mis. Soc. by the Rev. Dr. Nott.	5 00	
Do. by Mrs. Sally Whiting, remitted to the Rev. Dr. Worcester,	10 00	136 00

2000, 2000, 2000 02000 2000 0300 0300 03	2000,	0.0
Hillsboro' County, N. II. Bible and Charit. Soc. by Mr. Richard Boyl-		Total.
ston, Treas.	2 00	201 04
Holland, Ms. [See Monson, &c.]	0.00	
Keene, N. H. An individual, for mis. at Elliot, by Mr. E. Barstow, Killingly, Con. Collection at the ordination of a missionary, for the Chero-	3 00	
kees,	7 40	
Lebanon, N. H. Agentleman, by the Rev. Professor Shurtleff, -	3 00	
Lebanon, Con. (Exeter Soc.) Mrs. E. Huntington, by the Rev. W.	0.50	
Potter, 50 cts. Miss L. Lyman by do. \$2, A fem. friend to the Aborig. \$1, Sally Ely, 50 cts. 2 fem. friends 50 cts.	2 50	
Leverett, Ms. Fem. Char. Soc. by Mrs. Hobart, Treas. for mis. among	200	
Amer Ind.	12 50	25 35
Lincoln, Ms Heathen School Soc. for a child at Brainerd, by Mr. Ed-	90.00	
mund Wheeler, Treas. Lisbon, Con. Fem. Char. Soc. for Am Aborig. by the Rev. W. Potter,	30 00 4 00	48 00
The church, towards fitting out Mr. Potter,	7 27	20 00
Individuals, for do.	7 45	
Littleton, N. H. Rev. David Goodall, for the Ceylon mission, Children in Sabbath schools, for do	12 00	61.00
Marietta, O. Mrs Rebecca Stone, by Miss Battelle,	12 00 9 34	24 00
Mariboro', Ver. Fem. Cent Soc. by the Rev. E. H. Newton, Meriden, Con. Ladies Cent Soc. by Mrs. Ripley,	13 00	113 00
Meriden, Con. Ladies Cent Soc. by Mrs. Ripley,	14 00	128 55
Middleborough, Ms. Heathen's Friend Soc. by Mrs. Wood, Treas. Middlebury, Con. Fem. Cent Soc. by the Rev. Mark Mead, remitted by	32 92	135 64
T. Dwight, Esq.	13 00	78 11
Monson, Ms. Mon. concert, by the Rev. Alfred Ely, \$7 63; do. by Ede		*0 11
Whittaker, Esq. \$8 93.	16 56	61 25
Young Ladies Char. Society, by Caroline Whittaker, Treasurer,	16 86	
Children in a Sabbath School, their rewards for attendance, for educating heathen children,	3 39	
Monson, Brimfield, Palmer, Western, and Holland, Union Charitable So-		
ciety, by George Bliss, Jun. Esq. Treas. \$9 25 of which is for For.		
Mission School, Montague, Ms. Fem. Char Soc. by the Rev. Mr. Gates,	70 25	183 75
Mount Desert, Me. Dr. Kendall Kittredge,	26 57 4 37	54 57
Newark, N. Jer. Fem Mite Soc. for educ. heath. chil. in India; by Han-		
nah Woodruff, Treas.	63 00	451 00
New-Bedford, Ms. Heathen School Soc. for schools among the Chero-	62 10	CO 10
kees, by Sophia Crocker, Newbury, Ver. Fem. Associa. by Jane Johnstone, remitted by Dr. Wor-	24 42	68 42
cester, · · · · ·	12 00	29 00
Newburyport, Ms. The Elliot Society, for a child at Elliot to be named		
Daniel Dana, by Sarah Boddily, Part of the estate of Archibald Sinclair, a sailor, by Mr. Joseph S. Pike,	30 00	
Executor,	78 83	
The Merrimack Mission and Translation Soc. by Mr. Samuel Tenney,		
Treasurer,	44 00	1,831 00
First Juven. Soc. for WILLIAM COOMES, by the Rev. Dr. Dana, Thursday Evening Soc. by do.	12 00 2 50	79 00
and vicinity. Fem. Jews' Soo. for the Palestine mission, by Louisa	2 30	
L. Tracy,	27 50	71 68
New-Providence, N. Jer. A friend of missions,	7 00	
New-York, State of, (Town unknown.) A female friend, a premium awarded by an Agricultural Society on an article of domestic manu-		
facture,	5 00	
Northampton, and neighboring towns, Ms. For. Mis. Soc. by the Hon.		
Josiah Dwight, Norwich, and the vicinity, Con. For. Mis. Soc. by Hezekiah Perkins,	303 00 -	4,846 88
Esq. Treas. viz. for the translations, - S84 48		
Foreign Missions, 10 00		
Amer. Aborigines, 1 00-		1,153 72
Norwich, N. Y. Ladies' Praying Circle, by Mr. George L. Weed,	7 00	
Palmer, Ms. [See Monson, &c.] Paterson, N. Jer. A friend to the heathen, for the educ. of a fem. child in		
Ceylon, to be called SARAH COLT	12 00	
Peacham, Ver A Society of Females, for a child in Ceylon, to be called	10.00	00.01
ELISABETH WORCESTER,	12 00 62	22 00
A lady, Pine Creek, Pen. (Lycoming Co.) Fem. Mis. Soc. by the Rev. John H.	02	
Grier, for Am. Aborig. on the Arkansaw,	24 00	
Male Mis, Soc. for do.	12 00	
Pittsfield, Ver. Mrs. Electa Parsons,	8 00	

John Donations to the vine Doard of Control of Lore and	4000	DEC
Pittsfield, Ms. Ladies' Soc for promoting Christianity among the Jews,-		Total.
for two Jewish chil. to be named HEMAN HUMPHREY, and SYLVESTER		2 001200
LARNED,	24 00	
Partland, Me. For. Mission Soc. by the Treas.	14 00	1,561 81
A friend, for mis to American Indians, by Mr. N. Willis,	15 00	
Pottsgrove, Pen. A widow's mite, for the mission at Elliot, Poultney, Ver. Dea. Hinman, by Mr. J. L. Burnap,	5 00 1 00	
Princeton, N. Jer. Mr. Scott a member of the Theological Sem. by Mr. Osborn,	3 00	
Richland, N. Y. Contribution by several friends of missions, by Mr. Oli-	0 00	
ver Leavitt,	5 50	
A female friend of mis. by do.	1 50	
Rocky-Hill, Con. (Wethersfield.) Fem. Cont Soc. by the Rev. Dr. Chapin, Rowley, Ms. Associa, in the 2d parish* for the Cherokee mission, by the	30 00	100 06
Rev. Isaac Braman, Roxbury, N H. Juven. Soc. for ed. heath. chil. in N. America, by Mr.	14 26	54 26
Alvan Holman, Treasurer,	3 00	9 12
Rusland, Ver. (Last parish.) Individuals, by Mr. Butler,	9 00	
St. Johnsbury, Ver From Mrs. Susan Clark, deceased: given on her death	2 00	
bed, and paid by Dea. John Clark, half to For. Missions, and half to		
those in our own country,	10 00	
Monthly concert, by Mr. Luther Clark,	11 60	138 44
Salisbury-Ferry, Ms. Female Reading Society, by the Rev. Dr. Dana,	4 75	
Springfield, Vev. Clarissa Washburn, Springfield, Ms. A few young misses at school, the avails of their indus-	1 00	
try, for educating heathen children,	6 28	
Sterling, Con. A friend for the American Aborigines,	25	
Stratford, Con. Fem. Miss. Soc. by Miss N. T. Judson, remitted by Mr.		
Dwight, Swatara, Pen. United Mission Society of Dauphin, for civilizing and	30 00	244 05
christianizing Indians in the United States, by Edward Crouch, Treas-		
urer, remitted by Robert Raiston, Esq. Thetfird, Ver. Collection from individuals, by the Rev. Dr. Burton,	15 00 30 00	37 50
Tunbridge, Ver. The Rev. David H. Williston, by the Rev. Enoch Hale,	50 00	
War dsborough, Ver. Female Cent Society, by Mary Wheeler, Treasurer,	16 42	99 58
Waterford, Me. William E. Haskins, for the mission at Brainerd, by the		
Rev. L. Ripley, A deceased child of the Rev. L. Ripley,	3 00	
Wendell, Ms. From J. Green, M. Green, and N. Moscley, \$4, each, for	1 00	
the Palestine mission,	12 00	
Westborough, Ms. Col Andrew Peters, for the mission at Brainerd,	5 00	
Western, Ms. [See Monson, &c.]		
Westfield, Ohio. Mrs Mary Welsh, for the school at Ook-tibbeha, by the	1 00	
Rev. L. Humphrey, Westford, Ms. Heathen School Society, by Dea Samuel Fletcher,	4 00 22 15	
Female ——— Society, for the mission at Brainerd,	23 75	45 83
Wilmington, Del. Ladies, for two children at Brainerd, to be named	40.0	40 00
Thomas Withenspoon, and Elisabeth Kean, by A. M. Maemullen, Wilmington Ms. Miss R. Manning, for the Palestine mission, by the Rev.	21 00	
F. Reynolds, Williston, Vev. Female Charitable Soc. for educating heathen children.	1 50	
by Phebe Corning, Treasurer,	9 56	20 32
Worcester, Ms. From Dea. Read, by H. W.	3 00	
Residence unknown.		
Nov. 3. A poor man, by Mr. King,	20	
10. A female friend of missions, for the Cherokee mission,	2 50	
20. From T. S. left at Mr. Armstrong's,	3 00	

Donations in articles of clothing, &c. to Indian Missions, received between Oct. 24, and Nov. 24.

Amount of donations from Oct. 21, to Nov. 20, \$3,418 15.

Abington, Ms. A box of clothing from several ladies; 26 articles, and 21 yards of cloth, by Mrs. Mebetabel Niles,

Bath. N. H. A box of clothing, from females, for Cherokees.

Bernon, Ver. A box of blankets, flaunci, &c. from Female Alms Society, by Miss Joanna

Kent, value \$76-73.

Moston, From a lady, a package for the boy at Elliot, named EDWARD DWIGHT, by a lady.

Burton, O A box of clothing for the mission at Elliot, acknowledged by Mr. Kingsbury: the same that was published as from Pittsburgh, in the number for May, p. 237.

Cazenovia, N. Y. Females in the 1st Presbyterian congregation, for Elliot, above 60 articles of clothing, some cloth, &c. valued at \$128.

Charlestown, N. H. A package, for the mission at Brainerd.

Crafisbury and Greensborough, Ver. A box of clothing from females, for Cherokee mission at Brainerd, by Mr. Ashbel Hale.

Cummington, Ms. Literary and Charitable Society, a box of clothing valued at \$21 83: by

Mr. William Packard.

Deerfield, N. H. From females, a box of clothing for Brainerd.

Evansville, Ind A friend of missions, a pair of shoes, delivered to Mr. Joel Wood, an assistant missionary

Fitchburg, Ms. From ladies, a box of clothing, by the Rev. William Eaton. Gurdner, Ms. From ladies, a box of clothing.

Gardner, Ms. From ladies, a box of clothing.

Hadley Ms. Charitable Female Association, a box for Ind. Missions generally; by Sally Morton, Secretary.

Hampton, Con. From individuals, several articles of clothing, committed to care of the Rev.

William Potter.

Hingham, Ms. A package of woolen socks.

Keene, N. H. A box of clothing for Eniot, forwarded by Mrs. Elisabeth Brewster, value \$570 69.

Lebanon, N. H. Articles of clothing for the Rev. Alfred Wright, by Mrs. Hall.

Little Compton, R. Isl. A parcel containing 24 articles, for Elliot or Brainerd, by Mr. H.

Littleion, N. H. A roll of cloth, containing donations from the Rev. D. Goodall, Mrs. Charl-ton, and Mrs. Minor.

Monson, Ms. A box of clothing for the Arkansaw mission, from females; by the Rev. Alfred Ely, value \$54. Newsport, N. H. Female Charitable Society, a box of clothing for Elliot, by Sally K. Buel,

Treasurer, value \$47 30.

Northbridge, Ms. A box of clothing for the Choctaw mission, from females: forwarded a year ago or more, by the Rev Dr. Crane. Owing to some inadvertence, this box was not acknowledged when received.

Norwich, Ms. From a Society of females, a box of clothing for Brainerd.

Pompey, N. Y. Ladies in the 2d Presbyterian church, under the care of the Rev. Truman Baldwin, 34 articles of bedding and clothing, valued at \$48, for the mission at Elliot.

Saint Johnsbury, Ver. A box of clothing for Elliot.

Salem, Ms. From Mr. John B. Lawrence, a box of articles of clothing for Ind. mis. cost, \$11 42. Southampton, Ms. From a Society of Ladies, two boxes of clothing for Brainerd.

Sturbridge, Ms. From the Fem. Reading Soc. and others, a box of clothing for the school

at Elliot, by Abigail Bullock, Secretary.

Timmouth, Ver. Members of the Congregational and Baptist Societies, a box of clothing for Ind. mis. containing 53 articles: by the Rev Stephen Martindale. Townsend, Ver. A few articles of clothing for the Cherokee Mission.

Waterford, Me. A great coat, from a deceased child of the Rev. Lincoln Ripley.

Washington, Con. A box of clothing from females, for the Cherokee mission.
Weathersfield, Ver. Fem. Reading Soc. a box for Indian children.
Westborough, Ms. Fem. Association for ed. bea. children, a box of clothing for the Arkansaw mission, by Arethusa Brigham, Treasurer, value \$27.
Wilmington, Ver. A box containing articles of bedding and clothing, by Martha Alvord, for

Ind. mis. generally.

Unknown. A box left at Mr. Armstrong's without any description.

* * Some donors have requested, that their donations may be published in the Recorder-We presume they make this request without reflecting how much trouble such a course would make for us, and for the publisher of that paper; and, indeed, how impossible it is for us to comply with it.

PALESTINE MISSION,

Extract of a Letter from the Rev. Levi Parsons, to the Treasurer of the A. B. C. F. M.

Scio, June 7, 1820.

DEAR SIR-Yesterday a letter from Smyrna informed us of the arrival of an American vessel from New-York. The boat which is to convey our letters to Smyrna will depart in a few hours; therefore I cannot give a very particular account of our circumstances and prospects. Agreeably to our intention mentioned in our last communication, we left Smyrna about the 10th of May, and arrived upon this island the third day-a very long passage for a distance of only 60 or 70 miles.

We were advised by our friends in Smyrna to take with us a man who might act both as interpreter and servant. This we did, and find it is the only method in which we could be comfortably provided for during our residence on the island. Our expenses now, (including the wages of our servant,) are not more than they were at Smyrna; nor more than they would be were we to live in a private family. Indeed it is next to impossible to procure a residence in a private family, at any price whatever.

Our instructor in modern Greek is Professor Bamabas, the principal officer

in the coll ge in this city. He hears our recitations every day, Saturday and Sunday excepted, and is unwearied in his lab irs for our improvement. He says "my time is much occupied; yet such is your object, that I think it to be my duty to devote my own time to your improvement." This privilege is unexpected

and enviable.

The heat begins to be a burden. The thermometer has not been below 78. night nor day, for two or three weeks. My health begins to suffer a little, as I ex-I am obliged to relax my studies, and use every caution. I have s me solicitude with regard to the summer. In two weeks we design to accompany Professor Bamabas, (at his particular and very earnest request,) to the country This I think will be favorable. There is a vacaand spend three months. tion in the College of three months, which commences in a few days.

Forget not to pray for us, that we may be permitted to see and to take fossession of the land of promise.

Very respectfully yours,

LEVI PARSONS.

OBITUARY.

DIED, at Elliot, in the Choctaw nation, Mr. ISAAC FISK, an assistant missionary at that station.

This man furnished a rare example of excellence, though little known beyond the circle of his neighborhood, until a year or two before his death. retiring in his manners, and tender of the feelings of others, he would on no other account give them pain, than in attempting to show them the malignity of a

sinful nature.

Prompted, as we trust, by supreme love to God and the souls of perishing men, he left an endeared circle of Caristian friends, a good employment, and bright prospects of increasing esteem and usefulness in the place of his residence, for the toils and privations of a missionary. In company with Dr. W. W. Pride, he left Holden, Ms. in April, 1819 and reached Elviot on the first of August. How faithfully he labored there, how much he was believed by the natives, and be the mission family, -how valuable were his services and his example, our limits will not allow us to describe. They have been discribed by the missionaries in their letters and journals, from one of which, dated Sept. 25, we shall lay before the reader a sentence expressing their sense of the worth of their fellow laborer, and their sorrow for his loss. Having noticed the sickness of several members of the mission family, the writer says:

"But these afflictions we should consider light, in comparison with the dispensation of Providence, which has by death snatche I away one of the pillars of this establishment. On the third instant brother Fisk was attacked with the bilious fever. On the 19th he fell aslee, in Jesus. By his death the cause has lost one of its most faithful votaries. He was zealous, persevering, and most exemplary. We feel, we mourn for our loss; but he is now reaping the reward of the faithful."

NOTICE TO DONORS.

** Some of our correspondents seem not to know the place of our residence, though it has been repeatedly published on the cover of the Panoplist and Herald. All donors to the American Board of Commissioners, -correspondents, &c. will please to observe, that all donations, and other communications to the Treasurer, are to be addressed to him at Boston: and, if a more specific design

nation is needed, they will direct to No. 22, Pinckney Street.







DATE DUE

FED 18'77	
Mar 25 MAY 20'77	
MAY 2 0 '22	
GAYLORD	PRINTED IN U.S.A



